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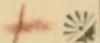
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The apostle of the Chippewas: the life story of
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Jos. Gregorich (Chicago, the Bishop Baraga
series, 1932. 103 p. illus.)

1797 - 1868.

arr. Cincinnati 1831 - Attala Mission, Ash Creek, etc.
1835-1843 - LaPointe, Wis.

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WITH THE COMPLIMENTS

— OF —

REV. FATHER LACOMBE, O. M. I.

A GRAMMAR

OF THE

OTCHIPWE LANGUAGE.

A THEORETICAL AND PRACTICAL
GRAMMAR

OF THE
OTCHIPWE LANGUAGE
FOR THE USE OF

Missionaries and other persons living among the Indians

By R. R. BISHOP BARAGA.

A SECOND EDITION, BY A MISSIONARY OF THE OBLATES.

MONTREAL :

BEAUCHEMIN & VALOIS, BOOKSELLERS AND PRINTERS
256 and 258, St. Paul Street.

—
1878

PREFACE.

This is, I think, the first and only Otchipwe Grammar that ever was published in the United States. It was rather a hard work to compose it; I had to break my road all through. Writers of other Grammars avail themselves of the labors of their predecessors, and collect, like the bee, the honey out of these flowers of literature, leaving the dust in. I had no such advantage; I had nothing before me. No wonder then, if all be not correct in this first essay. Those who shall find errors or omissions in this Grammar, will oblige me very much by sending me their corrections and remarks, which will be thankfully received and duly considered.

My principal intention in publishing this Grammar is, to assist the Missionaries in the acquirement of the Otchipwe language and its kindred dialects, as I know^{by} experience how useful it is the Missionary to know the language of the people whom he is endeavoring to convert to God.

At the same time it is my wish to do, for my part and in my sphere, what I wish should be done by other Missionaries or competent persons, in their respective spheres; that is, that complete Grammars and Dictionaries should be composed and published, of all the different Indian languages in the Union.

It is the judicious opinion of Mr. HENRY R. SCHOOLCRAFT, (who has done, and is doing yet, much for the Indian history,) *"that the true history of the Indian tribes and their international relations, must rest, as a basis, upon the light obtained from their languages."* This is true; and to obtain the light from the Indian languages, Grammars and Dictionaries would render the surest services.

And finally I wish to do a service to the Philologist, to whom it affords pleasure and acquirement, to compare the grammatical systems of different languages.

THE AUTHOR.

REMARKS ON THIS SECOND EDITION.

Our primary intention, our chief aim, in publishing this second edition of Bishop Baraga's Grammar and Dictionary, is to be of use to our Missionaries, especially those in Manitoba and Kiwatin, (*) who are asking earnestly for those books, the first edition of which is completely out of print. This work we have been enabled to undertake with the generous aid of the Canadian Government, and the subscriptions of our friends.

Although this edition is a mere reprint of Bishop Baraga's work, without any pretension of correcting nor enlarging it, nevertheless we have thought it proper to make a few alterations in it in order to save printing expenses. 1^o The number of examples has been much reduced, the chief ones only having been chosen among the numerous instances in the first edition. 2^o We have departed Bishop Baraga's way as to the accents. It has been thought proper to substitute the circumflex accents to acute and grave accents on the vowels to be pronounced long or emphatically; v. g.: *osâm*, too much; *o sâgián*, he loves him or her, etc., complying in so doing with the wishes of our friends.

Although we have followed throughout the whole work the orthography of Bishop Baraga, we will lay here directions for the Missionaries and other people in Manitoba who will make use of these books.

1^o The *Santeux*, *Otechipwé* or *Ojibway* language is actually in use all around Lake Superior, in the Territories of Kiwatin and Dacotah, in the State of Minnesota, at Red Lake, along

(*) Pronounce: *Kiæctin*.

the Mississippi and Red Rivers, at Lake Manitoba, and even on the shores of the Great Saskatchewan. Throughout such a vast extent, one must not be astonished, then, to meet with some variations in the pronunciation and sound of some letters, which is also the case in the other languages.

2^o *A* is to be pronounced as in french, long or short, v. g. *âme*, etc., *Marie*, and as in the English words *fâther*, *matter*, etc., f. i. *Mâdja*, he starts ; *atikameg*, white fish, etc.

N. B.—Whenever a vowel is not surmounted with this sign ^, it must be reputed short.

E is always long and accented, v. g. *épit*, he, being sitting ; *emikwân*, a spoon, as in the French words, *été*, *gâtrî*.

G. This letter is not as often used in this country as in the country where the Otchipwe Dictionary and Grammar were first printed. Here the *k* is oftener sounded instead of the *g*. The same may be observed as to the *t*, which is frequently used by our Indians instead of *d*, v. g. *gôñ*; here they say : *kôñ*, snow ; *ni nitjánissituk*, instead of *nitjanissidog*, my sons ; *tebendam*, instead of *debendam*, he is master, etc.

I, as in the French words *mille*, *mine*; or, in the English words *wind*, *thin* ; f. i. : *win*, he ; *winitéé*, he is an impure heart. Some times *i* is accented and must be pronounced so, v. g. : *gîmodi*, he steals.

K, *T*. It would seem that the letters *k* and *t* should be doubled in some words, v. g.: *akki*, earth ; instead of *aki* ; *akkik*, kettle, instead of *akik* ; *sâkitton*, instead of *sâgiton*, love it.

H. This letter could be used some times to express a kind of guttural or aspirated sound which is met with in some words, as : *Nin sâkiha*, I love him, instead of: *nin sâgiu* : *ka pakitehond*, instead of: *ga pakiteond*, the one who is struck ; *mih*, instead of *mi*, that's enough.

U. Some would have desired that *u*, with the italiano sound, or the French sound *ou*, should have been used some times instead of *o*, in some words, terminations or forms of verbs, v. g. : *kikkiwéhun*, instead of *kikiweon*, a flag ; *ikkito-*

yuk, instead of *ikitoiog*, ye, say so ; *ayoyuk* instead of *aioiog*, ye, use it.

Y. In this country, *y* is used to join together a succession of syllables, v. g. : *ikkitoyân*, instead of *ikitoiin*, I, saying so ; *mâdjâyang*, instead of *mâdjâiang*, we, starting ; it is also used at the end of words terminating by the sound of the French liquid *l*, v. g. : *omotai*, *apakwei*, *tchibai* ; we use to write here : *omotäy*, a bottle ; *apakwëy*, a mat ; *tchibäy*, a corpse, which must be pronounced : *o motaille*, *apakweille*, *tchibaille*.

3° The Dictionary and Grammar enumerate many expressions which are seldom or never used here. This will be easily understood. For, the more the Otchipwe language comes into contact with the Cree idiom, its congenerous, the more must it adopt its words, giving to them the Otchipwe pronunciation.

By this remark too it will be understood why in our country the *k* and *t* are more frequently used, the Cree Indians, our neighbours, making a very frequent use of the same.

A complete synopsis of the Otchipwe verbs and adjectives will be found at the end of this Grammar. This synopsis has been printed according to the orthography in use among the catholic Missionaries of Manitoba and Kiwatin. It is far from being perfect ; as it is, however, it will be useful to those who may need it. We think it useless to say that to derive some profit from it, some previous knowledge of the grammar will be necessary, especially the chapter of verbs.

N. B.—I regret to be obliged to say that many typographical errors will be found, no doubt, in this edition. The reader will understand the reason of those errors and overlook them with indulgence, when we say that, for reasons out of the editor's control, this work was printed many hundred miles distance from the proof reader, who, at most, could possibly read the proofs but once.



GRAMMAR

OF THE

OTCHIPWE LANGUAGE.

INTRODUCTION.

The Otchipwe language is spoken by the tribe of Indians called *Chippewa Indians*, * which was once a numerous and powerful tribe. It is now reduced to the small number of about 15,000 individuals, who are scattered round Lake Superior, and far round in the inland, over a large tract of land. Several other tribes of Indians speak the same language, with little alterations. The principal of these are, the *Algonquin*, the *Otawa*, and the *Potowatami* tribes. He that understands well the Otchipwe language, will easily converse with Indians of these tribes.

The Otchipwe Grammar, which is here presented to the reader, teaches the art of spelling and writing correctly the Otchipwe language. This Grammar is divided into three parts, viz: *Orthography*, *Etymology* and *Syntax*.

* The proper name of these Indians is, *Otchipwe Indians*. By this name, pronounced according to the orthography stated in this book, we will call this Grammar and language.

PART FIRST.

ORTHOGRAPHY.

Orthography, (according to the meaning of this Greek word, *correct writing*,) teaches the art of spelling the words of a language with correctness and propriety. To speak and write is the faculty and art of expressing thoughts with *words*. Words then are signs of our thoughts. These signs are either sounds uttered by the mouth, or marks formed by the hand.

Words are composed of *letters*, which are the representatives of sounds formed by the organs of speech.

There are only *seventeen* letters in the Otchipwe alphabet ; and no more are required to write correctly and plainly all the words of this expressive language. These letters are divided into vowels and consonants.

A *vowel* is the representative of an articulate sound, which can be distinctly uttered by itself. There are only four vowels in the Otchipwe language, namely, *a, e, i, o*. This language has no *u*. The letter *u* is sounded differently by different nations, English, French, German, &c. The Otchipwe language has none of these sounds. The German sound of the vowel *u*, (like *oo* in fool, or like *u* in full,) is unknown to the Otchipwe language ; so much so, that even in the two or three words, which these Indians have adopted from the French, the sound *oo*, (in French *ou*,) is changed into *o*. F. i. a handkerchief, (*un mouchoir*,) *moshive* ; my button, (*mon bouton*,) *nin botô* ; *Louis*, *Noi*. But more yet than the German sound of *u*, is the French and English pronunciation of the same, unknown to the Otchipwe language.

A *consonant* is the representative of an inarticulate sound, which can only be perfectly uttered with the help of a vowel. There are thirteen consonants in this language, namely: *b, c, d, g, h, j, k, m, n, p, s, t, w*. The following consonants, *f, l, q, r,*

v, x, z, never occur in the words of this language ; and the Indians who speak it, can hardly pronounce them, and many cannot pronounce them at all, especially old Indians. They pronounce *f* and *v* like *b* or *p* ; *l* and *r* they pronounce like *n*. So, for instance, when they are asked to pronounce the French word *farine*, (flour,) they will say *panin* ; the name *David*, they will pronounce *Dabid* ; the name *Marie, Mani* ; the name *Marguerite, Magit*, &c.

REMARKS ON THE VOWELS.

Many methods have been tried to write Otchipwe words, but they proved deficient, and did not express exactly the sounds of these words, because the *English* orthography has been used. It can easily be observed, and will be acknowledged, when impartially examined, by persons who understand some other language, that the English orthography, being so peculiar, can never be successfully applied to any other but the English language. It is impossible to write with propriety any other language but the English, according to the English orthography, because the English vowels have so many different sounds, that they must necessarily create difficulty and uncertainty, when applied to the writing of words of other languages.

And so, in fact, it is the case with any other language, more or less. Every language has its own orthography, which could not be entirely applied to another language.

Why then should the Otchipwe language (with its kindred dialects) not have its own orthography? This question immediately arose in my mind, when I first entered the field of missionary labors among the Indians ; and soon brought me to the establishing of an own orthography for the Otchipwe language and its dialects. This orthography does not entirely belong to any other language, but is taken from the English and French, and adapted to the Otchipwe.

According to this orthography I wrote my first little Indian work, in 1831, (with the help of an interpreter, at that time,) and published it in Detroit in 1832 ; and have ever since followed the same in my subsequent Indian writings ; with only one altera-

tion, which I have adopted in writing this Grammar ; putting the English *sh* instead of the French *ch*.

I am satisfied, in my humble opinion, that this is the easiest and plainest method of writing the Otchipwe language. It is generally approved by those who have occasion to examine it ; and it was adopted by some writers of Indian works, especially by the Rev. S. HALL, (Lapointe, Lake Superior,) who published the New Testament, (New-York, 1844,) almost entirely according to this simple mode of writing the Otchipwe language.

Here is an explanation of this orthography. The sound of the *vowels* never changes ; they have always the same sound. The sounding of the *consonants* is adapted to the pronunciation of the same in English and French. This will be better understood after the perusal of the following remarks.

The four vowels, *a, e, i, o*, are pronounced as follows :

a is invariably pronounced as in the English words *father* ; as, *anakanan*, mats ; *ta-nagana*, he will be left behind ; *ga-saga-ang*, he that is gone out.

e is always pronounced as in the English word *met* ; as, *eleg*, what there is ; *eta*, only ; *enendang*, according to his thought or will.

i is always pronounced as in the English word *pin* ; as, *inini*, a man ; *kigi-ikit*, thou hast said ; *iwidi*, there.

o is always pronounced as in the English word *note* ; as, *odon*, his mouth ; *onow*, these here ; *okoj*, its bill.

These rules have no exception in the Otchipwe language. The four vowels are *invariably* pronounced as stated here ; they may occur in the first or last syllable of a word, or in the middle ; and they are *never* silent. Which you will please to mind well, if you wish to pronounce correctly and easily the words of this language.

As the general rule for the pronunciation of vowels is to pronounce them always equally, and never to let them be silent, it follows that, where two or three vowels of the same kind, or different vowels, appear together in a word, they must all be sounded.

EXAMPLES.

Sagaam, he goes out ; pron. *sa-ga-am*.

Oossi, he has a father ; pron. *o-os-si*.

Nin nibea, I cause him to sleep ; pron. *nin ni-be-a*.

O moawan, they make him weep, cry ; pron. *o mo-a-wan*.

Waiba, soon ; pron. *wa-i-ba*.

Maingan, wolf ; pron. *ma-in-gan*.

Nawaii, in the middle ; pron. *na-wa-i-i*.

There are some *diphthongs* proper in this language.

The letter *i* forms them, when it is preceded or followed by some other vowel ; *ai*, *ei*, *oi*, *ia*, *ie*, *io*. Both vowels are pronounced in one syllable, but both must be distinctly sounded ; they are *proper diphthongs*.

EXAMPLES.

Misai, a loach, (fish;) pron. *mi-sai*.

Omodai, bottle, pron. *o-mo-dai*.

Apakwei, a mat to cover a lodge ; pron. *a-pa-kwei*.

Hoi! (interj.) hallo !

Saiagiad, whom thou lovest ; pron. *sa-ia-gi-ad*.

Ebiian, thou who art ; pron. *e-bi-ian*.

Aiaieg, where you are ; pron. *a-ia-ie-g*.

Aioiog, make use of it ; pron. *a-io-iog*.

ACCENTS ON VOWELS.

In order to facilitate the pronunciation of the words of this language, and to distinguish the first person from the second in some moods and tenses, I make occasionally use of accents in this Grammar and in the Dictionary of this language. These accents are, the *acute*, the *grave* and the *circumflex* accents.

1. I put the *acute* accent on that syllable in the word which must be pronounced with more emphasis or stress than the others. And this emphasis, put on one syllable or on another,

sometimes entirely changes the meaning of the word, as you see in some of the following Examples. F. i., *ānakwad*, it is cloudy ; *anākan*, a mat ; *minikān*, seed ; *ayamíng*, on the beach ; *agáming*, on the other side of a river, bay, lake, etc. ; *sāgaigan*, a small lake ; *sagāigan*, a nail ; *nibing*, in the water ; *nibing*, in summer.

2. I make use of the *grave accent* to distinguish the first person from the second in many circumstances, as will be seen in the paradigms or patterns of the Conjugations. Examples :

Enéndamān, as *I* will or think ; *enéndaman*, as *thou* wilt. *Sagitoiāmban*, had *I* liked it ; *sagitoiāmban*, hadst *thou* liked it. *Endaiāng*, where we live or dwell ; (the person or persons spoken to, are *not* included in the number of those who dwell in the place alluded to.) *Endaiāng*, where we live or dwell ; (the person or persons spoken to, are included.)

3. I place the *circumflex accent* on some vowels, to signify that they have the *nasal sound*, almost the same as in French, when they are followed by the letter *n*. F. i., *senibā*, silk, ribbon ; *pakaakiwé*, a hen ; *abinodjī*, a child ; *gigō*, fish, etc. The exact pronunciation of these vowels cannot be given in writing. You must hear them pronounced by persons who speak Otchipwe correctly ; and endeavor to take hold of the genuine pronunciation.

I must observe here, that I don't put accents on every Indian word in this Grammar. I put them occasionally, for the accommodation of *beginners*. When I am writing for Indian readers, I never use accents, except *grave accents*, for the distinction of the two persons ; (as above in No. 2.)

REMARKS ON THE CONSONANTS.

In regard to the consonants of this language, several remarks are to be made, which you are requested to peruse carefully and keep in memory, in order to read and write correctly the Otchipwe language.

I tried to reduce the Otchipwe orthography, as much as possible, to the easiest and plainest principles. No more letters are

employed than are absolutely necessary. For this reason there are no *silent* letters in this orthography, and no *duplications* of letters, except of the letter *s*, which is indispensable. I employ the French *j*, to stand in Otchipwe for the same soft sound as it does in French, because there is a perfect analogy between the French *j* in *jour*, *jardin*, etc., and the Otchipwe *j* in *joniia*, *jiwan*, etc., which the English consonants cannot well express. In English we have *sh*; but this sound does not exactly express the sound of the French or Otchipwe *j*; it is harder. This *j* is the only consonant I take from the French alphabet; all the others are English consonants.

Peruse now diligently the following remarks on the Otchipwe consonants.

The letter *c* is never employed by itself; it can easily be dispensed with, by using *s* and *k*. It is only used in the composition of letters *tch*, of which we will speak below.

The letter *d* connected with *j*, has the sound of the English *j*, or of *g*, when pronounced soft, as in *gender*, *ginger*, etc. F. i., *mádján*, go on; *ninindj*, my hand; *āndjiton*, change it; *gi'modj*, secretly.

The letter *g* has, in the Otchipwe orthography and reading, always a *hard* sound; not only before *a* and *o*, but also invariably before *e* and *i*; without any exception. F. i., *geget*, truly; *gigito*, he speaks; *gi-nigi*, he was born; *gego*, something.

The letter *h* is used by itself only in some interjections, where it is pronounced with a strong aspiration, as *haw!* *haw!* halloo! hurrah! go on! *hoi!* halloo! The main use of this letter is its connexion with *s*, to form the same sound as in English, *sh*.

The letter *j*, as above stated, is always pronounced as in French, that is to say, softer than the English *sh*. F. i., *jomin*, grape, raisin; *joniia*, silver, money; *ojimo*, he runs away; *onijishin*, it is good, fair; *mij*, give him; *ganqj*, speak to him.—Kind reader, be careful, not to pronounce it as in English, (John, joy, jar,) but as in French, (jour, jamais, etc.)

The letter *s* is always pronounced like *z*, in the beginning as well as in the middle and end of syllables and words. When it

is double, it has the hard sound of *double s*, like in English. F. i., *nin segis*, I fear, (pron. *nin zegiz*;) *sasagisi*, he is avaricious, (pron. *zazagizi*;) *nin sessessakis*, I burn and weep, (pron. *zessez-sakiz*;) *ondass*, come here, (pron. *ondass*). After a consonant, the letter *s* has always the hard sound, like *double s*. F. i., *kwi-wisensay*, boys, (pron. *kwiwizenssay*;) *amonssay*, little bees or flies, (pron. *amonssay*.)—The two letters *s* and *h* in connexion, have the same sound in Otechipwe, as in English, in the beginning, middle and end of syllables and words. F. i., *nishime*, my younger brother, (or sister;) *ashishin*, put me; *asham*, give me to eat; *binish*, till; *Jaganash*, an Englishman.

The letter *t* in connexion with *ch* gives the sound of the same composition of letters in the English words *watch*, *match*, *pitcher*, etc. F. i., *tchiman*, a canoe, *tchatcham*, he sneezes; *nin tchit-chag*, my soul; *gwanatch*, beautiful; *minotch*, notwithstanding.

The letter *w* is pronounced like in English.

It must be observed here, that the pronunciation of some consonants in the Otechipwe language is very vague and uncertain. There are six consonants of this kind, viz: *b*, *p*; *d*, *t*; *g*, *k*. It is impossible to ascertain, by the pronunciation of the Indians, the correct orthography of some words commencing with these letters, or containing them. So, for instance, in a word beginning with *b*, you will often hear the Indians pronounce this *b* like *p*; and sometimes like *b*. Or, if the word begins with a *p*, they will pronounce it at one time *p*, and at another *b*. And the same they do with *d* and *t*, with *g* and *k*. They confound very frequently these consonants. We also see in letters written by Indians in their own language, how they confound *b* with *p*; *d* with *t*; *g* with *k*; not only in the beginning, but also in the middle and at the end of words.

As a general rule for the right use of these six consonants, when they terminate the word, take this: In order to know whether *b* or *p*, *d* or *t*, *g* or *k*, terminate the word, (which you ordinarily cannot ascertain from the Indian pronunciation,) prolong the word, that is, add a syllable, by forming the plural, or making some other change, and you will find the true final letter.

EXAMPLES.

The word *jingob*, a fir-tree, is often pronounced *jingop*. To ascertain whether *b* or *p* is the final letter of this word, form the plural by adding *ig*, and you will have *jingobig*, where *b* is distinctly sounded.

The words *gijig*, day, air, sky ; and *gijik*, cedar or cedar-tree, are ordinarily pronounced alike ; but by a prolongation of the words, their final letters appear distinctly. They say *gijigad*, it is day ; *gijikag*, cedar-trees.

So also *mitig*, a tree, and *akik*, a kettle. These two words both exhibit *k* as their final letter in common pronunciation ; but when you prolong the words, you will have, *mitigog*, trees ; *akikog*, kettles. There the letters *g* and *k* are sounded clearly.

Wenijishid, he who is good, or handsome ; commonly pronounced *wenijishit* ; but in the plural, *wenijishidjig*, the letter *d* is sounded in the soft pronunciation of *djig*. (And so in all the participles ending in *ad*, *ed*, *id*, *od*, which make their plural by adding *jig*.)

To ascertain whether you have to write *dj* or *tch*, in the middle or at the end of words, try to find out, whether the word, if placed in another position or inflection, would show *d* or *t* ; and you will know, whether you have to write *dj* or *tch*.

EXAMPLES.

Ojitchiyade, it is made ; not *ojidjigade*, because it is derived from the verb, *nind ojiton*, I make it ; where *t* is distinctly sounded.

Winitchige, he is making dirty (something, or some place) ; not *winidjige*, because it comes from *nin winiton*, I make it dirty ; where again *t* is clearly heard.

Nin banadjiton, I spoiled it ; not *nin banatchiton*, because it comes from *banadad*, it is spoiled ; where *d* is most clearly sounded.

Kikendjige, he knows ; not *kikentchige*, because it is derived from *nin kikendan*, I know it ; where *d* is distinctly heard.

Gimodj, secretly ; not *gimotch*, because it comes from *gimodi*, he steals.—Etc.

I know very well, dear reader, that you cannot make any use of these rules now in the beginning of your studies. But after the first perusal of this Grammar, and when you shall have acquired some knowledge of this language, these rules will be useful to you ; they will be to you a good guidance, and help you materially in your endeavors to acquire a reasonable, systematical and grammatical orthography of the Otchipwe language.

If we wish to cultivate a little the Otchipwe language, we ought to fix the orthographical use of these six consonants, according to the most common and most reasonable pronunciation. This I tried and yet try, to effect in my Indian writings, especially in this Grammar, and in the Dictionary of this language. If now those who feel able and disposed to write in Otchipwe, would adopt the orthography of these works, it would be fixed and established. And it is indeed the Grammar and the Dictionary we ought to consult and to follow in regard to the orthography of a language. If every one writes as he pleases, we will never arrive at uniformity and systematical regularity.

There is analogy of this in the German language. The Germans also pronounce the letter *b* very often like *p* ; and also the letter *d* like *t*, and *g* like *k* ; in the beginning and at the end of words. But when they are writing, they don't follow this corrupted pronunciation ; they follow the orthography of their books, especially of Dictionaries.

There will be some more rules and remarks, in regard to orthography, in this Grammar. I cannot explain them here ; they would be entirely misplaced, if here. You will find them in their due places.

PART SECOND.

ETYMOLOGY.

Etymology, (according to the signification of this Greek word, *doctrine of the origin of words*,) is that part of Grammar, which teaches the derivations and inflections of words, and treats of the different parts of speech.

There are *nine Parts of Speech* in the Otipchipwe language. I will put them down here in the same order in which this Grammar treats of them. This order differs from that observed in other Grammars; for good reasons.

The parts of speech are as follows:

1. The *Substantive* or *Noun*; as, *inini*, man; *ikwe*, woman'; *wigiam*, lodge, house; *mokoman*, knife.
2. The *Pronoun*; as, *nin*, I; *kin*, thou; *win*, he, she, it.
3. The *Verb*; as, *nin gigit*, I speak; *ki nondam*, thou hear-est; *bimadisi*, he lives.
4. The *Adjective*; as, *gwanatch*, beautiful; *matchi*, bad; *onijishin*, good, fine, useful.
5. The *Number*; as, *midasswi*, ten; *nijtana*, twenty; *ningotwak*, hundred.
6. The *Preposition*; as, *nâwaii*, in the midst; *megiee*, among; *binish*, till.
7. The *Adverb*; as, *sesika*, suddenly; *nibiwa*, much; *gwaiak*, well; *wéwib*, quick, fast.
8. The *Conjunction*; as, *gaie*, and; *missawa*, although; *kishpin*, if.
9. The *Interjection*; as, *hoi!* halloo! *haw!* go on!

Remark 1. This language is a language of verbs. I would almost treat of the verb in the very first chapter of Etymology, because all depends on the verb, and almost all is, or can be, transformed into verbs. But the natural order requires it, to

treat first of the *substantive* or noun, which is the subject of the verb; and then of the *pronoun*, which stands for the noun or substantive, as the subject of the verb, and ordinarily precedes it. But immediately after the noun and pronoun comes the *verb*, which occupies two thirds of this Grammar. After the verb comes the *adjective* and then the *number*, because these parts of speech are commonly transformed into verbs. Now follows the *preposition*, which is often connected with the verb, and conjugated with it; then the *adverb*, which modifies the verb in various manners; and then the remaining two parts of speech.

Remark 2. There are no *articles* in the Otchipwe language. The words *aw*, *iw*, etc., which are sometimes placed before substantives, are no articles; they are demonstrative pronouns. So, for instance, *aw ikwe*, does not properly denote, *the woman*, but *this or that woman*.

Remark 3. In the Otchipwe language, three parts of speech are *declinable*, that is, they undergo changes; the rest are *indeclinable*, they never change. The declinable parts of speech are the first three, substantive, pronoun, verb. Substantives and pronouns undergo a change in the plural; and this is all their change. Verbs have their various Conjugations. Adjectives and numbers are indeclinable as such; but when they are transformed into verbs, they have their Conjugations.

CHAPTER I.

OF SUBSTANTIVES OR NOUNS.

A *Substantive* or *Noun* is the name of a person or thing, really existing, or only thought, imagined.

The name of a single individual is called a *proper noun*; as, *Wariatan*, Detroit; *Monengwanekan*, Lapointe; *Wikwed*, L'Anse; *Mângosid*, Loonsfoot.

A *common noun or substantive* is the name applied to all persons or things of the same kind ; as, *inini*, man ; *ikwe*, woman ; *maingan*, wolf ; *animosh*, dog ; *mitig*, tree ; *adopowin*, table.

OF GENDER.

Gender is the distinction of substantives with regard to sex. Almost all languages make a difference in their *articles* and *adjectives*, when they apply them to substantives of the three different genders, the *masculine*, *feminine* and *neuter*. But the English language employs the same article and the same adjective before substantives of the three genders. And so does the Otipchipwe language. For persons and things of both sexes, and of those that belong to none, the *same adjective* is used. F. i., *mino inini*, a good man ; *mino ikwe*, a good woman ; *mino wigiwam*, a good house ; *gwanâtch kwiwisens*, a beautiful boy ; *gwanâtch ikwesens*, a beautiful girl ; *gwanâtch masinaigan*, a beautiful book.

But the Otipchipwe language goes yet a step farther ; even in the *pronoun* there is no distinction of gender made ; *win* signifies *he*, *she* and *it*. But as the distinction of the two sexes is necessary in certain circumstances, the Otipchipwe language, (like other languages,) has some *different words* for individual of the two sexes.

EXAMPLES.

Masc.	Fem.
<i>Ogima</i> , chief or king ;	<i>ogimakwe</i> , queen.
<i>Inini</i> , man ;	<i>ikwe</i> , woman.
<i>Kwiwisens</i> , boy ;	<i>ikwésens</i> , girl.
<i>Noss</i> , my father ;	<i>ningâ</i> , my mother.
<i>Ningwiss</i> , my son ;	<i>nindaniss</i> , my daughter.
<i>Nissaie</i> , my elder brother ;	<i>nimisse</i> , my older sister.
<i>Nimishômiss</i> , my grand-father ;	<i>nôkomiss</i> , my grand-mother.

And a variety of other terms of relationship, and expressions of friendship.

Instead of the English mode of distinguishing the two sexes, by prefixing *he* to substantives for the masculine, and *she* for the feminine sex, the Otipchipwe language contrives the distinction in the following manners, viz :

1. By prefixing the word *nabe*, (male,) to substantives of the masculine gender, and *ikwé*, (woman, female,) to those of the feminine gender. F. i., *nábe-pijiki*, a bull or ox : *ikwé pijiki*, a cow.

2. By making use of the words *nabéiaua*, male being, and *ikwéiaua*, (female being,) which are ordinarily placed after the substantive. F. i., *pakaakwe nabéiaua*, a cock : *pakaákwe ikwéiaua*, a hen ; *bebéjigaganji nabéiaua*, a horse ; *bebéjigaganji ikwéiaua*, a mare.

3. By affixing to substantives of the masculine gender the word *inini*, (man,) and to those of the feminine gender the word *ikwe*, (woman,) modifying the two words a little. F. i., *anokitágéwinini*, a man servant ; *anokitágékwe*, a maid servant ; *kikinoamagéwinini*, a school-teacher man ; *kikinoamagékwe*, a female school-teacher. They also will say : *nishime inini*, or, *kwiwisens*, my younger brother ; *nishime ikwé*, or, *ikwésens*, my younger sister.

Remark. Instead of the distinction of gender, there is another distinction made between the substantives of the Otipchipwe language, which is as important, as it is difficult, and peculiar to this language. It is the division of all the Otipchipwe substantives in two classes ; some are animate and some inanimate.

Animate substantives are called those which denote beings and things that are living, or have been living, really or by acceptance.

Inanimate substantives are called those which signify things that never lived.

This must be well borne in mind, as it is of great importance for the correct speaking of the Otipchipwe language.

The animate substantives, which denote beings that are *really* living, or have been so, cause no difficulty ; they are naturally known, and cannot be mistaken : as, *gájagéns*, a cat ; *wawabi-ganodji*, a mouse ; *sagimé*, a moscheto ; *ginebig*, a serpent, etc. But substantives which signify things that have no life at all,

but which the Indians treat in their language like substantives that signify living beings, create one of the greatest difficulties and peculiarities of this language ; because there is no rule by which you could be guided to know these substantives. And still it is necessary to know whether a substantive is *animate* or *inanimate*, because on this distinction depends the right use and inflection of the *verb* and *pronoun*. If you confound the verbs that are used in connexion with *animate* substantives with those that are employed with *inanimate*, you commit as big a blunder in the Otipchipwe language, as you would in English by saying : *I am afraid of that man because SHE is a bad man* ; or, *I love my mother because HE is so kind to me*.

Remark. The *animate* substantives will always be denoted by the sign *an.*, in this Grammar as well as in the Dictionary ; and the *inanimate* substantives will be marked *in.* The same signs will also be employed for the *verbs* that have report to *animate* or *inanimate* substantives . Please remember well this remark.

Here are some of those substantives which signify things that have no life, but are employed by the Indians like substantives that signify living beings :

<i>Mitig</i> , a tree.	<i>Nisâkosi</i> , a corn-ear.
<i>Pakwéjigan</i> , bread.	<i>Masân</i> , a nettle.
<i>Assin</i> , a stone.	<i>Sibwâgan</i> , corn-stalk.
<i>Mishimin</i> , an apple.	<i>Nindigig</i> , my knee.
<i>Pingwi</i> , ashes.	<i>Agig</i> , cold, phlegm.
<i>Asséma</i> , tobacco.	<i>Gisiss</i> , sun, moon, month.
<i>Akik</i> , a kettle.	<i>Tibaigisissswan</i> , watch, clock.
<i>Opin</i> , a potatoe.	<i>Migwan</i> , feather, quill.
<i>Pigiw</i> , pitch.	<i>Nabâgissag</i> , a board.
<i>Mikwâm</i> , ice.	<i>Wababigan</i> , lime.
<i>Gon</i> , snow.	<i>Opwâgan</i> , pipe.
<i>Tashkiibodjigan</i> , saw-mill.	<i>Joniia</i> , silver, money.
<i>Tchibaiâtig</i> , cross.	<i>Assab</i> , a net.
<i>Mandâmin</i> , corn.	<i>Ess</i> , a shell.
<i>Wâbigan</i> , clay.	<i>Kishkibitâyan</i> , a tobacco pouch.

<i>Senibâ</i> , silk, ribbon.	<i>Miskodisimin</i> , a bean.
<i>Masinitchigan</i> , image.	<i>Jingob</i> , a fir-tree.
<i>Gijik</i> , cedar.	<i>Jingwak</i> , pine-tree.
<i>Moshwe</i> , handkerchief.	<i>Mindjikâwan</i> , a mitten, a glove.
<i>Jonians</i> , a shilling.	<i>Odâban</i> , a sledge.
<i>Minéssagâwanj</i> , thorn.	<i>Osawâban</i> , gall, bile.
<i>Anâng</i> , a star.	<i>Botâyan</i> , a stamp, stamper.
<i>Animiki</i> , thunder.	<i>Niudinîyan</i> , my shoulder-blade.
<i>Ishkotékan</i> , fire-steel.	<i>Miskwimin</i> , a raspberry.
<i>Kitchipison</i> , belt.	<i>Paganak</i> , a walnut-tree.
<i>Titibissé-odaban</i> , waggon, cart.	<i>Ojashákou</i> , tripe de roche.
<i>Kôtawan</i> , a block.	<i>Papágimak</i> , ash-tree.

And a vast number of others.

To facilitate the acquirement of these substantives, *animate* only by exception, I have marked them in the *Dictionary* thus : *an.* : and the last letter of their plural is always *g* ; whereas the last letter of the *inanimate* substantives in the plural, is always *n*.

OF NUMBER.

Number is that property of a substantive by which it denotes one object, or more. Number is double, the singular, and the plural number.

The *singular* number denotes only one object ; as *wigwam*, a lodge ; *amîk*, a beaver ; *onagan*, a plate or dish ; *môkoman*, a knife.

The *plural* number expresses two or more objects ; as, *jimaganishag*, soldiers ; *wakaîyanan*, houses ; *anishinabeg*, Indians ; *wagakwadon*, axes.

As in every language, so also in the Otechipwe, there are many substantives which, from the nature of the objects they signify, have no plural ; as *totoshabo*, milk ; *sisibakwad*, sugar ; *kitimîwin*, laziness, etc. But there are none in this language which have no singular.

FORMATION OF THE PLURAL NUMBER.

The formation of the plural of the Otchipwe substantives is somewhat difficult. We have only a few rules for it, which are not sufficient. There are some *general* and some *special* rules.

GENERAL RULES.

RULE 1. The plural of the Otchipwe substantives is always formed by *adding* to the singular a letter or a syllable. Never anything is changed in the substantive itself. This is a rule without exception, as well for the *animate* as *inanimate*.

RULE 2. The last letter of the plural of an *animate* substantive is invariably *g*; and the last letter of the plural of an *inanimate* substantive is always *n*. This rule again has no exception.

But the learner of this language gains little by these rules, because the letters that precede this final *g* or *n* in the syllables which are added to the singular, in order to form the plural, are so various that we distinguish not less than *twelve* different terminations of the plural, viz: seven for the *animate*, and five for the *inanimate*.

The seven terminations of the plural of the *animate* substantives are: *g, ag, ig, iag, jig, og, wag*.

The five terminations of the plural of the *inanimate* substantives are: *n, an, in, on, wan*.

There is no *general* rule for the formation of these different terminations of the plural; but there are some *special* rules which will be useful to the learner.

SPECIAL RULES.

RULE 1. The *animate* substantives in *ans, ens, ins, ons*, (which are always *diminutives*), and all the *animate* substantives indicating *contempt*, add always the syllable *ag* to the singular, to form the plural.

EXAMPLES :

<i>Ogimâns</i> , a little chief,	pl. <i>ogimânsag.</i>
<i>Jônians</i> , a shilling,	" <i>jôniiânsag.</i>
<i>Pakwéjigans</i> , a small cake,	" <i>pakwéjigánsag.</i>
<i>Sénibâns</i> , a small ribbon,	" <i>senibânsag.</i>
<i>Wâgoshens</i> , a young fox,	" <i>wâgoshensag.</i>
<i>Agimens</i> , a small snow-shoe,	" <i>agiménsag.</i>
<i>Anishinabens</i> , a young Indian,	" <i>anishinâbensag.</i>
<i>Jishibens</i> , a young duck,	" <i>jishibensag.</i>
<i>Gijikens</i> , a little cedar,	" <i>gijikénsag.</i>
<i>Migisins</i> , a young eagle,	" <i>migisinsag.</i>
<i>Wâbisins</i> , a young swan,	" <i>wâbisinsag.</i>
<i>Opînins</i> , a small potatoe,	" <i>opininsag.</i>
<i>Omîmins</i> , a young pigeon,	" <i>omîminsag.</i>
<i>Pijikins</i> , a calf,	" <i>pijikinsag.</i>
<i>Amons</i> , a young bee,	" <i>âmonsag.</i>
<i>Mângons</i> , a young loon,	" <i>mângonsag.</i>
<i>Manitôns</i> , an insect,	" <i>manitônsag.</i>
<i>Animôns</i> , a small dog,	" <i>animônsag.</i>
<i>Amikôns</i> , a young beaver,	" <i>amikônsag.</i>
<i>Akîkons</i> , a small kettle,	" <i>akikônsag.</i>
<i>Assabish</i> , a bad net,	" <i>assabishag.</i>
<i>Ininiwish</i> , a bad man,	" <i>ininiwishag.</i>
<i>Opwâganish</i> , a bad pipe,	" <i>opwâganishag.</i>
<i>Akikosh</i> , a bad kettle,	" <i>akikoshag.</i>

Some *participles* also make their plural invariably by adding *ag* to the singular, as you will see in the *Dubitative Conjugations*.

RULE 2. All the *animate* substantives in *an* and *in*, add likewise the syllable *ag* for the plural. But when those in *in* have the accent on the last syllable, they add *ig*. See the last two words in these Examples.)

EXAMPLES :

<i>Kitchimôkoman</i> , American,	pl.	<i>Kitchimôkomanag</i> .
<i>Migwan</i> , a feather or pen,	"	<i>mîgwanag</i> .
<i>Tibâigisisswân</i> , watch, clock,	"	<i>tibaigisisswânag</i> .
<i>Awakan</i> , slave,	"	<i>awakanag</i> .
<i>Nind inawémagan</i> , my relative,	"	<i>nind inawemaganag</i> .
<i>Opwâgan</i> , pipe,	"	<i>opwâganag</i> .
<i>Masinîtchigan</i> , image,	"	<i>masinîtchiganag</i> .
<i>Ishkotékân</i> , fire-steel,	"	<i>ishkotékânag</i> .
<i>Mindjikâwan</i> , a mitten,	"	<i>mindjikâwanag</i> .
<i>Wébinigan</i> , a rejected person,	"	<i>wébiniganag</i> .
<i>Odabân</i> , a sledge,	"	<i>odabânag</i> .
<i>Nin wîdjîwagan</i> , my companion	"	<i>nin wîdjîwaganag</i> .
<i>Mishimin</i> , apple,	"	<i>mishîminag</i> .
<i>Ninidjánissikawin</i> , my god-child	"	<i>ninidjánissikawinag</i> .
<i>Mandâmin</i> , one corn,	"	<i>mandâminag</i> .
<i>Miskodissimin</i> , a bean,	"	<i>miskodissiminag</i> .
<i>Opin</i> , a potatoe,	"	<i>opînig</i> .
<i>Assin</i> , a stone,	"	<i>assînig</i> .

RULE 3. The *animate* substantives in *â*, *î*, *î*, *ô*, * add invariably *iag* to the singular, to form the plural.

EXAMPLES :

<i>Sénibâ</i> , a ribbon,	pl.	<i>sénibaiag</i> .
<i>Pakâakwé</i> , cock or hen,	"	<i>pakuâkwîiag</i> .
<i>Akiwesî</i> , old man,	"	<i>akiwesîiag</i> .
<i>Gigô</i> , fish,	"	<i>gigôiag</i> .

RULE 4. All the participles of the *affirmative* form (which are at the same time *animate* substantives,) add the syllable *jig* for the plural, when their final letter is *d*; but when their final letter is *g*, they add *ig*.

* See p. 6.

EXAMPLES :

<i>Enamiûd</i> , a Christian,	pl. énamiûdjig.
<i>Kekinoamawind</i> , a scholar,	" kekinoamawindjig.
<i>Waiâbanged</i> , a spectator,	" waiâbangedjig.
<i>Geginawishkid</i> , a liar,	" geginawishkidjig.
<i>Netâ-wissinid</i> , a great eater,	" netâ-wissinidjig.
<i>Netâ-gikawidang</i> , a quareller,	" neta-gikawidangig.
<i>Pesindang</i> , a hearer,	" pesindangjig.
<i>Masinaigan waiâbandang</i> , a reader,	" masinaigan waiâbandangig.
<i>Debendang</i> , proprietor, owner,	" debendangjig.
<i>Dégwishing</i> , arriver, comer,	" dégwishingig.

RULE 5. All the participles of the *negative* form which are at the same time *animate* substantives, add the syllable *ag* for the plural.

EXAMPLES :

<i>Enamiâssig</i> , a pagan,	pl. énamiâssigog.
<i>Nébossig</i> , an immortal,	" nébossigog.
<i>Netâ-gigitossig</i> , a dumb person,	" nîta-gigitossigog.
<i>Bémossessig</i> , a lame person,	" bémossessigog.

RULE 6. The *inanimate* substantives in *gan* and *win*, and likewise all *inanimate diminutives* in *ans*, *ens*, *ins*, *ons*, and also all the *inanimate* substantives indicating *contempt*, add the syllable *an* for the plural.

EXAMPLES :

<i>Wakâigan</i> , a house,	pl. wakâiganan.
<i>Wasswâgan</i> , a torch,	" wasswâganan.
<i>Nibâgan</i> , a bed,	" nibâganan.
<i>Adôpowin</i> , a table,	" adôpowinan.
<i>Dodamowin</i> , action,	" dodamowinan.

<i>Batâdowin</i> , sin,	" <i>batâdowinan</i> .
<i>Onâgans</i> , a small dish,	" <i>onâgansan</i> .
<i>Apâbiwinens</i> , a small chair,	" <i>apâbiwinensan</i> .
<i>Anitins</i> , a small spear,	" <i>anitinsan</i> .
<i>Biwâbikons</i> , a small iron,	" <i>biwâbikonsan</i> .
<i>Masinaiganish</i> , a bad book,	" <i>masinaiganishan</i> .
<i>Wigiwamish</i> , a bad house or lodge,	" <i>wigiwamishan</i> .

These are all the rules I can give you for the formation of the plural number of Otipchipwe substantives.

Let us now consider all the *twelve* different terminations of the plural, (that is, the letters and syllables which are added to the singular, to form the plural,) to see the difficulty which this variety must cause to the learner of this language.

EXAMPLES OF THE TWELVE TERMINATIONS OF THE PLURAL OF
OTCHIPWE SUBSTANTIVES.

1. *g.*

<i>Anishinabe</i> , an Indian,	pl. <i>anishinâbeg</i> .
<i>Méme</i> , a wood-pecker,	" <i>mémeg</i> .
<i>Windigo</i> , a giant,	" <i>windigog</i> .
<i>Windigôkwe</i> , a giantess,	" <i>windigokweg</i> .
<i>Anishinâbekwe</i> , a squaw,	" <i>anishinabekweg</i> .
<i>Môshwe</i> , a handkerchief,	" <i>môshweg</i> .
<i>Omîni</i> , a pigeon,	" <i>omîmig</i> .
<i>Animiki</i> , thunder,	" <i>animikîg</i> .
<i>Bebejigôganji</i> , horse,	" <i>bebejigôganjig</i> .
<i>Manito</i> , ghost, spirit,	" <i>manitog</i> .
<i>Joniia</i> , silver, or a piece of silver,	" <i>joniay</i> .
<i>Ogima</i> , chief,	" <i>ogimay</i> .

2. *ag.*

<i>Wâgosh</i> , fox,	pl. <i>wâgoshag</i> .
<i>Kôtawan</i> , a block,	" <i>kôtawanag</i> .
<i>Namébin</i> , a sucker,	" <i>namebinay</i> .

<i>Jishib</i> , a duck,	" <i>jishibag</i> .
<i>Bijiw</i> , lynx,	" <i>bijiwag</i> .
<i>Kitchipison</i> , a belt,	" <i>kitchipisonag</i> .
<i>Namégooss</i> , trout,	" <i>namégoossag</i> .
<i>Mishimin</i> , apple,	" <i>mishiminag</i> .
<i>Kokósh</i> , a hog,	" <i>kokóshag</i> .
<i>Mandâmin</i> , one corn,	" <i>mandâminag</i> .
<i>Jimâganish</i> , soldier,	" <i>jimaganishag</i> .
<i>Jâganash</i> , Englishman,	" <i>Jâganashag</i> .
3. <i>ig.</i>	
<i>Jingob</i> , fir-tree,	pl. <i>jingobig</i> .
<i>Assin</i> , a stone,	" <i>assiniq</i> .
<i>Assâb</i> , a net,	" <i>assabiq</i> .
<i>Opîn</i> , potatoe,	" <i>opînig</i> .
<i>Minéssagawanj</i> , thorn,	" <i>minéssagawanjig</i> .
<i>Naiágatawendang</i> , thinker,	" <i>naiágatawendangig</i> .
<i>Netâ-agonwetang</i> , gainsayer,	" <i>netâ-agonwetangig</i> .
<i>Métschi-dodang</i> , malefactor,	" <i>métschi-dodangig</i> .
4. <i>iag.</i>	
<i>Mishiké</i> , turtle,	pl. <i>mishikéiag</i> .
<i>Wawâbigonodji</i> , mouse,	" <i>wawâbigonodjiing</i> .
<i>Assabikéshi</i> , spider,	" <i>assabikéshiiag</i> .
<i>Eshpaiô</i> , a Spaniard,	" <i>Eshpaiôiag</i> .
<i>Nijodé</i> , a twin,	" <i>nijodeiag</i> .
<i>Nissaié</i> , my older brother,	" <i>nissaiéiag</i> .
<i>Nimissé</i> , my older sister,	" <i>nimisséiag</i> .
<i>Nindângoshe</i> , my cousin.	" <i>nindângosheiag</i> .
<i>Mindimôie</i> , an old woman,	" <i>mindimôieiag</i> .
5. <i>jig.</i>	
<i>Swânganamiâd</i> , a good Christian,	pl. <i>swânganamiâdjig</i> .
<i>Mékisiniked</i> , shoemaker,	" <i>mékisinikedjig</i> .
<i>Bewâbikoked</i> , a miner,	" <i>bewâbikokedjig</i> .
<i>Wedâked</i> , steersman,	" <i>wedâkedjig</i> .
<i>Bebâmadisid</i> , traveller,	" <i>bebâmadisidjig</i> .
<i>Netâ-nagamod</i> , a singer,	" <i>netâ-nagamodjig</i> .
<i>Kekinoamâged</i> , teacher,	" <i>kekinoamâgedjig</i> .

Remark. The substantives of this number, with innumerable others of this description, are also *participles*. It must be observed that the termination *jig* in the plural of these words is only a corruption, which is established now, and must remain. Properly it ought to be *ig*, as above, No. 3. We ought to say : *Swânganamidiig*, *mîkisinikedig*, *bewâbikokedig*, etc. The Indians of Grand Portage, Fort William, and other places north of Lake Superior, have conserved this genuine pronunciation.

6. *og.*

<i>Wâbos</i> , a rabbit,	pl. <i>wabôsog.</i>
<i>Gisiss</i> , sun, moon, month,	“ <i>gisissog.</i>
<i>Akîk</i> , kettle,	“ <i>akikog.</i>
<i>Mitig</i> , tree,	“ <i>mitigog.</i>
<i>Mons</i> , moose,	“ <i>monsog.</i>
<i>Anâng</i> , a star,	“ <i>anângog.</i>
<i>Nabâgissag</i> , a board,	“ <i>nabâgissagog.</i>
<i>Enamiâssig</i> , pagan,	“ <i>enamiâssigog.</i>
<i>Enokissig</i> , idler, sluggard,	“ <i>enokissigog.</i>
<i>Ménikwessig</i> , a sober person,	“ <i>ménikwéssigog.</i>

7. *wag.*

<i>Inîni</i> , man,	pl. <i>ininiwag.</i>
<i>Ikwé</i> , woman,	“ <i>ikwewag.</i>
<i>Amîk</i> , beaver,	“ <i>amîkwag.</i>
<i>Pijiki</i> , ox, cow,	“ <i>pijikiwag.</i>
<i>Namé</i> , a sturgeon,	“ <i>naméwag.</i>
<i>Atîk</i> , a rein-deer,	“ <i>atikwag.</i>
<i>Migisi</i> , eagle,	“ <i>mîgisiwag.</i>
<i>Wanagék</i> , bark,	“ <i>wanagékwag.</i>
<i>Atîkamég</i> , white fish,	“ <i>atîkamégwag.</i>
<i>Jîngwâk</i> , pine tree,	“ <i>jîngwâkwag.</i>
<i>Biné</i> , a partridge,	“ <i>binéwag.</i>
<i>Wawâshkeshi</i> , deer,	“ <i>wawâshkeshiwag.</i>
<i>Anjeni</i> , angel,	“ <i>anjeniwag</i> ; (also <i>anjenig.</i>)
<i>Wemítigoji</i> , Frenchman,	“ <i>wemítigojiwag.</i>

8. *n.*

<i>Abwî</i> , a paddle,	pl. <i>abwîn.</i>
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<i>Anwî</i> , a ball, bullet,	" <i>anwîn</i> .
<i>Aii</i>, thing....,	" <i>aiin</i> .
9. <i>an.</i>	
<i>Wadjiw</i> , mountain,	pl. <i>wadjîwan</i> .
<i>Omôlai</i> , bottle,	" <i>omôlaian</i> .
<i>Kitigân</i> , garden, field,	" <i>kitigânan</i> .
<i>Nisid</i> , my foot,	" <i>nisidam</i> .
<i>Sakâon</i> , a cane,	" <i>sakâonan</i> .
<i>Tchimân</i> , a canoe,	" <i>tchimânan</i> .
<i>Nâbikwân</i> , vessel,	" <i>nâbikwanan</i> .
<i>Jimâgan</i> , a lance,	" <i>jimâganan</i> .
<i>Apâbiwin</i> , chair, bench,	" <i>apâbiwinan</i> .
<i>Masinâigan</i> , book, paper,	" <i>masinâiganan</i> .
10. <i>in.</i>	
<i>Anît</i> , fish-spear,	" <i>anitin</i> .
<i>Abâj</i> , a lodge-pole,	" <i>abâjin</i> .
<i>Nagweîab</i> , rainbow,	" <i>nagweiabin</i> .
<i>Mitîgwab</i> , a bow,	" <i>mitigwâbin</i> .
11. <i>on.</i>	
<i>Gijigad</i> , day,	pl. <i>gijigadon</i> .
<i>Tibikad</i> , night,	" <i>tibikadon</i> .
<i>Anamiewigamiq</i> , church,	" <i>anamiewigamigon</i> .
<i>Aninâtiq</i> , maple-tree,	" <i>aninâtiqon</i> ,
<i>Wâwan</i> , egg,	" <i>wâwanon</i> .
<i>Wâgâkwad</i> , axe,	" <i>wâgâkwadon</i> .
<i>Makak</i> , box,	" <i>mukukon</i> .
12. <i>wan.</i>	
<i>Sibi</i> , river,	pl. <i>sibiwan</i> .
<i>Mashkîki</i> , medicine,	" <i>mashkikiwan</i> .
<i>Odéna</i> , village, town,	" <i>odenawan</i> .
<i>Wâbashkîki</i> , swamp,	" <i>wâbashkikiwan</i> .

By considering this great variety of terminations of the plural, you will perceive that there is no general rule to be established for its formation. It must be learned from usage. See *Remark 1*, in the beginning of Chapter III, in regard to the *mutative vowel*.

To facilitate the study of the Otipchipwe language also in this respect, I have marked in the Dictionary the plural of all the substantives of this language, which are susceptible of it.

FORMATION OF SUBSTANTIVES.

The Otipchipwe language is a language of verbs. Verbs are more frequently used than substantives. Where other languages will employ a substantive, the Otipchipwe language uses a verb. Substantives are often changed into verbs, as are also other parts of speech; and from verbs many substantives are formed. There are some *invariable Rules* for this formation, which you will find explained here. You will better understand these rules after the perusal of the long Chapter of Verbs; but we must put them here, because they belong to the Chapter of Substantives.

RULES FOR THE FORMATION OF SUBSTANTIVES.

RULE 1. By adding the syllable *win* to the third person singular, present, indicative, affirmative form, of a verb belonging to the I. Conjugation, you will have its substantive.

EXAMPLES.

<i>Ojibiige</i> , he writes ;	<i>ojibiigewin</i> , writing.
<i>Jawendjige</i> , he is charitable ;	<i>Jawendjigewin</i> , charity, grace.
<i>Dibaamâge</i> , he pays ;	<i>dibaamâgewin</i> , payment (<i>given.</i>)
<i>Dibâkonige</i> , he judges ;	<i>dibâkonigewin</i> , judgment (<i>held, pronounced.</i>)
<i>Sâgiiwe</i> , he loves ;	<i>sâgiiwewin</i> , love.
<i>Gimi</i> , he deserts ;	<i>gimivin</i> , desertion.
<i>Gimôdi</i> , he steals ;	<i>gimôdiwin</i> , stealing, theft.
<i>Kitimi</i> , he is lazy ;	<i>kitimiwin</i> , laziness.
<i>Anwenindiso</i> , he repents ;	<i>anwenindisowin</i> , repentance.
<i>Gigit</i> , he speaks ;	<i>gigitowin</i> , speaking, discourse.

RULE 2. By changing the last syllable, *wag*, of the third person, plural, present, indicative, of a verb called "communicative," into *win*, you will form its substantive.

EXAMPLES.

<i>Migâdirag</i> , they fight ;	<i>migâdirin</i> , fighting, war.
<i>Dibaamâdiway</i> , they are paid together ;	<i>dibaamâdirin</i> , a general payment.
<i>Gikândiway</i> , they quarrel ;	<i>Gikândiwin</i> , quarrel.
<i>Ganônidirag</i> , they speak to each other ;	<i>ganônidîwin</i> , conversation.
<i>Jingenindiway</i> , they hate each other ;	<i>jingenindiwin</i> , hatred.

RULE 3. Add to the first person, singular, present, passive voice, of a verb belonging to the IV Conjugation, the syllable *win*, and you will have its substantive.

EXAMPLES.

<i>Nin dibaamâgo</i> , I am paid ;	<i>dibaamâgowin</i> , payment received.)
<i>Nin dibâkonigo</i> , I am judged ;	<i>dibâkonigowin</i> , judgment (undertaken.)
<i>Nin kikinoamâgo</i> , I am taught ;	<i>kikinoamâgowin</i> , instruction received.)
<i>Nin minigo</i> , I am given ;	<i>minigowin</i> , gift received.

RULE 4. Change the final *g* of the third person, plural, present, indicative, of the verbs belonging to the II and III Conjugations into *win*, and you will have their substantives.

EXAMPLES.

<i>Dôdamog</i> , they do ;	<i>dôdamowin</i> , doing, action.
<i>Kashkendamog</i> , they are sad ;	<i>kashkendamowin</i> , sadness, sorrow.
<i>Segendamog</i> , they are afraid ;	<i>segendamowin</i> , fear.
<i>Ozâmidonog</i> , they speak too much ;	<i>osâmidonowin</i> , too much speaking.

RULE 5. Add the syllable *win* to the third person, singular, present, indicative, negative form, ending in *i*, of the verbs of the first three Conjugations, and you will have their substantives.

EXAMPLES.

- Kawin minikwessi*, he does not *minikwessiwin*, temperance.
drink ;
Kawin nitâ-gigitossi, he cannot *nitâ-gigitossiwin*, dumbness.
speak ;
Kawin babâmitansi, he does not *babamitansiwin*, disobedience.
obey ;

RULE 6. Change the final *e* of the verbs ending in *ige* or *djige*, into *an*, and you will form names of *tools*, *implements*, etc.

EXAMPLES.

- Nin pakiteige*, I strike ; *pakiteigan*, hammer.
Nin tchigataige, I sweep ; *tchigataigan*, broom.
Nin tchigigaige, I square timber ; *tchigigaigan*, broad axe.
Nin kishkibodjige, I saw (across.) *kichkibodjigan*, hand-saw or log-saw.
Nin tâshkibodjige, I saw (along.) *tâshkibodjigan*, pit-saw or a saw-mill.
Nin môkodjige, I am cutting wood (with a knife.) *môkodjigan*, plane, drawing-knife.
Nin bissibôdjige, I grind ; *bissibodjigan*, corn-mill.

RULE 7. Change the final *e* of the verbs called "Working Verbs," which you will find in the article: "Formation of Verbs," after all the Conjugations ; change this *e* in *an*, and you will form substantives denoting the *place* where the work signified by the working verb, is going on.

EXAMPLES.

Nind akakanjike, * I burn coal ; *akakanjikan*, the place where a coal pit is burning, or has been so.

Nin jomináboke, I make wine ; *jominábokan*, the place where they make wine, vineyard.

Nin sisibákwdoke, I make sugar ; *sisibákwdokan*, sugar-camp, sugar-bush.

Nin biwábikoke, I make (produce) iron ; *biwábikokan*, the place where they produce iron, an iron-mine.

Nin miskwábikoke, I make (produce) copper ; *miskwábikokan*, a copper-mine.

RULE 8. Some verbs of the IV Conj. form *animate* substantives by adding *gan* to the first person singular.

EXAMPLES.

Nind inawema, he is a relation of mine. *nind inawemagan*, my relative.

Nin widigema, I am married to him, (her.) *nin widigemagan*, my husband, (wife.)

Nin widjiwa, I accompany him, (her.) *nin widjiwagan*, my companion.

Remark. In regard to the substantives formed according to the *first* and *third* of the above rules, you will please to bear in mind, that those which have *e* before the end-syllable *win*, signify an action *done* or *doing* : and those that have *a* before *win*, mark the effect *received* from an action. It is important to mind this difference. In English there is no difference in the words of both kinds, (as you will see in the following examples, but in the Otipchipwe language the difference is material.

* The letter *n* is scarcely heard in this word.

EXAMPLES.

<i>Nin dibaamâgewin</i> , my pay- ment, (<i>made by me</i> ;)	<i>nin dibaamâgowin</i> , my pay- ment, (<i>received by me</i> .)
<i>Ki dibâkonigewin</i> , thy judg- ment, (<i>made by thee</i> ;)	<i>ki dibâkonigowin</i> , thy judg- ment, (<i>undergone by thee</i> .)
<i>O kikinoamâgewin</i> , his instruc- tion, (<i>given by him</i> ;)	<i>O kikinoamâgowin</i> , his instruc- tion, (<i>received by him</i> .)
<i>Nin windamâgewin</i> , my report, narration, (<i>given by me</i> ;)	<i>nin windamâgowin</i> , my report, narration, (<i>heard by me</i> .)
<i>Ki gâssiamagewin</i> , thy remis- sion, (<i>granted by thee</i> ;)	<i>ki gâssiamâgowin</i> , thy remis- sion, (<i>received by thee</i> .)
<i>O pakiteigewin</i> , his beating, (<i>done by him</i> ;)	<i>O pakiteigowin</i> , his beating, (<i>received by him</i> .)

And a great number of other words of this description, which are not all in the Dictionary, because they can be easily obtained, from the respective verbs, by the learner himself.

FORMATION OF TERMS OF CONTEMPT.

There is yet another formation, or rather *transformation*, of substantives, which must be mentioned in the Otipchipwe Grammar.

By adding one of the syllable, *ish*, *osh*, or *wish*, to a substantive, they transform it into an expression of *contempt*.

Here are the *Rules* for this transformation.

RULE 1. The *animate* substantives that make their plural by adding *ag*, *ig*, or *iag*; and the *inanimate* that form the plural by adding *an*, or *in*; take *ish* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Kwiwisens</i> , a boy ;	<i>kwiwisensag</i> ,	<i>kwiririsensish</i> , a bad boy.
<i>Ikwesens</i> , a girl ;	<i>ikwesensag</i> ,	<i>ikwesensish</i> , a bad girl.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Ninidjaniss</i> , my child ;	<i>ninidjanissag</i> ,	<i>ninidjanissish</i> , my bad child.
<i>Assâb</i> , a net ;	<i>assâbig</i> ,	<i>assabish</i> , an old net.
<i>Assin</i> , a stone ;	<i>assinig</i> ,	<i>assinish</i> , a bad, unfit stone.
<i>Abinodji</i> , a child ;	<i>abinodjiag</i> ,	<i>abinodjiish</i> , a bad child.
<i>Akiwesi</i> , an old man ;	<i>akiwesiag</i> ,	<i>akiwesiish</i> , a bad old man.
<i>Môkoman</i> , a knife ;	<i>mokomanan</i> ,	<i>mokomanish</i> , a bad knife.
<i>Mojwâgan</i> , scissors ;	<i>mojwaganan</i> ,	<i>mojwaganish</i> , bad scissors.
<i>Mitigwab</i> , a bow ;	<i>mitigwabin</i> ,	<i>mitigwabish</i> , a bad old bow.
<i>Anit</i> , a spear ;	<i>anitin</i> ,	<i>anitish</i> , a bad, unfit spear.

RULE 2. The *animate* substantives that form their plural by adding *og*, or *wag*, (when these latter terminate in a *consonant* in the singular,) and the *inanimate* that make their plural in *on*, take *osh* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Nabagissag</i> , a board ;	<i>nabagissagog</i> ,	<i>nabagissagosh</i> , a bad rotten board.
<i>Mitig</i> , a tree ;	<i>mitigog</i> ,	<i>mitigosh</i> , a bad tree.
<i>Akik</i> , a kettle ;	<i>akikog</i> ,	<i>akikosh</i> , a bad old kettle.
<i>Anang</i> , a star ;	<i>anangog</i> ,	<i>anangosh</i> , a bad star.
<i>Amik</i> , beaver ;	<i>amikwag</i> ,	<i>amikosh</i> , a bad beaver.
<i>Jingwak</i> , pine ;	<i>jingwakwag</i> ,	<i>jingwakosh</i> , a bad pine.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Gag</i> , a porcupine ;	<i>gagwag</i> ,	<i>gagosh</i> , a bad porcupine.
<i>Nishkinjig</i> , my eye ;	<i>nishkinjigon</i> ,	<i>nishkinjigosh</i> , my bad eye.
<i>Makâk</i> , a box ;	<i>makakon</i> ,	<i>makakosh</i> , a bad box.
<i>Wâwan</i> , an egg ;	<i>wawanon</i> ,	<i>wawanosh</i> , a bad spoiled egg.

RULE 3. The *animate* substantives that make their plural by adding *g*, or *wag*, (when these latter terminate in a *vowel* in the singular;) and the *inanimate* that form the plural by adding *wan*; take *wish* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural</i>	<i>Contempt.</i>
<i>Ogima</i> , a chief;	<i>ogimag</i> ,	<i>ogimawish</i> , a bad chief.
<i>Wemitigajikwe</i> , Frenchwoman;	<i>wemitigojik-</i> <i>weg</i> ,	<i>wemitigojikwe-</i> <i>wish</i> , a bad Frenchwoman.
<i>Anishinabe</i> , Indian ;	<i>anishinabeg</i> ,	<i>anishinabewish</i> , a bad Indian.
<i>Inini</i> , a man ;	<i>ininiwag</i> ,	<i>ininiwish</i> , a bad, wicked man.
<i>Pijiki</i> , an ox ;	<i>pijikiwag</i> ,	<i>pijikiwish</i> , a bad ox.
<i>Sibi</i> , a river ;	<i>sibiwan</i> ,	<i>sibiwish</i> , a bad river.
<i>Odena</i> , a village ;	<i>odenawan</i> ,	<i>odenawish</i> , a bad village.

Remark 1. In the first three words of the above examples, viz : *Kwiwisensish*, *ikwesensish*, *ninidjanissish*; and in the *diminutives*, which all end in *sish*, when expressing contempt, this *sish* is pronounced *shish*. But nevertheless we must grammatically

take it for *ish*. The pronunciation *shish* is only a corruption. So also, for instance, will a common speaker of the English language pronounce, *shaysh she*; but it ought to be, *says she*. And Canadians will say, *Il va chécher*, (it will dry;) instead of saying, *Il va sécher*.

Remark 2. The plural of all the *animate* substantives indicating contempt, is invariably formed by adding *ug* to the singular; and the plural of the *inanimate* by adding *an*. F. i., *Kwiwisenish*, *kwiwisenishag*. *Mitigosh*, *mitigoshag*. *Ininiwish*, *ininiwishag*. *Mokomanish*, *mokomanishan*. *Makakosh*, *makakoshan*. *Sibiwish*, *Sibiwishan*, etc.

Remark 3. There are a few *inanimate* substantives denoting contempt, which make an exception from the above *Rule 1*. They take *ash*, instead of *ish*; as, *nisid*, my foot; pl. *nisidan*: *nisidash*, my bad foot. *Nibid*, my tooth; pl. *nibidun*; *nibidash*, my bad tooth. *Mashkimod*, a bag; pl. *mashkimodan*; *mashkimodash*, a bad bag; etc. *Abwi*, paddle; makes *abwish*; *anwi*, a ball; *anwish*.

Remark 4. It must, however, be observed, that these terms implying contempt, are not always intended, nor taken, for contempt. They are sometimes expressions of *humility*, and at other times they are *caressing* terms.

So, for instance, an Indian speaking to you, will mention all that belongs to him, in those terms denoting contempt: but only by modesty and humility. He will call his wife, *nin mindimoiemish*; his children, *ninidjanissishag*; his lodge or house, *nin wigiwamish*; his canoe, *nin tchimanish*; his luggage, *nind aiimishan*, etc.

And a squaw, for instance, caressing her little son, will say: *Ningwissensish!* *ningwissensish!* (*ningwissens*, signifies, my little son.) And caressing her little daughter she will repeat: *Nindanissensish!* *nindanissensish!* (*nindanissens*, means: my little daughter.)

FORMATION OF DIMINUTIVE SUBSTANTIVES.

The Otchipwe language is very rich in diminutive substantives. They are formed from common substantives by the annexation of *six* different terminations. These terminations are : *s, ns, ens, ins, ons, wens*.

Here are the *Rules* for the formation of the diminutives.

RULE 1. The termination *s* is attached to substantives, *animate* and *inanimate*, that end in *gan*, without an accent ; if *gan* has an accent, the substantive belongs to Rule 3, as, *Kitigán, kitigâns*.) The *animate* make their plural in *ag*, the *inanimate* in *an*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Masinîtchigan</i> , image ;	<i>masinitchiga-</i> <i>nag</i> ;	<i>masinitchigans</i> , a little image.
<i>Opwâgan</i> , a pipe ;	<i>opwaganay</i> ;	<i>opwagans</i> , a small pipe.
<i>Botâgan</i> , a stamp ;	<i>botaganay</i> ;	<i>botagans</i> , a small stamp.
<i>Biminigan</i> , an auger ;	<i>biminiganan</i> ;	<i>biminigans</i> , a gimlet.
<i>Masinâigan</i> , a book ;	<i>masinaiganan</i> ;	<i>masinaigans</i> , a small book.
<i>Kijapikisigan</i> , a stove ;	<i>kijapikisiganan</i> ;	<i>kijapikisigans</i> , a small stove.

RULE 2. The termination *ns* is added to the *animate* substantives that form their plural by adding *g, iag*, or *wag*, (when these latter terminate in a vowel in the singular) ; and to the *inanimate* that add *n* for the plural.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Ogimâ</i> , a chief ;	<i>ogimág</i> ;	<i>ogimáns</i> , a small or young chief.
<i>Makwâ</i> , a bear ;	<i>Makwag</i> ;	<i>makwáns</i> , (pron. <i>mákoms</i>), a young bear.
<i>Wissakodekwe</i> , a half-breed woman ;	<i>wissakodekweg</i> ;	<i>wissakodekwens</i> , a young half-breed woman.
<i>Oshkinawe</i> , a young man ;	<i>oshkinaweg</i> ;	<i>oshkinawens</i> , a small young man.
<i>Nishime</i> , my younger brother ;	<i>Nishimeag</i> ;	<i>nishimen</i> s, my small young br.or sister.
<i>Pakuâkwé</i> , a hen ;	<i>pakaakwiiag</i> ;	<i>pakaakwens</i> .chicken.
<i>Pijiki</i> , an ox, or cow ;	<i>pijikiwag</i> ;	<i>pijikins</i> , a calf.
<i>Migisi</i> , an eagle ;	<i>migisiwag</i> ;	<i>migisins</i> , a young eagle.
<i>Wemitigoji</i> , a Frenchman ;	<i>Wemitigojiway</i> ;	<i>Wemitigojins</i> .a young Frenchman.
<i>Abwî</i> , a paddle ;	<i>abwin</i> :	<i>abwins</i> , a small paddle.
<i>Anwî</i> , a ball ;	<i>anwin</i> :	<i>anwins</i> , a small ball, shot.

RULE 3. The termination *ens* is annexed to those *animate* substantives that form their plural by adding *ag* ; and those *inanimate* that add *an* in the plural ; except the *animate* and *inanimate* substantives ending in the singular in *gan*, without an accent, which belong to Rule 1, as above.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Jâganash</i> , an Englishman ;	<i>Jaganashag</i> ;	<i>Jaganashens</i> , a little Englishman.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Kokosh</i> , a pig ;	<i>kokoshag</i> ;	<i>kokoshens</i> , a young pig.
<i>Migwan</i> , a pen, feather ;	<i>migwanag</i> ;	<i>migwanens</i> , a small feather.
<i>Kitigânu</i> , a field ;	<i>kitigânan</i> ;	<i>kitigânen</i> , a garden.
<i>Mitehikânu</i> , a fence ;	<i>mitchikanan</i> ;	<i>mitchikanens</i> , a small fence.
<i>Bodawânu</i> , a chimney ;	<i>bodawânan</i> ;	<i>bodawanens</i> , a small chimney.

RULE 4. The termination *ins* is attached to the *animate* substantives that make their plural in *ig* ; and to the *inanimate* that make it in *in*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Assin</i> , a stone ;	<i>assinig</i> ;	<i>assinin</i> s, a little stone.
<i>Assab</i> , a net ;	<i>assabig</i> ;	<i>assabins</i> , a small net.
<i>Opin</i> , a potatoe ;	<i>opinig</i> ;	<i>opinitins</i> , a small potatoe.
<i>Abâj</i> ,* a lodge-pole ;	<i>abajin</i> ;	<i>abajins</i> , a small lodge-pole.
<i>Anit</i> , a spear ;	<i>anitin</i> ;	<i>anitins</i> , a little spear.

RULE 5. The termination *ons* is added to the *animate* substantives that form their plural by adding *og*, or *wag* (when these latter terminate in a *consonant* in the singular,) and to the *inanimate* that make the plural in *on*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Anâng</i> , a star ;	<i>anangog</i> ;	<i>anangons</i> , a small star (asterisk.)
<i>Akik</i> , a kettle ;	<i>akikog</i> ;	<i>akikons</i> , a small kettle.
<i>Ginebig</i> , a serpent, snake ;	<i>ginebigog</i> ;	<i>ginebigons</i> , a young snake.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
Jingwāk, a pine-tree :	jingwakwag ;	jingrakons, a young pine-tree.
Atik, a reindeer :	atikwag ;	atikons, a young reindeer.
Ajibik, a rock ;	ajibikon ;	ajibikons, a small rock.
Wagakwad, an axe :	wagakwadon ;	wagakwadons, a small axe.
Makak, a box :	makakon ;	makakons, a small box.

RULE 6. The termination *wens* is attached to the *inanimate* substantives which make their plural by adding *wan* : as, *odenaw*, a village ; *odenairaw* ; *odenarawens*, a small village, etc.

For the plural of the diminutives, see pages 17 and 20.

OF THE CASES OF SUBSTANTIVES.

Case, in the grammatical language, is the position or state of a substantive, with regard to other words in the same sentence.

The Otechipwe substantives have *four cases*, viz : the *Nominative*, *Possessive*, *Objective*, and *Vocative*.

The *Nominative* denotes simply the name of a person or thing, or the subject of the verb. Examples of the nominative case are all the substantives of the Dictionary, from the first to the last.

The *Objective* denotes the object of some action or relation. It does not differ from the nominative in its construction, except in the third person of the personal pronouns, where the nominative is *win*, *winawa*, he, she, it, they ; and the objective is *o*, him, her, it, them.

The *Possessive* expresses the relation of property or possession. This possessive case is expressed in Otechipwe by putting *o* or *ol* between the two substantives, of which one corresponds to the English nominative, and the other to the possessive. The position of the two substantives is the same as in English ; the possessive comes first, and then the nominative ; and instead of the letter *s* with an apostrophe before it, which is put in English between the possessive and the nominative, we put in Otechipwe

o or *od*, (which properly signifies *his* or *her*.) We put *o* before nominatives that begin with a consonant, and *od* before those that begin with a vowel. But sometimes this *o* is inseparably connected with the possessive, and sometimes changed into *w*. (This will be better understood after the study of the possessive pronoun.)

EXAMPLES OF THE POSSESSIVE CASE.

Nin gi-bidon John o masinaigan, I have brought John's book.
Anindi noss o sakaon? where is my father's cane?
Ki widigémagan od inarémaganan, thy wife's relatives.
Nin wi-gishpinadon kissaie o wakáigan, I will buy thy brother's house.
Meno-ijiwebisid inini od inéndamowinan, a good man's thoughts.
Kitchi ogimâ ogwissan gi-nibowan, the King's son is dead.
Kikinoamágewinini wiran ákosowan, the school teacher's wife is sick.
Nissaie o tchimán, my brother's canoe. *Kimisse od anakan*, thy sister's mat. *Noss od assabin*, my father's nets.
Aw inini ójisheian, that man's grand children.

The Vocative is used in calling persons or other objects. It is double, *singular* and *plural*.

The vocative in the *singular* number is only employed in calling proper names, or terms of relationship. Other substantives are not susceptible of this vocative; or rather, their vocative is like the nominative. They undergo no change in the vocative.

I. RULES FOR THE FORMATION OF THE VOCATIVE SINGULAR.

RULE 1. Proper names of women, ending in *kwe*, reject the two last letters, *w* and *e*, to form the vocative. F. i. *Gijigokwe*, voc. *Gijigok!*—*Windigokwe*, voc. *Windigok!* *Ogákwe*, voc. *Ogák!*—*Nodinokwe*, voc. *Nódinok!* *Otarakwe*, voc. *Otarak!*

RULE 2. The proper names of men and women, ending in a vowel, cut off this vowel for the vocative. F. i. *Nijôd*, voc. *Nijôd!*—*Abinodji* voc. *Abinôdj*.

RULE 3. Terms of relationship, ending in a *vowel*, reject this vowel, to form the vocative. *F. i. Nita*, my brother-in-law! voc. *nit!*—*Nijishé*, my uncle, (my mother's brother,) voc. *nijish!*—*Ninoshé* (or *ninwishes*,) my aunt, (my mother's sister,) voc. *ninôsh!* or *ninwishes!*—*Ningâ*, my mother, voc. *ning*; (They say more commonly, *ninge!*)

Exceptions.—*Nimishôme*, my uncle, (my father's brother, makes *nimishô!*—*Nindângwe*, my sister-in-law, or my friend, (a female speaking to a female,) does not change in the vocative, *nindângwe!*—*Nidji*, my friend, (a male speaking to a male,) makes likewise *nidji!*

For the terms of relationship, ending in a *consonant*, there is no general rule for the formation of the vocative. Some of them make their vocative like the nominative; as *Ningwiss*, my son, voc. *ningwiss!*—*Nindâniss*, my daughter, voc. *nindâniss!*—*Ninidjaniss*, my child, voc. *ninidjaniss!* *Nikâniß*, my brother, my friend, voc. *nikâniß!*—*Ninsigoss*, my aunt, (my father's sister, voc. *ninsigoss!*—*Nindôjim*, my step-son, voc. *nindôjim!*—Some of these terms form the vocative in a peculiar manner; as: *Nimishômiss*, my grand-father, voc. *nimishô*—*Nokomiss*, my grand-mother, voc. *nôko!*—*Noss*, my father, voc. *nosse!*—The Indians of Grand Portage, Fort William, and other places in the north, say *noss!* instead of *nosse!*)

The vocative in the *plural* number is used for substantives *animate* and *inanimate*, after the following rules.

II. RULES FOR THE FORMATION OF THE VOCATIVE PLURAL.

a. For animate substantives.

RULE 1. Substantives ending in *â, ê, î, ô*, add *idog* for the vocative plural. *F. i. Akiwesi*, an old man, voc. *akiwésiidog!*—*Abinôdji*, a child, voc. *abinôdjiiidog!*—*Gigô*, a fish, voc. *gigôidog!*—*Pakaâkwé*, a cock, voc. *pakaâkwéidog!*

RULE 2. Substantives ending in the plural in *ag* or *wag*, change *ag* into *idog*, to form the vocative, *F. i. Nind inawemaganag*, my relations, voc. *nind inawemaganidog!*—*Jimayanishag*,

soldiers, voc. *jimâganishidog!*—*Kwiwisénsag*, boys, voc. *kwiwisenidog!*—*Ikwesensag*, girls, voc. *ikwesensidog!*—*Ininiwag*, men, voc. *ininiwidog!*—*Ikweyaw*, women, voc. *ikwewidog!*—*Pijikiwag*, oxen, voc. *pijikiwidog!*

RULE 3. Substantives ending in the plural in *g*, *ig*, or *og*, change the final *g* into *dog*. F. i. *Anishinâbeg*, Indians, voc. *Anishinâbedog!*—*Ogimâg*, chiefs, voc. *ogimâdog!* *Anângog*, stars, voc. *anângodog!*—*Wabosog*, rabbits, voc. *wabosodog!*—*Opinig*, potatoes, voc. *opinidog!*—*Assabig*, nets, voc. *assabidog!*

RULE 4. Substantives with possessive pronouns change their last syllable *nig* into *dog*. F. i. *Nind ôgimaminanig*, our chiefs, voc. *nind ôgimaminadog!*—*Nikânissinanig*, our friends, our brethren, voc. *nikânissinadog!*—*Nin widjiwâganinanig*, our companions, voc. *nin widjiwâganinadog!*—*Nind inawemaganinanig*, our relations, voc. *nind inawemaganinadog!*

b. For inanimate substantives.

Inanimate substantives have a proper vocative plural in the rhetorical figure of Apostrophe, where inanimate objects are addressed like animate beings. There are two rules for the formation of this vocative.

RULE 1. Inanimate substantives ending in the plural in *an*, change this *an* into *idog*, to form the vocative plural. F. i., *Masinâiganan*, books; voc. *masinâiganidog!* *Matchi bimâdisiwinan*, bad lives, (bad habits;) vocative, *matchi bimâdisiwinidog!*

RULE 2. Inanimate substantives ending in the plural in *in* or *on*, change their final *n* into *dog*. F. i., *Mitigwâbin*, bows; voc. *mitigwabidog!* *Nagweiabin*, rainbows; voc. *nagweiabidog!* *Otchibikon*, roots; voc. *otchibikodog!*

Remark. Substantives which are at the same time *participles*, form their vocative, singular and plural, according to the paradigms of the different Conjugations, (as you will see in the Chap-

ter of Verbs.) F. i., *Enamiad*, a christian; voc. *enamiaian!* christian! *enamiaieg!* ye christians! *Enamiassig*, a pagan! voc. *enamiassiwan!* pagan! *enamiassiweg!* ye pagans!

CHAPTER II.

OF PRONOUNS.

A *Pronoun*, as denoted by its very appellation, is a word used for a noun, or instead of a noun or substantive, to avoid the too frequent repetition of the same word. This is the reason why it follows here immediately after the *substantive*. And it is ordinarily placed immediately before the verb in the sentence. This is the reason why it precedes immediately the *verb* in this Grammar.

There are five distinct sorts or classes of pronouns in the Otipchipwe Grammar, viz : *Personal*, *Possessive*, *Demonstrative*, *Interrogative*, and *Indefinite* pronouns. We shall now consider each of these different classes of pronouns, respecting their inflections and peculiar use.

I. PERSONAL PRONOUNS.

Personal Pronouns are those which designate the three persons ; the *first person*, or the speaker ; the *second person*, or the one spoken to ; the *third person*, that is, the person or thing spoken of.

SCHEME OF THE PERSONAL PRONOUNS.

First person :	{ sing.	<i>nin</i> , I, me,	}	we, us,
	plur.	{ <i>nin</i> , or <i>ki</i> ,		
Sec. person :	{ sing.	<i>ninawind</i> , or <i>kinawind</i> ,	}	(object. case.)
	plur.	<i>ki</i> , or <i>kin</i> , thou, thee,		
Thd person :	{ sing.	<i>kinawa</i> , <i>ki</i> , you,	}	o, him, her, it, them,
	plur.	<i>winawa</i> , they,		

Remark 1. To the pronouns *nin* and *ki*, a euphonical *d* is attached, when the following verb commences with a vowel ; as, *nind ija*, I go ; *kid anoki*, thou workest ; *nind inendamin*, we think ; *kid inôwa*, you tell him, etc.

There are analogous cases of such euphonical letters also in other languages. In French the letter *t* is inserted between the verb and pronoun in some instances to avoid a cacophonical accumulation of vowels ; as, *y en a-t-il? aime-t-on?* etc. There is another analogy to our case in the Italian language. When the conjunctions *e* and *o*, and the preposition *a* are followed by a word beginning with a vowel, a euphonical *d* is attached to them ; as *voi ed io stesso* ; *io od ogni altro* ; *ad un certo passo....* etc. There are also in the Chapter of Verbs some such interpositions of the euphonical *d*, (*od*, *ged-*, *gad-*.)

It must, however, be observed, that this *d*, although generally used, may also sometimes be omitted. We may say : *Mi ge-ijiwebak*, instead of *mi ged-ijiwebak*, so it will happen. *Mi ge-ing*, so it will be, or be it so. *Mi aw ge-ijad*, this one will go. In the *Otawa* dialect the euphonical *d* is more frequently omitted than in the *Otchipwe*.

As we are speaking of euphonical letters, we must mention one more, which is used in this language. It is the letter *i*, which is sometimes prefixed to the particles *go*, *ko*, *na*, and *sa*, and to the conjunctions *dash* and *gaie*, when the word preceding them, ends in a consonant, to avoid a disagreeable crowd of consonants ; as, *win igo*, he himself, *od inan iko*, he uses to tell him ; *ki nondaw ina?* dost thou ; hear me ? *ki kikendass isa*, thou art learned ; *nongom idash*, but now ; *nin igiae*, I also. But it must again be observed, that the interposition of this euphonical *i* is not absolutely necessary ; and I remarked among the Indians, that it is more usual in some places than in others ; and more frequently employed by old grave speakers than by young folks. It is also more frequently used in speaking than in writing. Be it finally remarked, that the same vowel is again used in Italian, to prevent a crowd of consonants.

Remark 2. The first person in the plural, *we*, is expressed in Otchipwe by *nin* or *ki*, by *ninawind* or *kinawind*.—*Nin* or *ki* is employed in the immediate connexion with the verb ; as, *nin nagamomin*, we sing ; *ki pisindamin*, we listen. But when the pronoun is not connected with the verb, *ninawind* or *kinawind* is employed for *we* ; as, *awénenag igiw négamodjig ? Ninawind sa.* Who are those that sing ? We do. *Awénenag igiw pésindangig ? Kinawind sa.* Who are those that listen. We do.

Remark 3. Although the pronouns *nin* and *ki*, *ninawind* and *kinawind*, all signify *we*, the difference between *nin* and *ki*, and between *ninawind* and *kinawind*, is material, and must well be kept in memory, for the right use of them.

1. *Nin* or *ninawind* is employed, when those that speak, do not include in their number the person or persons whom they speak to. F. i., *nin nagamomin*, we sing, (we that speak now, not the person or persons to whom we speak.) And likewise *ninawind*, that is, we only that speak, not the person or persons spoken to.

2. *Ki* or *kinawind* is used, when those that speak, include in their number the person or persons to whom they speak. F. i., *ki pisindamin*, we listen, (we that speak, and the person or persons to whom we speak.) And so also *kinawind*, we altogether, those that speak, and those that are spoken to.

Nota bene. Please mind well this difference between *nin* and *ki*, *ninawind* and *kinawind*. You will have to make use of it throughout this Grammar.

Remark 4. The Otchipwe language, like all other primitive and ancient languages, does not use the second person *plural* in addressing a person to whom respect is shown ; the second person *singular* is invariably employed, may the person addressed be on the lowest or highest degree of respectability. You have seen this already in many of the preceding examples. In English such addresses sound rather rough and unusual, (except among Quakers.) But in order to give exactly the meaning of the Otchipwe phrases in English, I always retain the second person singular also in English. Be it generally remarked here,

that the *English* portion of all the examples of this Grammar could be much better than it is, but I try to accommodate the translation as much as can be, to the original, in order to give to the learner a clearer understanding of the Otchipwe sentences.

II. POSSESSIVE PRONOUNS.

Possessive Pronouns are those which mark possession or property. They may be divided in two classes, viz: those that immediately precede a substantive, which we may call *conjunctive possessive pronouns*; and those that stand separated from it, which can be named *relative possessive pronouns*.

First class : Conjunctive Possessive Pronouns.

Sing.	$\left\{ \begin{array}{l} \text{Nin, my;} \\ \text{ki, thy;} \\ \text{o, his, her, its;} \end{array} \right.$	Plur.	$\left\{ \begin{array}{l} \text{Nin or ki, our;} \\ \text{ki, your;} \\ \text{o, their.} \end{array} \right.$
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These pronouns are always placed *immediately before* a substantive, or before an adjective proper that may precede a substantive.

EXAMPLES.

Nin mindjikâwanag bij, bring me my gloves (*mittens*)

Bisikan ki wîwakwân, put on thy hat.

Mi aw kwîwisens saiâgitod o masinaigan, this is the boy that likes his book.

Kimisse osâm o minwendan o wabamotchitchagwan, thy sister likes too much her looking-glass.

Nin sagia aw abinodji ; mi ow o wîwakwanens, I like this child ; here is its little bonnet.

Anindi nin tchimaninan? Where is our canoe ?

Kawika ta-nibossiway ki tchitchâgonanig, our souls will never die.

Anin éndashirad ki manishtânishimiway? What is the number of your sheep ?

Mij ogôw kwîwisensag o masinâiganiwan, give to these boys their books.

Batainowan o minô dôdamorinan, his (her) good deeds are many.
Nin jing'ndan nin matchi ijicibisiwin, I hate my bad conduct.
Ki gete masinaigan aion kikinoamading kid ashkimasinaigan dash mino ganawendan, make use of thy old book at school,
and take well care of thy new book.

Second class : Relative Possessive Pronouns.

Sing. $\left\{ \begin{array}{l} \text{Nin, mine;} \\ \text{kin, thine;} \\ \text{win, his, hers;} \end{array} \right.$ Plur. $\left\{ \begin{array}{l} \text{Ninawind, or kinawind,} \\ \text{kinawa, yours; [ours;} \\ \text{winawa, theirs.} \end{array} \right.$

These pronouns are not in immediate connexion with the substantive to which they allude, but are separated from it by one or more words, which precede or follow the substantive.

EXAMPLES.

Nin ganabatch nin môkoman ow. E, nin sa, nin nissitâwinan.

This is perhaps my knife. Yes, it is mine, I recognize it.

Kin ganabatch ki moshwem ga-mikaway. Kin sa, nind inêndam.

It is perhaps thy handkerchief I found. It is thine, I think.
Win na o pakitîgan ow? E, win sa. Is this his (her) hammer?

Yes it is his (hers).

Kinawa na ki wakaiganiwa ow? Kawin ninawind. Is this your house? No, it is not ours.

Kinawind na geget kid akîminân kakina iw? E, kinawind sa kakina. Is that indeed all our land? Yes, it is all ours.

Ninawind na nin tchimaninan iw? Kawin, kinawa, nind inen-dam. Is that our canoe? No, it is yours, I think.

Winawa na od assabiwan banâdisiwan? E, winawa sa. Are their nets lost? Yes, theirs.

Remark 1. You see by these examples, that, whenever the possessive pronoun is *not immediately before* the substantive, one of the second class is employed.

Remark 2. What has been said in the preceding number of the euphonical *d*, is to be applied to the pronouns of this number likewise. So you will say :

Nin babisikawagan, my coat ; but you will have to say, *nind anâkan*, my mat.

Ki makisin, thy shoe ; but, *kid anâgan*, thy plate.

O dôdamowin, his doing ; but, *od anamiewin*, his religion.

Remark 3. The difference between *nin* and *kin*, ours ; *nina-wind* and *kinawind*, ours ; is the same as stated above in *Remark 3*, of the preceding number (p. 42).

The use of the Otchipwe possessive pronouns is difficult. The difficulty is not created by the pronouns themselves, which are simple ; but by the substantives that follow them.

To employ correctly these pronouns with their substantives, attention must be paid to the substantive or noun, to know whether it is *animate* or *inanimate*. (See pages 14 and 15).

We will here first consider the use of the possessive pronouns with *inanimate* substantives.

A. Possessive Pronouns with inanimate Substantives.

FORM 1.

Singular.	{	<i>Nin tchimân</i> , my canoe, <i>ki tchiman</i> , thy canoe, <i>o tchiman</i> , his (her) canoe.
Plural.	{	<i>nin tchimannan</i> , my canoes, <i>ki tchimanan</i> , thy canoes, <i>o tchimanan</i> , his (her) canoes.
Singular.	{	<i>Nin tchimaninân</i> , } our canoe, <i>ki tchimaninân</i> , } your canoe, <i>o tchimaninân</i> , } their canoe.
Plural.	{	<i>nin tchimaninanin</i> , } our canoes, <i>ki tchimaninanini</i> , } your canoes, <i>o tchimaninanini</i> , } their canoes.

After this form may be constructed all the *inanimate* substan-

tives with their possessive pronouns, that add the syllable *an* for the plural, as :

<i>Nin nabikwâ̄n</i> , my vessel.	<i>Nin mokomâ̄n</i> , my knife
<i>Nin masinâ̄igan</i> , my book.	<i>Nin wukâ̄igan</i> , my house.
<i>Nishtigwâ̄n</i> , my head.	<i>Nisid</i> , my foot.
<i>Ninik</i> , my arm.	<i>Nikâd</i> , my leg.
<i>Nindô̄n</i> , my mouth.	<i>Nikân</i> , my bone.
<i>Nitawag</i> , my ear.	<i>Nibid</i> , my tooth.
<i>Nind apabiwin</i> , my chair.	<i>Nind adopowin</i> , my table.

Remark. In regard to the orthography of some words in this list, and of many others of this description in the following forms, it is necessary to observe, that I adopted the rule, as well for the *inanimate* as *animate* substantives, to write the possessive pronoun with its substantive in one word, whenever (mind this well), whenever the substantive is such as never to be used alone, separated from its possessive pronoun. So, for instance, *nishtigwâ̄n*, my head. The word *shtigwan* is never used in the Otipiwe language, it is no word of this language. It must always have a possessive pronoun before it, and it is inseparable from it. Of the same kind are : *Ninik*, *nindô̄n*, *nisid*, *nikân*, *nishkînjig*, *nîiaw*, *nîiâss*. *Noss*, *ningâ*, *nôkomiss*, *nâjishe*, *nîta*, *ninim*, *nissim*, *nishime*, *nissaie*, *nijikiwé*, *nindângwe*, *ningweiss*, *nindâniess*, etc., etc.—These and other words of this kind, are never pronounced without a possessive pronoun. Why and how shall we then separate them in writing ? What the most ancient usage of the language has connected, the individual writer ought not to separate.

Here is a little sub-form for this kind of substantives, with their possessive pronouns.

Singular.	{	<i>Nikân</i> , my bone, <i>kikan</i> , thy bone, <i>okan</i> , his (her) bone.
Plural.	{	<i>nikanan</i> , my bones, <i>kikanan</i> , thy bones, <i>okanan</i> , his (her) bones.

Singular.	{ <i>Nikaninān,</i> <i>kikaninān,</i> } our bone, <i>kikaniwa,</i> your bone. <i>okaniwa,</i> their bone.
Plural.	{ <i>nikāninanin,</i> <i>kikaninanin,</i> } our bones. <i>kikaniwan,</i> your bones, <i>okaniwan,</i> their bones.

Note. Some of these words, denoting parts of the human body, terminate in the second plural in *ananin*, as, *nisid*, my foot; *nisiðananin*, our feet. Likewise *ninik*, my arm; *nikād*, my leg; *nitāwag*, my ear; *nibid*, my tooth. Some words of this, and of the following forms, change the possessive pronoun of the third person, *o*, into *wi*, as, *nibid*, my tooth; *wibid*, his tooth. And many others in other forms, *inanimate* and *animate*.

EXAMPLES.

Nibid nind âkosin; I have toothache, (pain in *one* tooth.)

Wibidan od akosinan; he has toothache, (pain in *more than one* tooth.)

Kakina kid âkosimin kishtigwânininanin; we have all headache, (we all have pain in our heads.)

Wabang ta-mâdjiiâssin ki nâbikwaninanin; our vessel will leave to-morrow.

Mamitchâwan ki nâbikwaniwan; your vessels are large.

Takwâmagad ki bimâlisîwininan oma aking; our life on earth is short.

Anwénindisoda, andjitoda kid ijiwébisiwininan, ki ga yassiamaganâ dash Debéniminang ki batâdorinininanin; let us repent and change our conduct (our life) and our Lord will blot out our sins.

Debénimiiang, bonigileta wishinâm nin batâdorinininanin; Lord, forgive us our sins.

Debénidjiged o kikéndanan kakina kid inéndamowininanin; the Lord knows all our thoughts.

Debenimiiang, ki wâbandanan kâkina niu dodamoninininanin,
Lord, thou seest all our actions.

FORM 2.

Singular.	{	<i>Nind abâj</i> , my pole, lodge-pole, <i>kid abaj</i> , thy pole, <i>od abaj</i> , his ther pole.
Plural.	{	<i>nind abajin</i> , my poles, <i>kid abajin</i> , thy poles, <i>od abajin</i> , their poles.
Singular.	{	<i>Nind abâjinan</i> , } our pole, <i>kid abajinan</i> , } our pole, <i>kid abajiwa</i> , your pole, <i>od abajiwa</i> , their pole,
Plural.	{	<i>Nind abajinanin</i> , } our poles, <i>kid abajinanin</i> , } our poles, <i>od abajiwan</i> , your poles, <i>kid abajiwan</i> , their poles.

To this form belong the substantives with their possessive pronouns, that add for the plural the syllable *in* : as:

<i>Nind anit</i> , my spear,	pl. <i>nind anitin</i> , our spears.
<i>Ninindj</i> , my hand,	" <i>ninindjin</i> , our hands.
<i>Ninde</i> , my heart,	" <i>nindéinanin</i> , our hearts.
<i>Niaw</i> , my body,	" <i>ki awinân</i> , our body.
<i>Niiâss</i> , my flesh,	" <i>kiâssinân</i> , our flesh, etc.

Note. The two last words, *niiae* and *niass*, have *wi* in the third person, instead of *o*; *wiauw*, his body; *wiâss*, his flesh, (or meat in general.) See *Note*, p. 47.

EXAMPLES.

Kiawinanin kayinig ta-bimadisimagadon gijigong, kishpin enamiangin iji bimadisiang aking; our bodies will live eternally in heaven, if we lead a Christian life on earth.

Métschi-ijiwébisidjig wiiawiwan kagigé ishkoténg ta-danâkideniwan; the bodies of the wicked will burn in eternal fire.

Awishtoïâ kitchi nibiwa o gi-ojítônan kid auítinanin; the blacksmith has made a great many spears for us, (a great number of our spears.)

Nânwatig nind abajin o gi-bôdawenan; he burnt up (or fired) five of my lodge-poles.

Kininaljinanin aiôiyung kid ôjitomin kakina kid inanokiwininan; by the use of our hands we do all our work.

Swângyanamiajdjig odéiwan môshkineniwán minô inéndamowin; the hearts of true Christians are full of good will.

FORM 3.

Singular.	{	<i>nin makak</i> , my box, <i>ki makak</i> , thy box, <i>o makak</i> , his, (her) box.
Plural.	{	<i>nin makakon</i> , my boxes, <i>ki makakon</i> , thy boxes, <i>o makakon</i> , his, (her) boxes.
Singular.	{	<i>nin makakonan</i> , { our box. <i>ki makakonan</i> , { <i>ki makakowa</i> , your box, <i>o makakowa</i> , their box.
Plural.	{	<i>nin makakonanin</i> , { our boxes, <i>ki makakonanin</i> , { <i>ki makakowan</i> , your boxes, <i>o makakowan</i> , their boxes.

After this form can be formed all the *inanimate* substantives with their possessive pronouns, that add the syllable *on* to the singular to form the plural; as:

Nin wigeássiwigamig, my lodge. *Nin wagâkwad*, my axe.
Nishkinjig, my eye, or my face. *Nind ajawéshk*, my sword.

EXAMPLES.

Mamôda ki wagâkwadonanin, ari-manisseda; let us take our axes, and let us go and chop wood.

Manâdadon ki wagâkwadowan, awashime onijishin nin, nin wagâkwad; your axes are bad, my axe is better.

Kid âkosin na kishkinjig? Is thy eye sore?

Géga o gi-wanitonan oshkinjigon; he almost lost his eyes.

Nijinon nangwana kid ajawéskkon; thou hast then two swords.

Mâdjidon ki makak; *gaié kinawa mâdjidoiog ki makakowan*; carry away thy box; and you also carry away your boxes.

Remark. We could take the three forms in one only, and say that the *mutative vowel*, * which is *a* in the first form, *i* in the second, and *o* in the third, makes the only difference in the terminations. But I think that for the beginner it will be easier to have the forms before him detailed according to the three different mutative vowels. Learners that are more advanced, may take the three forms in one.

OF THE POSSESSIVE TERMINATIONS.

The *inanimate* substantives with possessive pronouns take sometimes the terminations *m*, *im*, or *om*, which may be called in the Otipchipwe Grammar the *possessive terminations*, because they are annexed to substantives with possessive pronouns, in order to express more emphatically *property* or *possession*. F. i. *Nind aki*, my land, my farm; *nind akim*, my own piece of land; *nin kijâpikisigâns*, my little stove; *nin kijâpikisigânsim*, my own little stove. *Nin wâgakwad*, my axe; *nin wagakwadom*, my own axe.

There are *three* rules for the annexation of the possessive terminations to *inanimate* substantives; viz :

RULE 1. Inanimate substantives with possessive pronouns, which terminate in a *vowel*, take the possessive termination *m*; as.

* You will find a Note on the *mutative vowel* in the next Chapter, in the enumeration of the different kinds of verbs. As far as this mutative vowel is concerned here, you may call it thus: *The vowel with which the terminations of these forms commence*.

Nin miskwî, my blood ; *nin miskwim*, *ki miskwim*, *o miskwim*, my, thy, his own blood. *Nin mashkiki*, my medicine ; *nin mashkikim*, etc. *Nin sibi*, my river ; *nin sibim*, *o sibim*, etc.

RULE 2. Inanimate substantives with possessive pronouns, which form their plural by adding *on*, take the possessive termination *om* ; as, *Nin gjigadon*, my days ; *nin gjigadom*, my own day ; *nin gjagadoman*, my own particular days ; *o gjigadom*, his remarkable day. *Nind ajaweshkon*, my swords ; *od ajaweshkom*, *od ajaweshkoman*, etc.

RULE 3. All the other inanimate substantives with possessive pronouns, and likewise all inanimate diminutives, take the possessive termination *im* ; as, *Nin nâbikwân*, my vessel ; *nin nâbikwânim*, my own vessel, my very vessel. *Nin mitigwâb*, my bow ; *nin mitigwabim*, *o mitigwabim*, etc.

Note. All these substantives with possessive pronouns, that take a possessive termination, belong to Form I. “*Nin tchimân*.”

B. Possessive Pronouns with animate Substantives.

We have seen in the preceding forms, how possessive pronouns are expressed with *inanimate* substantives. Let us now consider the effect they make on *animate* substantives.

FORM 1.

Singular.	{	<i>Nind akîk</i> , my kettle, <i>kid akik</i> , thy kettle, <i>od akikon</i> , his (her) kettle.
Plural.	{	<i>nind akikog</i> , my kettles, <i>kid akikog</i> , thy kettles, <i>od akikon</i> , his (her) kettles.
Singular.	{	<i>Nind akikonan</i> , } our kettle, <i>kid akikonan</i> , } our kettle, <i>kid akikowa</i> , your kettle, <i>od akikowan</i> , their kettle.
Plural.	{	<i>nind akikonanig</i> , } our kettles, <i>kid akikonanig</i> , } our kettles, <i>kid akikowag</i> , your kettles, <i>od akikowan</i> , their kettles.

Some animate substantives with possessive pronouns, that terminate their plural in *ig*, conform also to this form, but their *mutative vowel** is *i* instead of *o*. F. i. *nind assâb*, my net; pl. *nind assabig*, my nets; *od assabin*, *nind assabinan*, *kid assabiwag*, etc. This *i* remains throughout all the terminations.

Some animate substantives with possessive pronouns, that add only *g* for the plural, and end in a *vowel* in the singular, belong also to this form with a little variation ; as :

Singular.	{	<i>Nidj' anishinâbe</i> , my neighbor, (fellow-man,) brother. <i>kidj' anishinabe</i> , thy neighbor, <i>widj' anishinaben</i> , his (her) neighbor.
Plural.	{	<i>nidj' anishinabeg</i> , my neighbors, (fellow-men). <i>kidj' anishinabeg</i> , your neighbors. <i>widj' anishinaben</i> , his (her) neighbors.
Singular.	{	<i>Nidj' anishinabenan</i> , } our neighbor. <i>kidj' anishinabenan</i> , } our neighbor.
Plural.	{	<i>kidj' anishinabewa</i> , your neighbor. <i>widj' anishinabewan</i> , their neighbor. <i>nidj' anishinabenanig</i> , } our neighbors <i>kidj' anishinabenanig</i> , } our neighbors <i>kidj' anishinabewag</i> , your neighbors. <i>widj' anishinabewan</i> , their neighbors.

Likewise, *nidj' bimâdisi*, my fellow-liver, (fellow-man), etc.

Remark. This Form 1 is seldom used. The *animate substantives* with possessive pronouns, take almost always the possessive terminations *m*, *im*, or *om*.

There are likewise *three* rules for the possessive terminations of the *animate substantives*, viz :

RULE 1. Animate substantives, ending in a *vowel*, take the possessive termination *m*, when they are preceded by a posses-

* See Note p. 50.

sive pronoun. F. i. *Kje-Manito*, God ; *nin Kje-Manitom*, my God. *Ogima*, chief, king ; *nind ogimâm*, my chief. *Inini*, man : *nind ininim*, my man, my husband. *Ikwe*, woman ; *nind ikwem*, my woman, my wife. *Moshwe*, handkerchief ; *nin moshwem*, my handkerchief.

RULE 2. Animate substantives forming their plural by adding *ag*, *ig*, or *iag*, take the possessive termination *im*, when a possessive pronoun is prefixed to them. F. i. *Manishtanish*, sheep, (pl. *manishtanishag*,) *nin manishtanishim*, my sheep. *Masinitchigan*, image, (pl. *masinitchiganag*,) *nin masinitchiganim*, my image. *Opîn*, a potatoe, (pl. *opinig*,) *nind opinim*, my potatoe. *Gigô*, fish, pl. *gigôiag*, *nin gigôim*, my fish.

RULE 3. Animate substantives that form their plural by adding *og* or *wâg*, take the possessive termination *om*, when they have a possessive pronoun before them, *when they don't terminate in a vowel in the singular*. If the substantives with the plural termination in *wag*, terminate in a *vowel* in the singular, they belong to the first of these rules, and take the possessive termination *m* ; as, *ikwe*, woman, (pl. *ikwewag*). *nind ikwem*. *Pijiki*, ox, (pl. *pijikiwag*), *nin pijikim*, etc.

EXAMPLES TO RULE 3.

Wabos, rabbit, (pl. *wabosog*,) *nin wabosom*, my rabbit. *Anâng*, star, (pl. *anangog*,) *nind anangom*, my star. *Atik*, reindeer, (pl. *atikwag*,) *nind atikom*, my reindeer. *Jingwak*, pine-tree (pl. *jingwakwag*), *nin jingwakom*, my pine-tree, etc.

All the substantives with possessive pronouns, mentioned in the above three rules, belong to the following form.

FORM 2.

Singular.	{	<i>Nind ogimâm</i> , my chief, <i>kid ogimam</i> , thy chief, <i>od ogimaman</i> , his (her) chief.
Plural.	{	<i>nind ogimamag</i> , my chiefs, <i>kid ogimamag</i> , thy chiefs, <i>od ogimaman</i> , their chiefs.

Singular.	{	<i>Nind ogimaminan,</i> } our chief, <i>kid ogimaminan.</i> } { <i>kid ogimamiwa,</i> your chief, <i>od ogimamiwan,</i> their chief.
Plural.	{	<i>nind ogimaminanig,</i> } our chiefs, <i>kid ogimaminanig.</i> } { <i>kid ogimamiwag,</i> your chiefs, <i>od ogimumiwan,</i> their chiefs.

Besides all the animate substantives with possessive pronouns, that have the possessive terminations, those also that add *ag* in the plural, belong to this form, as some of the following examples will show you.

EXAMPLES.

Mino inakanigewag kid ogimâminanig; our chiefs make good laws, (regulations).

Nébwakad anishinabe o babamitawan od ogimâman; a prudent Indian listens to his chief.

Nissiwag nin kitchi pijikiminanig, nananiwag dash nin pijikinsiminanig; the number of our cows is three; and of our calves, five.

Gi-mino-nitawigiwag na kid opinimiwag? Have you got a good crop of potatoes?

Bataînowag na kid ikwesensimag?—Nawateh batâinowag nin kwiwesensimag. Hast thou many girls?—I have more boys.

Nin gi-wabamimanan od anângoman, wâbanong; we have seen his star in the east.

Nind inâwemagan, my relative, (pl. *nind inawemayanag*.) *Non-gom nibiwa nind inawemaganinanig gi-bi-ijawag oma*; to-day many of our relatives came here.

Kôtawân, a large piece of wood for fuel, a block, (pl. *kotawanag*.)

Ki kotawaniwag, your blocks; *nin kotawaninanig*, our blocks; *o kotawanan*, his block, or his blocks.

Kitchipison, a belt, (pl. *kitchipisonag*.) *Bij ki kitchipisonag*; bring here thy belts. *Nin kitchipisoninan*, our belt; *ki kitchipisoninanig*, our belts.

In the terms that mark the different degrees of relationship, there is some deviation from the preceding forms, some irregularity, which we have to consider now.

IRREGULAR FORM I.

Singular.	{	<i>Noss</i> , my father, <i>koss</i> , thy father, <i>ossan</i> , his (her) father.
Plural.	{	<i>nossag</i> , my fathers, * <i>kossag</i> , thy fathers, <i>ossan</i> , his (her) fathers.
Singular.	{	<i>Nossinan</i> , } our father, <i>kossinan</i> , } <i>kossiwa</i> , your father, <i>ossiwan</i> , their father.
Plural.	{	<i>nossinanig</i> , } our fathers, <i>kossinanig</i> , } <i>kossiwag</i> , your fathers, <i>ossiwan</i> , their fathers.

This form is irregular only in the third persons, which are not preceded by *od*, as the regular form is, *od ogimaman*, *od ogimamiwan*. Exactly after this form is inflected the term *nôkomiss*, my grand-mother.

The following terms of relationship: *Nimishômiss*, my grandfather; *ningwiss*, my son; *nindâniss*, my daughter; *ninidjaniss*, my child; *nisiniss*, my father-in-law; and others which you will find below, in the list displayed after these irregular forms, are also inflected according to this first irregular form, except in the third persons, where they take *o* or *od*: *omishomisan*, *ogwissan*, *odanissan*, *onidjanissan*, *osinissan*, etc.

* A person may have two fathers, or two mothers; one by nature, and another by adoption.

IRREGULAR FORM 2.

Singular.	{	<i>Ningā</i> , my mother, <i>kiga</i> , thy mother, <i>ogin</i> , his (her) mother.
Plural.	{	<i>ningaiag</i> , my mothers, <i>kigaiag</i> , thy mothers, <i>ogin</i> , his (her) mothers.
Singular.	{	<i>Ninganan</i> , } our mother, <i>kiganan</i> , } <i>kigiwa</i> , your mother, <i>ogiwan</i> , their mother.
Plural.	{	<i>ningananīg</i> , } our mothers. <i>kigunanīg</i> , } <i>kigiwag</i> , your mothers, <i>ogiwan</i> , their mothers.

This form, as you see, is altogether irregular ; and there is no other word belonging to it.

IRREGULAR FORM 3.

Singular.	{	<i>Nissaiē</i> , my brother (older than I), <i>kissaie</i> , thy brother, <i>ossaieian</i> , his (her) brother.
Plural.	{	<i>nissaiēiag</i> , my brothers, <i>kissaieiag</i> , thy brothers, <i>ossaieian</i> , his (her) brothers.
Singular.	{	<i>Nissaiēnan</i> , } our brother, <i>kissaienan</i> , } <i>kissaieiwa</i> , your brother, <i>ossaieiwan</i> , their brother.
Plural.	{	<i>nissaiēnanīg</i> , } our brothers, <i>kissaienanīg</i> , } <i>kissaieiwig</i> , your brothers, <i>ossaieiwan</i> , their brothers.

Here are some animate substantives with possessive pronouns belonging to this form ; viz :

Nimishôme, my uncle, (my father's brother.)

Nijishe, my uncle, (my mother's brother.)

Ninoshé, (*ninewishé*) my aunt (my mother's sister.)

Nimissé, my syster, (older than I.)

Nishîme, my brother or sister, (younger than I.)

Nidjikiwé, my friend, my brother, (*widjikiwéian*.)

Nindângoshe, my she-cousin, (a female speaking.)

Nindângwe, my sister-in-law, or my friend, (a female speaking.)

Nôjishe, my grand-child, (*ojisheiyan* ; *ojisheiwan*.)

Besides these terms of relationship, all the animate substantives with possessive pronouns, that make their plural by adding *iag*, belong to this form ; as :

Nijode, twin ; *nin nijodeiag* ; *ki nijodenanig* ; *ki nijodeiwa*.

Abinôdji, child ; *nind abinodjinan* ; *kid abinodjiwag*.

Mindimoie, old woman ; *nin mindimoienanig* ; *o mindimoieian*.

Binéshi, bird ; *o bineshiyan* ; *ki bineshiag* ; *nin bineshanan*.

Pakaâkwé, cock, hen ; *nin pakaakwenanig* ; *ki pakaakwenan*, etc., etc.

The other terms of relationship, (besides the above,) conform themselves to the preceding irregular forms, or to the regular forms, according to their *plural*. If you know the first and the third person of the first singular, and the first persons of the first plural and second singular, you can construct the rest according to the above forms. In the following list these four persons are indicated.

Ninsiniss, * my father-in-law ; *osinissan*, *ninsinissag*, *ninsinissinan*.

Ninsigosiss, my mother-in-law ; *osigosissan*, *ninsigosissag*, *ninsigosissinan*.

Nita, my brother-in-law ; *witan*, † *nitag*, *nitanan*.

* See *Remark*, p. 46.

† See *Note*, p. 47.

- Ninim*, my sister-in-law, (or my brother-in-law; a female speaking;) *wínimon*, *ninimog*, *ninimonan*.
Nitáwiss, my he-cousin; *witáwissan*, *nitáwissag*, *nitáwissinan*.
Ninimoshé, my she-cousin; *winimoshéian*, *ninimoshéiag*, *nini-moshénan*.
Nikániss, my friend, my brother; (a male speaking;) *wikánisan*, *nikánissag*, *nikánissinan*.
Niníngwan, my son-in-law; *oníngwanan*, *niningwanag*, *nining-waninan*.
Nissim, my daughter-in-law; *ossimin*, *nissimiq*, *nissiminan*.
Ninsiyoss, my aunt, (my father's sister;) *osigossan*, *ninsigossag*, *ninsigossinan*.
Niníngwaniss, my nephew; *oníngwanissan*, *niningwanissag*, *niningwanissinan*.
Nishimiss, my niece, (a male speaking;) *oshimissan*, *nishimissag*, *nishimissinan*.
Nindójim, my step-son, or my nephew; *odójiman*, *nindojojimag*, *nindojojiminan*.
Nindojojikwem, my step-daughter, or my niece; *odojimikweman*, *nindojojikwemag*, *nindojojikweminan*.
Nindójimiss, my niece, (a female speaking,) *odójimissan*, *nindó-jimissag*, *nindójimissinan*.
Nindindáwa, the father or the mother of my daughter-in-law; *odindáwan*, *nindindáwag*, *nindindáwanan*.

Otchipwe terms for "my cousin."

A male will say :	{	my uncle's (<i>nimishome</i>)	{	son, <i>nissaie</i> (or <i>nishi-me</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.
	{	my uncle's (<i>nijishe</i>)	{	son, <i>nitáwiss</i> , my cou-sin, daughter, <i>ninimoshé</i> , my cousin.

A female will say :	{ my uncle's (<i>nimishome</i>) my uncle's (<i>nijishe</i>)	{ son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin, son, <i>ninimoshe</i> , my cousin, daughter, <i>nindângoshe</i> , my cousin.
A male will say :	{ my aunt's (<i>ninsigoss</i>) my aunt's (<i>ninwische</i>)	{ son, <i>nitâwiss</i> , my cousin, daughter, <i>ninimoshe</i> , my cousin, son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.
A female will say :	{ my aunt's (<i>ninsigoss</i>) my aunt's (<i>ninwische</i>)	{ son, <i>ninimoshe</i> , my cousin, daughter, <i>nindângoshe</i> , my cousin, son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.

Otchipwe terms for "my nephew," and "my niece."

A male will say :	{ my brother's (<i>nissaie</i> , <i>nishime</i>) my syster's (<i>nimisse</i> , <i>nishime</i>)	{ son, <i>nindôjim</i> , my nephew, daughter, <i>nidôjimikweem</i> , my niece, son, <i>niningwaniss</i> , my nephew, daughter, <i>nishimiss</i> , my niece.
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A female will say :	{	my brother's (<i>nissaie</i> , <i>nishime</i>)	{	son, <i>niningwaniss</i> , my nephew, daughter, <i>nishimiss</i> , my niece,
		my sister's (<i>nimisse</i> , <i>nishime</i>)	{	son, <i>nindôjimiss</i> , my nephew, daughter, <i>nindôjimiss</i> , my niece.

Otchipwe terms for "my brother-in-law," and "my sister-in-law."

A male will say :	{	my wife's brother, <i>nita</i> , my brother-in-law, my sister's husband, <i>nita</i> , my brother-in-law, my wife's sister, <i>ninim</i> , my sister-in-law, my brother's wife, <i>ninim</i> , my sister-in-law.
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A female will say :	{	my husband's brother, <i>ninim</i> , my brother-in-law, my sister's husband, <i>ninim</i> , my brother-in-law, my husband's sister, <i>nindânge</i> , my sister-in-law, my brother's wife, <i>nindânge</i> , my sister-in-law.
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Peculiarities in regard to these terms of relationship.

1. The English term, "my brother," is given in *Otchipwe* by two terms, *nissaie* and *nishime*; the former signifying a brother of mine that is older than I am; and the latter a brother younger than I. And the English term, "my sister," is also given by two terms, *nimisse*, my sister older than I; and *nishime*, my sister younger than I.

2. The English term, "my uncle," is given in *Otchipwe* by *nimishome*, which signifies, my *father's* brother; and by *nijishe*, which denotes my *mother's* brother. And the term, "my aunt," is expressed by *ninsigoss*, my *father's* sister; and *niniwische* (*ninoshe*), my *mother's* sister.

3. Like the Jews and other ancient nations, the *Otchipwe* Indians call the children of two brothers, or of two sisters, *brothers* and *sisters*, (*nissaie*, *nimisse*, *nishime*), which are called

cousins in English and other modern languages. But the children of a brother and a sister, they call *cousins*, *nitâwiss*, (*ninimoshe*, *nindângoshe*.)

4. The Otechipwe cannot name distinctly any higher degree in the *ascending* line, than grand-father and grand-mother, *nimishomiss* and *nokomiss*. For great grand-father and great grand-mother, they have the same terms as for grand-father and grand-mother. They have the term, *nind aiâniike-nimishomiss*; but this does not strictly signify, my great grand-father; it signifies any of my ancestors higher than grand-father. In the *descending* line they call both a grand-son and a grand-daughter with the same term, *nojishe*. And all that is lower than *nojishe*, is called *ani-kôbidjigan*.

EXAMPLES.

Wenidjânissidjig o kitchi sâgiawan ikô onidjânissiwan; parents use to love very much their children.

Nanîngim omâ bi-ijâwag nitâwissinâníg; our consins come here frequently.

Eji-sâgiidisoiang ki da-sâgianâníg kidj'ânishinâbenâníg; as we love ourselves we ought to love our fellow-men.

Joseph ossaiêian midadatchigwaban, oshimeian dash bejigonigo-ban; Joseph had ten brother (holder than himself,) and one brother (younger than himself.)

Nôngom nin gi-wâbamag nij kinimog; to-day I saw two of thy sisters-in-law, (speaking to a male;) or two of thy brothers-in-law, or sisters-in-law, (speakind to a female.)

Ki wâbamâwag na ko kishîmissiwag? Do you see sometimes your nieces? (speaking to a male.)

Anin ejî-bimâdisiwad kidojimissiwag? How do your nieces do? (speaking to a female.)

Kikinoamaw masinaigan kishimeiag; teach thy brothers (or sisters, younger than thou,) to read.

Nin pijikiminan pakâkadoso, kinawa dash ki pijikimiwag kitchi wîninowag; our ox (or cow) is poor, but your oxen (or cows) are fat.

Nishîme o gi-banâdjian o tibaigîsissswanan ; my (younger) brother spoiled his watch.

Minosse nin tibaigîsissswaninan ; our clock goes right (or is right.)

Sayegwa bâtaïnowag ki nidjânissinanig ; our children are already many.

Mi oma ga-daji-nitâwigiangidwa kakina ninidjânissinanig ; it is here we brought up all our children.

Nind atâwewinininan o mino dôdawan od anishinâbeman ; our trader treats well his Indians.

Nitag pitchinago nin gi-bi-ganônigog ; my brothers-in-law (a male speaking) came yesterday and spoke to me.

All these substantives with possessive pronouns can be transformed into verbs, and they are often so; and then they are conjugated. They have two tenses, the *present* and the *imperfect*.

We will employ here the examples of our preceding form. Now mind this: The *present* tense of these substantives with possessive pronouns transformed into verbs, is exhibited in the preceding form, regular or irregular; and the *imperfect* tense will be shown in the following forms.

A. *Possessive Pronouns with inanimate Substantives transformed into Verbs.*

FORM 1.

Imperfect Tense.

Singular.	{	<i>Nin tchimâni</i> ban, the canoe I had, (or formerly my canoe,) <i>ki tchimâni</i> ban, the canoe thou hadst. <i>o tchimâni</i> ban, the canoe he (she) had.
Plural.	{	<i>nin tchimâni</i> banin, the canoes I had, (or formerly my canoes.) <i>ki tchimâni</i> banin, the canoes thou hadst, <i>o tchimâni</i> banin, the canoes they had.

Singular.	{	Nin tchimâninaban, ki tchimâninaban, ki tchimâniwaban, the canoe you had, o tchimâniwaban, the canoe they had.	}	our former canoe,
Plural.	{	nin tchimâninabanin, ki tchimâninabanin, ki tchimâniwabanin, the canoes you had, o tchimâniwabanin, the canoes they had.	}	formerly our canoes,

EXAMPLES.

Mi ow nin kitigâniban, bakân dash ningôtchi nongom nin kitigê; this was formerly my field, but now I make my field elsewhere.

Anindi gwaiak ga-ateg ki wâkaiganiwaban? Where is the spot where your house stood?

Kishime od aian nin masinaiganiban; thy brother has the book I had before.

Gi-sâkide endaiang, kakina dash nin masinaiganinabanin gitchâgidewan; our house took fire, and all our books we had, burnt down.

Ki majwâganibani, once your scissors. *O mojwâganibani*, once his (her) scissors.

FORM 2.

Imperfect Tense.

Singular.	{	Nind abajiban, my pole (lodge-pole) which I lost, kid abajiban, thy pole thou hadst, od abajiban, the pole he (she) had.	}
Plural.	{	nind abajibanin, the poles I had, kid abajibanin, the poles thou hadst, od abajibanin, the poles he had.	}
Singular.	{	Nind abajinaban, } the pole we had, kid abajinaban, } the pole you had, od abajiwanban, the pole they had.	}

Plural.	$\left\{ \begin{array}{l} Nind abajinabanin, \\ kid abajinabanin, \\ kid abajiwabanin, \\ od abajiwabanin, \end{array} \right\}$ the poles we had, the poles you had, the poles they had.
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EXAMPLES.

Mojag nin mikwendan ninindjiban ; nin kashkendam giwanitoian ;

I think often on the hand I had ; I am sorry to have lost it.

*Nimisse o mawiton onindjiban ; my sister is crying because she
lost her hand, (or she is bewailing the hand she lost.)*

*Apine nind anitibinanin, kawin nin mikansinan ; the spears I had,
are lost, I don't find them.*

FORM 3.

Imperfect Tense.

Singular.	$\left\{ \begin{array}{l} Nin makakoban, \\ ki makakoban, \\ o makakoban, \end{array} \right\}$ the box I had, (my former box,) the box thou hadst, the box he (she) had.
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Plural.	$\left\{ \begin{array}{l} nin makakobanin, \\ ki makakobanin, \\ o makakobanin, \end{array} \right\}$ the boxes I had, the boxes thou hadst, the boxes they had.
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Singular.	$\left\{ \begin{array}{l} Nin makakonaban, \\ ki makakonaban, \\ ki makakowaban, \\ o makakowaban, \end{array} \right\}$ our former box, the box you had, the box they had.
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Plural.	$\left\{ \begin{array}{l} nin makakonabanin, \\ ki makakonabanin, \\ ki makakowabanin, \\ o makakowabanin, \end{array} \right\}$ the boxes we had, the boxes you had, the boxes they had.
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EXAMPLES.

*Gi-gawissemagad nin pijikiwigamigoban ; the stable I had, tum-
bled down.*

Minossébanin ki wágâkwadonabanin; the axes we had were good.

Nind atâwêwigamigohan oma ateban; here was the store I had.

Kid atâwêwigamigowaban; the store you had, once your store.

Note. The Remark on page 46 is applicable also to these three forms.

B. *Possessive Pronouns with animate Substantives transformed into Verbs.*

FORM 1.

Imperfect Tense.

Singular.	{ <i>Nind akikoban</i> , the kettle I had, <i>kid akikoban</i> , the kettle thou hadst, <i>od akikobanin</i> , the kettle he (she) had.
Plural.	{ <i>nind akikobanig</i> , the kettles I had, <i>kid akikobanig</i> , the kettles thou hadst, <i>od akikobanin</i> , the kettles he (she) had.
Singular.	{ <i>Nind akikonaban</i> , } the kettle we had, <i>kid akikonaban</i> , } the kettle you had, <i>od akikowabanin</i> , the kettle they had.
Plural.	{ <i>nind akikonabanig</i> , } the kettles we had, <i>kid akikonabanig</i> , } the kettles you had, <i>od akikowabanin</i> , the kettles they had.

EXAMPLES.

Mi sa aw ikwe od akikobanin; to this woman belonged the kettle, (or the kettles.)

Gi-bataînowag nind akikonabanig; the kettles we had were many.

Nin nind assabiban aw; *nongom dash kawin nind ossabissi*; this was my net; but now I have no net.

Gi-niwiwan od assabiwabanin; they had four nets before.

Nidj' anishi nâbebân, my fellow-man (brother,) I had, or my deceased fellow-man (brother.) *Widj' anishinâbebânin*, his deceased fellow-man. *Kidj' anishinâbenabanig*, our deceased fellow-men.

FORM 2.

Imperfect Tense.

Singular.	{ <i>Nind ogimâmiban</i> , my deceased chief, (or the chief I had before,) <i>kid ogimâmiban</i> , thy deceased chief, <i>od ogimâmibanin</i> , his (her) deceased chief.
Plural.	{ <i>nin ogimâmibanig</i> , my deceased chiefs, <i>kid ogimâmibanig</i> , thy deceased chiefs, <i>od ogimâmibanin</i> , his (her) deceased chiefs.
Singular.	{ <i>Nind ogimâminaban</i> , } our deceased chief, (or the <i>kid ogimâminaban</i> , } chief we had before,) <i>kid ogimâmiwaban</i> , your deceased chief, <i>od ogimâmiwabanin</i> , his (her) deceased chief.
Plural.	{ <i>nind ogimâminabanig</i> , } our late chiefs, <i>kid ogimâminabanig</i> , } <i>kid ogimâmiwabanig</i> , your former chiefs, <i>od ogimâmiwabanin</i> , their deceased chiefs.

EXAMPLES.

Ki kitchi ogimâminaban od inâkonigewin ; our late king's law.

Nin widjiwâganiban od inodêwisiwin ; my deceased companion's, (or partner's) property.

Kawin wika nongom awiaa nin wâbamassig nin kikinoamâgan-ibani ; I never see now any of my former scholars.

Nissai, keiâbi na ki mikwênima ki widigêmâganiban? My brother, dost thou yet remember thy deceased wife ?

Igiw nij ikwêway o gi-mino-dôdawawan majag o widigêmâgan-iwabanin ; these two women have always treated well their deceased husbands.

N'itag o gi-sâgiawan o widigêmâganiwabanin ; my brothers-in-law have loved their deceased wives.

Kitchi ginwênj gi-anônigosi omâ nin bamítâganinanban ; our deceased servant was very long employed here.

The words of the *irregular* forms belong to this Form 2. in their imperfect tense, as :

N'oss, my father. *N'ossiban*, my deceased father. *K'ossinaban*, our deceased father. *N'ossinabanig*, our deceased fathers.

Nimishômiss, my grand-father. *Kimishômissinabanig*, our deceased grand-fathers. *Kimishômissibân*, thy deceased grandfather.

N'ôkomiss, my grand-mother. *K'ôkomissinaban*, our deceased grand-mother.

N'issaiê, my older brother. *N'issaiêban*, my deceased brother. *Kissaiêinabanig*, our deceased brothers. *Ossaiêiwabanin*, their deceased brother, (or brothers.)

N'itâwiss, my he-cousin. *N'itâwissiban*, my deceased cousin. *Witâwissiwabanin*, his deceased cousins.

Nind'ôjim, my step-son. *Nimd'ôjimiban*, my deceased step-son. *Kid'ôjiminaban*, our deceased step-son. *Kid'ôjimiwabanig*, your deceased step-sons.

Some of the words of the *irregular* forms, when in the imperfect tense, belong to other forms, according to the explanations given at every form, as :

Nita, my brother-in-law. *N'itaban*, my deceased brother-in-law. *Nitanabanig*, our deceased brothers-in-law. *Witabanin*, his deceased brother-in-law, (or brothers-in-law.) (After “*Nidj' anishinâbe*.” *Nidj' anishinâbebân*.)

Ninim, my sister-in-law ; (pl. *ninimog*.) *Ninimoban*, my deceased sister-in-law. *Winimobanin*, his deceased sister-in-law, (or his deceased sisters-in-law.) *Kinimonaban*, our deceased sister-in-law. (After “*Nind akikonaban*,) etc ,.....etc.....

The term *ningā*, my mother, makes its *imperfect* in a peculiar manner ; viz :

Singular.	{ <i>Ningiban</i> , my deceased mother, <i>kigiban</i> , thy deceased mother, <i>ogibanin</i> , his (her) deceased mother.
Plural.	{ <i>ningibanig</i> , my deceased mothers, <i>kigibanig</i> , thy deceased mothers, <i>ogibanin</i> , his (her) deceased mothers.
Singular.	{ <i>Ninginaban</i> , } our deceased mother, <i>kiginaban</i> , <i>kigiwaban</i> , your deceased mother, <i>ogiwaban</i> , their deceased mother.
Plural.	{ <i>ninginabanig</i> , } our deceased mothers, <i>kiginabanig</i> , <i>kigiwabanig</i> , your deceased mothers, <i>ogiwabanin</i> , their deceased mothers.

The *dubitative* or *traditional* mood of speaking is often used in the imperfect tense of terms denoting relationship, when they speak of deceased persons whom they never saw.

The invariable rule for the formation of the traditional in this imperfect tense is, to put the syllable *go* before the letter *b* in the terminations of the imperfect tense. F. i.

Nôssiban, my deceased father ; *n'ôssigoban*, my deceased father whom I never saw.

K'ôkomissinaban, our deceased grand-mother ; *k'ôkomissinagoban*, our deceased grand-mother whom we did not see.

Nind ôgimâminaban, our deceased chief ; *nind ôgimâminagoban*, our deceased chief whom we did not see.

Kimishômissinabanig, our deceased grand-fathers ; *'kimishômissinagobanig*, our deceased grand-fathers whom we never saw.

And so on, putting always *go* before *b* in the terminations.

OF THE THIRD PERSONS.

There is another peculiarity of the Otipewi language, which I must treat of here. *Three* different third persons are distinguished in *animate* substantives, each of which has its own construction; namely: the *simple* third person, the *second* third person, and the *third* third person. I would have mentioned this in the Chapter of Substantives; but as the three third persons have influence also on substantives with possessive pronouns, I mention and explain it here.

Third person simple.

The third person simple is that which is the only one in the sentence; as: *Nin sagia n'oss*, I love my father. *Nin babamitawa ningâ*, I listen to my mother. *N'oss* and *ningâ* are the third persons simple in these sentences. There is no particular rule about that.

2. *Second third person.*

When there are two third persons in a sentence, one of them is our second third person; according to the construction of the verb. F. i.

Mâbam kwiwisens o minâdeniman ossan; this boy honors his father.

Aw inini od anokitawan n'ossan; that man works for my father.

Nimisse o widokawan ningaian; my sister is helping my mother.

Kitchitwa Marie o gi-nigian Jesusan; St. Mary gave birth to Jesus.

The second third persons in the above sentences are: *ossan*, *n'ossan*, *ningaian*, *Jesusan*. Those that understand Latin, must not think that the second third person always corresponds with the Latin accusative. It often does indeed, but not always. In the above four sentences the second third persons exactly express the Latin accusative. But this is not invariably the case. Where there are two third persons in a sentence, one or the other may

be our second third person, the accusative or the nominative, according to the verb. The following examples will illustrate this matter.

O kikēnimawan nossan kakina anishinâbeg oma endanakidjig; all the Indians of this place know my father, (*patrem meum.*)

O kikenimigowan nossan kakina anishinabeg oma endanakidjig; my father (*pater meus.*) knows all the Indians of this place.

In these two sentences, the second third person is always *nossan*; but in the first sentence *nossan* expresses the *accusative*, (*patrem meum,*) and in the second it expresses the *nominative*, (*pater meus.*) (See *Remark* after the paradigm of the *Passive Voice* in the *iv. Conj.*)

3. Third third person.

When there are three third persons in a sentence, one of them is the *second* third person (according to the construction of the verb,) and the *third* third person is that which has the nearest report to the second. F. i.

* *Joseph o gi-odapinam Abinôdjîian oginigaie,* (or *oginiwan,*) *mi dash ga-iji-madjad;* Joseph took the Child and his mother, and departed.

In this sentence, *Abinôdjîian* is the *second* third person, and *ogini* the *third* third person.

Remark. Sometimes there are three and more third persons in a sentence; but if all are in equal and immediate relation to one, this one is the third person *simple*, and all the others are *second* third persons, and there is no *third* third person in the sentence. F. i.

Kitchi ogima Herode nibiwa o gi-nissan abinodjiian, nibiwa gaie ininiwan, oshkinawen, ikwewan gaie oginissan; King Herod slew many children, and he also slew many men, young men, and women.

Aw Wemitigoji o mino bamian, osinissan, wiwan, onidjanissan, witan gaie; that Frenchman takes well care of his father-in-law, of his wife, children and brother-in-law.

In these two sentences, *Herode* and *Wemitigni*, are *simple* third persons; all the rest are *second* third persons; there is no *third* third person.

Formation of the *second* and *third* third person.

A. *Formation of the second third person.*

This person is formed by adding certain terminations to the singular of the third person simple. These terminations are *seven* in number, viz: *u*, *an*, *ian*, *in*, *oian*, *on*, *wan*. We shall consider them in examples. (Breve iter per exempla, longum per præcepta.)

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
<i>n.</i>	<i>Anishinâbe</i> , Indian, (or man,) <i>Manito</i> , spirit, <i>Ogimâ</i> , chief, <i>Jónia</i> , silver, money,	<i>anishinâben</i> . <i>maniton</i> . <i>ogiman</i> . <i>jônian</i> .
<i>an.</i>	<i>Noss</i> , my father, <i>Ninidjâniss</i> , my child, <i>Gijik</i> , cedar, <i>Nind ôgimam</i> , my chief, <i>Pijikins</i> , calf,	<i>nôssan</i> . <i>ninidjânissan</i> . <i>gijikan</i> . <i>nind ogimaman</i> . <i>pijikinsan</i> .
<i>ian.</i>	<i>Ningâ</i> , my mother, <i>Kimissê</i> , thy sister, <i>Nissaiê</i> , my brother, <i>Senibâ</i> , ribbon, <i>Gigô</i> , fish,	<i>ningâian</i> . <i>kimisseian</i> . <i>nissaiêian</i> . <i>senibâian</i> . <i>gigôian</i> .
<i>in.</i>	<i>Jingôb</i> , fir-tree, <i>Opîn</i> , potatoe, <i>Nissim</i> , my daughter-in-law, <i>Nishkânj</i> , my nail,	<i>jingobin</i> . <i>opinin</i> . <i>nissimin</i> . <i>nishkanjin</i> .
<i>oian.</i>	(In proper names:) <i>Monsogidig</i> , <i>Kitchigijig</i> , <i>Manitogisiss</i> , <i>Wewassang</i> ,	<i>Monsogidigoian</i> . <i>Kitchigijigoian</i> . <i>Manitogisissoian</i> . <i>Wewassangoian</i> .
<i>on.</i>	<i>Ninim</i> , my sister-in-law,	<i>ninimon</i> .

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
	<i>Mitig</i> , tree,	<i>mitigon</i> .
	<i>Anîm</i> , mean dog,	<i>animon</i> .
	<i>Anâng</i> , star,	<i>anangon</i> .
<i>wan.</i>	<i>Anjeni</i> , angel,	<i>Anjeniwan</i> .
	<i>Wemítigoji</i> , Frenchman,	<i>Wemítigojiwan</i> .
	<i>Inini</i> , man,	<i>ininiwan</i> .
	<i>Ikwé</i> , woman,	<i>ikwewan</i> .
	<i>Amik</i> , beaver,	<i>amikwan</i> .

The general and invariable rule for the application of these different terminations, in forming the second third person, is, to change the letter *g*, in which all animate substantives end in the plural, into *n*. (Examine the above examples.)

B. Formation of the third third person.

The *third* third person always terminates in *ini*, except in some proper Indian names, where it ends in *ani*. This person is formed from the second third person. Let us examine the above seven terminations of the second third person, and see how the third third person is obtained from them.

1. To the terminations *n*, *in*, *on*, add *ini*, for the third third person. F. i. *Maniton*, *manitonini*. *Nissimin*, *nissiminini*. *Mitigon*, *mitigonini*.
2. The terminations *an*, and *ian*, are changed into *ini*. F. i. *Nossan*, *n'ossini*. *Ossan*, *ossini*. *Ogwissan*, *ogwissini*. *Kimisseian*, *kimisseini*. (Sometimes the syllable *wan* is here added, as: *Ossiniwan*, *n'ossiniwan*, *ogwissinowan*, etc.)
3. The termination *oian* (in proper names adds *i* for the third third person. F. i. *Manitogisissoian*. *Manttogisissoiani*. *Monsogidigoian*, *Monsogidigoiani*.
4. The termination *wan* is changed into *wini*. F. i. *Wemítigojiwan*, *Wemítigojiwini*. *Ikwewan*, *ikwewini*. *Wiwan*, *wiwini*. —Exception. *Ogin*, his mother, takes only *i* for the third third person: *ogini*, sometimes *oginiwan*.

This distinction of three third persons is one of the beauties and perfections of the Otipchipwe language. It contributes materially to the unequivocal understanding of the whole sentence; whereas in English and in other languages we are sometimes obliged to insert a proper name or another word to avoid misunderstanding.

Illustration. In the sentence: *Paul is indeed a wicked man, he almost killed his brother and his wife;* you cannot know whether Paul almost killed his own wife, or his brother's wife; both senses can be understood in the above sentence; and when it becomes necessary to avoid misunderstanding, you must insert Paul's name, or some other word, and say: *he almost killed his (Paul's) wife;* or, *he almost killed his brother and his own wife.* And if you want to say that Paul almost killed his brother's wife, you have to say: *he almost killed his brother and his brother's wife.* This double sense of the sentence is avoided in the expressive Otipchipwe language, by the *third* third person. They will say: *Paul geget matchi ininiwi, gega ogi-nissan ossaieian, wiwini* (or *wiwiniwan*) *gaie.* The *third* third person, *wiwini*, can only mean Paul's brother's wife; because if Paul's wife be meant, it would be *wiwan*, the *second* third person; and then it would read: *gega o gi-nissan ossaieian, wiwan gaie:* he almost killed his brother and his (Paul's) wife.

Another illustration. In the sentence: *Mary is a very industrious woman, she always helps her cousin and her mother;* you cannot know with certainty, whose mother is meant. It can be Mary's mother, or her cousin's mother. In Otipchipwe there can be no double sense in such sentences. If you say *Marie kitchi nita-anoki, mujag o widakawan odangosheian, ogin gaie;* it is clear that you want to say, Mary always helps her cousin, and her own Mary's mother. But if you say *Marie mujag o widokawan odangosheian, ogini gaie;* it is clear that Mary always helps her cousin and her cousin's mother.

Remark. The *third* person appears sometimes even in *inanimate* substantives with possessive pronouns; but it is not so

commonly used, nor so important as in *animate* substantives with possessive pronouns.

EXAMPLES.

Enamiad weweni o gad-odâpinamawan Jesusan wiîwini; the Christian ought to receive worthily the body of Jesus. (*Enamiad*, simple third person; *Jesusan*, second third person; *wiîwini*, third third person.)

Debenjiged o bonigidetawan aianwenindisonidjin o bâtâdowninini (or *o bâtâdownininiwan*); the Lord forgives their sins to those that repent. (*Debenjiged*, simple third person; *aianwenindisonidjin*, second third person; *o bâtâdowninini*, or *o bâtâdownininiwan*), third third person.

Kitchitwâ Marie âpitchi weweni o gi-ganarendamawan Jesusan od ikitowinini; St. Mary kept very well the word of Jesus.

Nind awiig âw ikue odlanan od onayaniniwan; that woman lends me her daughter's dishes.

III. DEMONSTRATIVE PRONOUNS.

Demonstrative Pronouns are those that indicate or point out the persons or things spoken of. They are divided according to the two classes of substantives or nouns, in those that refer to *animate* substantives, and those that have report to *inanimate*.

1. First Class : Demonstrative Pronouns referring to animate objects.

For near objects.

Sing. *Aw, waaw, mâbam*; this, this one, this here.

Plur. *Ogôw, mâmig*; these, these here.

For distant objects.

Sing. *Aw*, that, that one, that there.

(For the second third pers.: *iniw*, or *aniw*.)

Plur. *Igiw*, or *agiw*, those, those there.

(For the second third pers.: *iniw*, or *aniw*.)

Remark. There is no difference of sex perceptible in the Ot-

chipwe demonstrative pronouns. The same pronoun is employed to refer to a man, a woman, a child, or even a lifeless object, when it is used in Otipchipwe like a living being. See p. 14, 15, 16.)

EXAMPLES.

Mâban Abinôdji ta-kitchi-âgonwetara; this child shall be much spoken against.

Mi aw inini débenimad iniw manishtânishan; this is the man that owns those sheep.

Mi mâmig ninidjânissag, iniw dash nijishe onidjânissán; these here are my children, and those there my uncle's children.

Mémindage aw inini jâwendagosi, cji-mino-cjiwebisid; this man (or that man) is really happy, being so good.

Mi mâbam pakwéjigan gijigong wendjibâd; this is the bread which comes down from heaven.

Kid ashamin ogow mishiminag; I give thee these apples here to eat.

Aw ikwe wewéni o nitâwegian onidjânissan; this woman brings well up her children.

Kitchi mawishki mabam ikwesens; this little girl is always crying.

Kawin na ki nondâwassig mamig ogimay ekitowad? Dost thou not hear these chiefs what they say?

Igiw ikwewag kitchi nitâ-nagamowag; those women are good singers.

Ki nissítôtawag na ogow ininiwag? ogow oshkinaweg? Dost thou understand these men here? these young men here?

Nin kikenima aw inini wedi bémossed; I know that man that walks there.

Nin sâyiâ aw kwiwisens aiâpitchi-nibwâkâd; I like that very wise boy.

Noss o dibeniman iniw pijikiwan; my father is the owner of this ox, (or these oxen,) (this cow, or these cows.)

Mi sa igiw, odénang ged-ijâdjig; those are the persons that will go to town.

Kakina igiw anishinabeg ningoting ta-anamiaiwag: all those Indians will once be Christians.

2. *Second Class: Demonstrative Pronouns referring to inanimate objects.*

For *near objects*.

Sing. *Ow, mändan*; this, this here.

Plur. *Onow, iniw*; these, these here.

For *distant objects*.

Sing. *Iw*, that, that there.

Plur. *Iniw*, those, those there.

EXAMPLES.

Nin kitchi ságiton ow masinaigan, ow gaieojibiigam: I like very much this book, and this writing.

Wegonen mändan? Ka na wika ki wâbandansin? What is this? Hast thou never seen it?

Ki nissitâwinan na iw? Dost thou know that? (or recognize it?)

Nin manâdjiton mändan anamiewigamig: I respect (I honor) this church.

Nin kitchi minotânan iniw nagamônan: I like very much to hear those hymns.

Onow ki minin masinâiyanan: *minô inâbadjiton*: I give thee these books here; make a good use of them.

Nin gi-mamakâdendan iw kitchi anamiewigamig Moniaw cteg: I admired that great church in Montreal.

Maididokan iniw apabiwinan: carry away these chairs (or benches).

IV. INTERROGATIVE PRONOUNS.

Interrogative Pronouns are those that serve to ask questions. There are three of this kind in the Otipiwe language, viz:

For *animate objects*: *Awénen?* who? which? what? Plur: *Awénenag?*

For *inanimate objects*. *Wegonen?* *Anin?* what?

EXAMPLES.

Awénen ge-dibákoniñang gi-ishkwa-bimádisiiang aking? Who will judge us after our life on earth ?

Awénen gjigong ged-ijad? Who shall go to heaven ?

Awénenag wedi bemishkádjig? Who are those in that canoe there ?

Awénenag igiw négamodjig? Who are those that sing ?

Wégonen naiágatawendaman? What art thou thinking on ? (or contemplating ?)

Wégonen iw ekitoieg? What are you saying ?

Wégonen ge-döldang' awjia tehi jàwendágosid kágigíkamig? What has a person to do in order to be happy eternally ?

Ininiwidog, nikánissinádog ! unin ged-iitchigeiáng? Men, brethren ! what shall we do ?

Anin ékitoian? What sayest thou ?

Anin enâkamigak? What is the news ?

Remark. The second third person of *awénen* and *awénenag*, is *awénenan*, which exactly expresses the English *whom*. F. i.

Awenenan ga-anónádjin Jesus tehi gagikwenid enigokwag aki? Whom did Jesus employ to preach every where on earth ?

Awenenan Jesus ga-apitchi-sâgiadjin minik ga-dashinid o kiki-noamâganan? Whom did Jesus especially love among all his disciples ?

Awenenan ga-mawadissâdjin kishime pitchindgo? Whom did thy brother visit yesterday ?

V. INDEFINITIVE PRONOUNS.

Indefinitive Pronouns are those which denote persons or things indefinitely or generally. There are four of this description in the Otchipwe language ; viz :

For *animate* objects.

Awiaa, one, somebody, some person, any body.

Ka awiaa, or *kawin awiaa*, none, nobody, no person.

Awégwen, whoever, or whosoever, I don't know who. Plural : *awégwenag*.

For *inanimate* objects.

Wégotogwen, whatever, or whatsoever, all, I don't know what.

EXAMPLES.

Awia o pakit  an ishkw  ndem; somebody knocks on the door.

Awia na aiâ âgrwatching? Is there any body without?

Kawin aicia mashi dagwihinsi; nobody (or no person) has arrived yet.

Kawin awia o dâ-gashkitossin, niij ge-dibënimigodjin tehi anokitawad; nobody can serve two masters.

Awígwen ge-nishkádisítawagwen wíkúnissan anisha, tamatchi-dodam; whosoever shall be angry with his brother without a cause, will do evil.

Ow o gi-inan Jesus o kikinoamâganan: Awigren ge-gassiamâweg-wen o batâdowinan, mi aw ge-gassiigâdenig. Jesus said to his disciples: Whose soever sins you remit, they are remitted unto them.

Wegotogwen ge-nandôtamâwâgwen. Weôssimind nind ijnikâso-wining, ki ga-minigowa: kid igonan Jesus. Jesus says unto us: Whatsoever you shall ask the Father in my name, he will give it you.

Wégotogwen wa-ikitogwen, kawin nin nissítótáwassi : I don't know what he wants to say ; I don't understand him.

Remark 1. The second third person of *awegwen* and *awegwenag*, is *awegwenan*, which is expressed in English by : I don't know who, or, we don't know who. F. i.

*Awéguwenan ga-wâbiyogwenan aw ga-yakibingwe-nigipan : gi-
ikitowan onigiigon.* We don't know who has opened the eyes
of this born blind, said his parents.

Awegwenan ga-bi-ganonigogwenan nishime : geget nongom mino ijwébisi. I do not know who came and spoke to my brother ; he behaves now well.

Remark 2. If you are asked : *Aweeney aie?* Who is this or that person ? Or, *awenenag oyow?* or, *igiu?* Who are these or those persons ? And if you don't know, you will have to answer, for the singular : *Aweegwen* ; and for the plural : *Acegyicenag* ; which both signify, I don't know who. F. i.

Awénen aw badâssamossed? Awegwen. Who is that person there coming this way ? I don't know.

Awénen aw ikwe ga-bi-ijud oma jiba? Awegwen. Who is that woman that came here this morning ? I don't know.

Awénenag ge-mâdjadjig wâbang? Awegwenag. Who are those that will start to-morrow ? I don't know.

Awénenag igiw ga-giossedjig pitchinâgo? Awegwenag. Who are those that have been a hunting yesterday ? I don't know.

The second third person of this word of answer is *Awigwenan*, for both the singular and plural. F. i.

Aucénenan ga-ânuenimâdjin nimishôme? Awegwegan. Whom did my uncle reprimand ? I don't know.

Awenenan ga-bi-ganonigodjin nishime? Awegwenan. Who came and spoke to my brother ? I don't know.

Before we close the Chapter of Pronouns we must observe that there are no *relative pronouns* in the Otipchipwe language. The sentences in which there are relative pronouns in English, (*who, which, that, what,*) are given in Otipchipwe by what is called, in this Grammar, “*The Change of the first vowel*,” forming chiefly participles. We have already employed this “*Change*” in some examples, but we have had till now no opportunity of mentioning it ; and even now we mention it only because the relative pronouns are always expressed by the *Change*. But in the next Chapter, towards the end of the first Conjugation, you will find a full explanation of it. This explanation naturally belongs to the Chapter of Verbs, because the *Change* never occurs but in verbs.

Here are a few examples in which you will see how the sentences with relative pronouns are given in Otipchipwe. All this, however, you will better understand when you study it again after a careful perusal of the next Chapter.

Kije-Manito misi gego, ga-gijitod, misi gego gaie mâninang, we-nidjânissinjin ki sâgiigonan ; God who made all things, and who gives us all, loves us like children.

Jâwendâgosirag waiâbandangig waiâbandameg ; blessed are they who see what you see.

Jâwendâgosi daiébwetang âno wâbandansig ; blessed is he that believes although he sees not.

Ininiwag ga-âno-nandomindjig, kawin gi-bi-ijâssirag : the men that have been called, did not come.

Inini ga-wâbamay, ga-gaunonay gaie, The man that I have seen, and whom I have spoken to,

Oshkinawé enônad gi-bi-ija oma jéba : the young man whom thou employest, came here this morning.

Ikwe wâdigemag : the woman to whom I am married.

Inini wâdigemag : the man to whom I am married.

CHAPTER III.

OF VERBS.

A *Verb* is that part of speech which expresses an action or state, and the circumstances of time in events, or in a being.

The being which does or receives the action expressed by the verb, is called its *subject*; and the being to which relates the action, in some verbs, is called its *object*.

The verb is the principal and most important part of speech, especially in the Otechipwe language, which is a language of verbs.

DIVISION OF VERBS.

The principal grammatical division of verbs is in two classes, *transitive* and *intransitive*. Each of these two classes has its subdivisions, which are detailed here. It was necessary to give to some sorts of verbs peculiar names, which do not occur in other Grammars. But in the Grammar of the Otechipwe language, which differs so much from other languages in its grammatical system, it seemed necessary to establish distinct denominations for certain peculiar kinds of verbs.

A. TRANSITIVE VERBS.

1. *Active verbs*, or *transitive-proper*, express an act done (or that could be done) by one person or thing to another. F. i. *Nin ságia noss*, I love my father. *Nind ejibian masinaigan*, I write a letter. *Nin da-ganôna wâbamay*, I would speak to him if I saw him.

2. *Reciprocal verbs* are those which designate a reaction of the subject on itself. F. i. *Nin kikénindis*, I know myself. *Sâgiidiso*, he loves himself. *Kitimâgiidisowag*, they make themselves poor.

3. *Communicative verbs*. So are called the verbs that express a mutual action of several subjects upon each other, in a communicative manner. These verbs have only the plural number. F. i. *Igiw nitam ga-bi-anamiâdjig*, we were gi-sâgiidiway, gi-jâwe-nindiway, mojag gi-mino-dodâdiway. The first Christians loved much each other, were charitable to each other, and treated each other well.—It must, however, be remarked, that these verbs do not always signify a *mutual* action of several subjects upon each other; but sometimes they mean that the subjects of the verb act *together*, or are *influenced together*, in a common or communicative manner. F. i. *Nin tibaamâdimin*, we are paid together. *Nimiidiway*, they are dancing together. *Widjindiway*, they are going together.

4. *Personifying verbs*. We call, in this Grammar, those verbs personifying, which represent an *inanimate* object acting like a person, or another animate being. F. i. *Nishtigwân nin nissigon*, my head kills me, (I have a violent head-ache.) *Masinaigan nin gi-bi-odissigon*, a letter came to me. *Ninde ki nandawenimigon*, my heart desires thee. *Ishkotewâbo ki makamigon kakina kid aiiman*, ardent liquor fire-water is robbing thee of all thy things.

There is yet another kind of personifying verbs, which are formed by adding *magad* to the third person singular present, indicative, of verbs belonging to the I., II., and III. Conjugations. These verbs give likewise to inanimate objects the acti-

vity or quality of a person, or another animate being. F. i. *Ijá-magad*, it goes, *ijá*, he goes.) *Náhikrún bibonishimagadoma*, a vessel winters here, (*bibónishi*, he winters.) *Mandau masinai-gan jágánáshimomagad*, this book speaks English, (*jágánáshimo*, he speaks English.)

Remark 1. When the third person singular, above mentioned, ends in a *consonant*, you must first add to this third person the *mutative vowel*, and then the termination *magad*, to form these personifying verbs. The *mutative vowel* is that in which ends the third person *singular*, present, indicative; or with which commences the *termination* of the third person *plural*. F. i. *Nin ikkit*, I say; third person singular, *ikkito*, he says; this *o* is the mutative vowel. If you annex *magad* to this *o*, you will have the personifying verb *ikkítómagad*, it says. But when the said third person *singular* ends in a consonant, you have to go to the third person *plural*, and see its conjugational termination; and the vowel with which this termination begins, is our mutative vowel. F. i. *Dagwishin*, he arrives; the third person *plural* is, *dagwíshinog*; now this *o* is the mutative vowel; and now add to this *o* the termination *magad*, and you will have the personifying verb *dagwíshinomagad*, it arrives, it comes on. In *substantives* the mutative vowel appears in the termination of the plural. F. i. *Anang*, a star; plural, *anangog*; *o* is its mutative vowel. *Assin*, a stone; plural, *assinig*; *i* is its mutative vowel. *Biwábik*; *biwábikon*.

Remark 2. Sometimes abbreviations are employed in the formation of these verbs. F. i. *Kitimágisi*, he is poor. According to the rule we ought to form the personifying verb by adding *magad* to this third person, and say, *kitimágisimagad*; but they say, *hitimágad*, it is poor. *Kitimágad endaián*, my dwelling is poor. *Kitimágad nind agwiwin*, my clothing is poor.

B. INTRANSITIVE VERBS.

1. *Neuter verbs*, or *intransitive-proper*, are those verbs that express a state of being, or an action not going over on any object. F. i. *Nin kashkendam*, I am sorrowful, sad. *Kid ákkos*,

thou art sick. *Minwendam*, he is contented, glad, happy. *Nibá*, he sleeps. These are intransitive verbs, because they express a state of being. The following express an action confined to the actor, not passing over on any subject, and are therefore intransitive. *Nin mādja*, I depart, I start. *Ki dagwishin*, thou arrivest. *Wâbange*, he is looking on. *Anishinâbewidjige*, he lives and acts like an Indian.

2. *Reproaching verbs*. So are called here the verbs which signify that the subject thereof has some reproachful habit or quality. F. i. *Aw kwiwisens nibâshki*, this boy likes too much sleeping, (*nibâ*, he sleeps.) *Nimisse nimishki*, my sister likes too much dancing, (*nimi*, she dances.) *Ginâwishkiway*, they are in the habit of lying. *Gimôdishki*, he is a thief.

3. *Substantive verbs* are those that are formed directly from substantives. F. i. *Aking gi-ondji-ojitchigâde kiiaw*, minawa dash ki gad-akiw; out of earth was formed thy body, and thou shalt be earth again. (*Aki*, earth; *nind akiw*, I am earth; *aki-wî*, he is earth.) *Lot wiwan giabanâbiwan*, mi dash ga-iiji-jiwitâganiwinid; Lot's wife looked back and became salt (a pillar of salt.) (*Jiwitâgan*, salt; *nin jiwitâganiw*, I am salt; *jiwitâganiwi*, he (she) is salt.) *Nind anishinâbew*; *nind ininiw*; *nind ikwew*.

4. *Abundance-verbs*. These verbs are likewise formed from substantives, and they designate that there is abundance of the object signified by the substantive from which they are formed. They all end in *ka*, and are unipersonal verbs, belonging to the VII. Conjugation. F. i. *Nibika oma*, there is much water here. *Anishinâbeka wedi*, there are many Indians there. *Tibikong gi-kitchi-anangoka*, last night there was plenty of stars, (many stars were visible.) *Assinika*, there is abundance of stone. *Gi-gôika*, there is plenty of fish.

5. *Unipersonal verbs* are those that have only the third person. The verbs of the preceding number are unipersonal verbs. These verbs are commonly called by Grammarians *impersonal*; but the term *unipersonal* is undoubtedly more adapted to them; because they are not entirely destitute of persons, but they have

only one; so they are rather *unipersonal* than *impersonal*. F. i. *Kissiná* or *kissinámagad*, it is cold. *Kijáte*, or *kijátemagad*, it is warm. *Gimiwan*, it rains. *Sanagad*, it is difficult.

6. *Defective verbs* are those that want some of the tenses and persons, which the use does not admit. F. i. *hva*, he says, (inquit). *Nin dind*, I am, I do; *anin eudian?* how do you do?

There are many other kinds, or rather modifications of verbs, of which we will speak after all the Conjugations, under the head of *Formation of Verbs*.

There are no *auxiliary*, or helping verbs, in the Otechipwe language. The verbs of all the Conjugations of this Grammar are inflected or conjugated by themselves without the help of any other verbs. The verbs *to be* and *to have*, which are auxiliary verbs in other languages, are principal verbs in the Otechipwe language. Instead of auxiliary verbs, the Otechipwe verbs take certain prefixes or signs in certain moods and tenses.

There are five prefixes, or signs, in the Otechipwe Conjugations, by which the different moods and tenses are distinguished; viz: *ga-*, *ge-*, *gi-*, *da-*, *ta-*.

Ga-, (pronounced almost *ka-*), for the perfect and pluperfect tenses, (in the *Change*), and participle perfect and pluperfect.

Ga-, (*gad-*), and *ta-*, for the future tense indicative.

Ge-, (*géd*), (pronounced almost *ke-*, *ked*), for the future tenses, subjunctive, and participle future.

Gi-, for the perfect and pluperfect tenses.

Da-, for the conditional mood.

Remark. The English language has also several signs which are employed in the Conjugation of verbs; as, *will*, *would*, *shall*, *should*, *ought*, etc. But there is a great difference, in regard to the use of signs, between the two languages. The English signs are sometimes used by themselves, separately from their verbs; and one sign may serve for several subsequent verbs. Not so in Otechipwe. In this language the signs always remain attached to the verb, and can never be used separately; and the sign must be repeated before every verb which stands under the influence of the same.

This remark is rather a *syntactical* one; but speaking here of these signs, as attached to verbs *etymologically*, I make it here. You will better understand it when you return to it after the attentive perusal of the long Chapter of Verbs.

SOME ILLUSTRATING EXAMPLES.

In *English* you would say: I will work to-morrow all day; indeed I will. Here the sign *will* stands alone, separated from its verb, only referring to it.

But in *Otchipwe* you must say: *Nin gad-anoki wâbag kabegijig; geget nin gad-anoki.* You cannot put the sign only and say: *Geget nin gad.* The sign can never be used separately from its verb; it must remain attached to it; you must say: *Geget nin gad-anoki.*

So again you would say in *English*: He ought to pay thee; yes, he ought. The sign *ought* is separated from its verb.

In *Otchipwe* you have to say: *Ki da dibaamag sa. E, ki da dibaamag.*—The sign *da-*, remains attached to its verbs.

In the following example you will see how the *Otchipwe* sign must be repeated at every verb to which it relates.

In *English* you would say, for instance: He would be loved, respected, and well treated, if he did not drink so much.—The sign *would be*, is put only once for the three subsequent verbs.

But in *Otchipwe* you must repeat the sign before every verb, and say: *Da-ságia, da-minádenima, da-mino-dodawa gaie, osam minikwessig.* You see how the sign, *da-*, is repeated before every verb to which it refers.

INFLECTION OF VERBS.

To the inflection of verbs belong *voices, forms, moods, tenses, numbers* and *persons*, and *participles*. We shall now consider each of these articles in particular, and state the peculiarities of the *Otchipwe* Grammar.

A. Of Voices.

Voice in verbs shows the relation of the *subject* of the verb to the *action*, or *state of being*, expressed by it. We have two voices in the Otchipwe verbs; viz :

1. The *Active Voice*, so called because it shows the subject of the verb *acting* upon some object ; as : *Nind ashama bekaded*, I feed the hungry. *Ki kikiwamáwag kinidjánissag*, thou teachest thy children. *O bibágiman ogin*, he calls his mother.
2. The *Passive Voice*, so called because it shows the subject of the verb in a *passive* state, acted upon by some person or thing ; as : *Ashama bekaded*, the hungry person is fed. *Kikinoamáwá-wag kinidjánissag*, thy children are taught. *Wegimid bibágima*, the mother is called.

B. Of Forms.

There are two forms throughout all our Conjugations, the affirmative and the negative forms.

1. The *Affirmative Form*, which shows that some state of existence, or some action, is *affirmed* of the subject ; as : *Wáwíjen-dam*, he is joyous. *Nin wassítáwendam*, I am sad. *Kid adissoke*, thou art telling stories. *Gashkigwásso*, she is sewing.

2. The *Negative Form*, which shows that some state of existence, or some action, of the subject of the verb, is *denied* ; as : *Kawin nin nibássi*, I am not asleep. *Kawin ki nibágwessi*, thou art not thirsty. *Kawin bigwákamigibidjigessiway*, they don't plough. *Kawin kid agonwetossinonitím*, I do not gainsay you. *Ojibiigessiwa*, if they do not write. *Anokissig*, if he does not work.

Remark. It must be observed, as a peculiarity of the Otchipwe Grammar, that throughout all the Conjugations the *negative form* must be distinctly developed, fully displayed, because it is so peculiar, difficult, and varying, that no general rules can be abstracted for the formation of it. It must be exactly pointed out in every Conjugation, and in every part of it. The negation is effected by placing before the pronoun and verb the adverbs

ka or *kawin*, no, not ; or *kego*, do not, don't. And it is also expressed in the verb itself. In many cases this latter kind of negation only is employed, and the above negation-adverbs are not used.

C. Of Moods.

Mood in verbs is the manner of indicating the state of existence, of action, or passion, in subjects. The Otchipwe verbs have four moods; viz :

1. The *Indicative*, which simply affirms or denies something, or asks a question ; as : *Pijikiwag odâbiwag*, the oxen are drawing, hauling. *Gagwélibenima*, he is tempted. *Kawin máminádisissi*, he is not proud. *Kawin awiia nin miskamássi*, I don't insult anybody. *Ki nishkénima na awiia?* Hast thou angry thoughts against anybody ? *Kawin na ta-ijássiwag?* Will they not go ?

2. The *Subjunctive* or *Conjunetive*, which represents something under a doubt, wish, condition, supposition, etc. Verbs in this mood are preceded by some conjunction, *tchi*, *kishpin*, *missawa*, etc. ; and they are preceded or followed by another verb not in the subjunctive ; as : *Nin minwendam*, *missawa kitimágisiáñ*, I am happy, although poor. (*Kitimágisiáñ* is in the subjunctive mood.) *Ki windamon iw*, *tchi kikendaman*, I tell thee this, that thou mayst know it. (*Kikendaman*, subjunctive. *Wábamad kishime*, *ki gad ina tchi bi-ijad oma* : if thou seest thy brother, thou wilt tell him to come here. (*Wábamad*, that is *kishpin wábamad*, if thou see him ; *kishpin* is understood.)

3. The *Conditional*, which implies liberty, or possibility of a state or action, *under a certain condition*, expressed in another verb in the subjunctive, preceding or following the verb in the conditional ; as : *Wissinissiwan nin da-bakade*, if I did not eat, I would be hungry. *Nin da-bakade*, is in the conditional mood. *Kishpin kibákwaigasossig*, *da-bija* : if he were not in prison, he would come. (*Da-bi-ija*, is in the conditional.)

Remark. The English *potential mood* is expressed in Otchipwe by the adverb *gonima*, or *kema*, perhaps ; which is placed before the verb that is in the potential in English, but in Ot-

chipwe it remains in the indicative; as: It may rain, *gominá ta-gimíwan*. He may preach or sing, *kéma ta-gufikwe*, *kéma gaie ta-nagamo*. But when the English potential implies condition, which is only understood, in Oetchipwe the conditional is employed; as: I would go, if... *nin da-ija*, *kishpin*... You should obey your father, *ki da-babamitawara kóssira*... if you wish to do your duty...)

4. The *Imperative*, which is used for commanding, exhorting, praying, permitting or prohibiting; as: *Dodin iw*, do that. *Ojítton ow*, make this. *Enamiauyin bimádisiwy*, live like Christians. *Debénimiiyang, bonigidetawishinám gá-i-jí-hítádiíyang*: Lord, forgive us our sins. *Mádján*, go. *Kégo máljáku*, don't go.

Remark. There is properly speaking, no *Infinitive Mood* in the Oetchipwe language. What some believe to be the infinitive, as: *Ikkitom, tchi ikkitóng, tchi incendaming*, etc., is not that mood; it is the *indefinitive third person singular*: which may be given in English with the indefinite pronoun *one*. Better yet it is expressed in French and German. F. i. *Ikkitom*, signifies in French, “*on dit*,” and in German, “*man sagt*.” In English we may say, “*one says*,” or “*they say*;” but this is not so expressive as, *ikkitom*, or *on dit*, or *man sagt*. In the paradigms of the Conjugations we will express this person, at least in some tenses, in *French*, for such as understand this language.

D. Of Tenses.

Tenses in verbs are those modifications of the verb, by which a distinction of time is marked. There are naturally only three times; viz: the *present*, the *perfect*, and the *future* time. But to express more exactly the circumstances of time in events, actions, or states of existence, three other distinctions of time have been adopted. This makes six tenses we have in Grammar, viz:

1. The *Present*, which indicates what is actually existing or not existing, going on, or not going on; as: *Bejigo Kije-Manito, kawin nississiwag*; there is one God, there are not three. *Nind ojibiige, kawin nin babimossessi*; I am writing, not walking about.

2. The *Imperfect*, which represents a state, action, or event, as past, or as continuing at a time now past; as: *Nind iwendá-nában tchi ijaiün gaie nin*; I thought to go myself too. *Wissi-nában api pandigeiangu*; he was eating when we came in. *Nimisse ákosíban bat-mádjaián*; my sister was sick, when I started to come here.

3. The *Perfect*, which represents events, actions or states, as completely finished and past; as: *Ninoshe gi nibo*; my aunt is dead. *O gi-nissán o pijikiman*; he has killed his ox.

4. The *Pluperfect*, which signifies that an action or event was over, when or before another began, which is also past; as: *Nin gi-ishkwa-ajibiigenában, bura madressing kitotágan*; I had done writing, before the bell rang. *Ki gi-gijitonában na apábi-win, api pândigewad?* Hadst thou finished the bench when they came in?

5. The *Future*, which represents actions or events, definitely or indefinitely, as yet to come; as: *Wâbang nin ga-bi-ija minawa*; to-morrow I will come again, (*definitely*.) *Nâgatch nin ga-bi-ija minawa*; by and by I will come again, (*indefinitely*.)

6. The *Second Future*, which indicates that an action or event will be over, when or before another action or event likewise future shall come to pass; as: *Kakina ye gi-bimádisidjig aking ta-abitchibâwag, tchi bura dibâkouing*; all that shall have lived on earth, will rise again before the general judgment.

E. Of Numbers and Persons.

The *Numbers* are two in every tense and mood, the *singular* and the *plural*. And each number has three *Persons*, the first, the second, and the third.

The *subjects* of verbs are ordinarily *nouns* or *pronouns*. The pronouns that are employed to serve as subjects to verbs, are the two personal pronouns, *nin*, I, me, we; and *ki*, thou, thee, we, you, us. These two pronouns serve for both sexes and both numbers; *nin* for the first persons, and *ki* for the second.—The third persons have no personal pronouns in the immediate connexion with verbs. In some Conjugations, indeed, the third

persons are preceded by an *o*; but this *o* does not signify *he*, *she*, *it*, or *they*; it signifies *him*, *her*, *it*, or *them*, the *object* of the verb. F. i. *O wâbaman*, he sees him, (her, them.) *O wâbandan*, he sees it. *O wâbandanan*, he sees them. This *o* is also a possessive pronoun signifying *his*, *her*, *its*, *their*, as we have seen in the preceding Chapter.

F. Of Participles.

A *Participle* is a part or form of the verb, resembling, at the same time, an adjective, and occasionally also a substantive, and has its name from its *participating* of the qualities of the verb, the adjective, and the substantive.

The Otchipwe participles have two forms, all the six tenses, the three persons, and both numbers, singular and plural.

The two forms of the participles are :

1. The *Affirmative Form*; as : *Gâgitod*, speaking, or he that is speaking. *Dêgwishing*, he that arrives, arriving. *Sénagak*, what is difficult. *Wénijishing*, what is fair, good, (being fair.)

2. The *Negative Form*; as : *Gâgitossig*, he that is not speaking. *Dêgwishinsig*, he that arrives not, not arriving. *Sénagas-sinok*, what is not difficult; not being difficult. *Wenijishinsinog*, not being fair, good.

The six tenses of the participles are the same as stated above; viz : The *present*, the *imperfect*, the *perfect*, the *pluperfect*, the *future* and the *second future*: as : *Gâgitoiân*, I who am speaking. *Gâgitoiamban*, thou who wast speaking. *Gâ-gigitod*, he who has been speaking. *Gâ-gigitoiângîban*, we who had been speaking. *Gê-gigitoeig*, you who will be speaking. *Gê-gi-gigitowad*, they that will have been speaking.

Towards the end of the paradigm of the I. Conjugation you will find an important *Remark* on the Otchipwe participles, which you will please mind well.

Of the Dubitative.

The *Dubitative* or *Traditional* is used when persons are spoken of, whom the speaker never saw, or who are absent; or other

objects, that he never saw nor experienced himself; or speaking of events which happened not before the eyes or ears of the person speaking, or shall come to pass in future; as: *Mi-ga-ikkitog-wen aw akiwesi bwa nibod*, so said that old man before he died. *Anindi eiâd k'issaie?*—*Moniang aiâdog*. Where is thy brother?—He is in Montreal; (or I think he is in Montreal, but I am not certain.) *Ki kikendan na ga-ijiwebatalogwen endaieg awass bibonong?* Dost thou know what happened in your house the winter before last?

Speaking of common uncertain events or objects, or of common persons absent, or of times past, we may employ it with propriety. For this reason it is also called *Traditional*. It is also employed with the indefinite pronoun *awegwen*, whoever, or whosoever; as: *Awegwen ged-ikkitogwen...* Whoever shall say... *Awegwen ged-ijâgwen...* Whosoever shall go...

But what shall we call this, *Dubitative*, or *Traditional*? We cannot call it a *mood*; it has moods itself, the indicative and subjunctive at least. We cannot call it a *form* either, because it has itself two forms, the affirmative and the negative. We cannot even call it a *voice*, as we find in it two voices, the active and the passive. I think the most appropriate name for it would be: *Dubitative Conjugation*.

The dubitative Conjugations have not all the tenses and moods of the common Conjugations. We shall exhibit in the paradigms of the dubitative Conjugations those tenses that are commonly used in them.

Note. When we observe the Indians in their speaking, we see that they have three manners of expressing themselves, when they speak of uncertain, or unseen and unexperienced events or persons.

1. They use the *Dubitative*, as established in the Dub. Conj. of this Grammar. F. i. *Abidog*, he is perhaps in; *gi-mâdjâdog-nag*, they are perhaps gone away.

2. They use not the Dubitative, but they employ adverbs denoting *uncertainty*: as, *yonimî*, *gînatatch*, *mikija*, all which

signify *perhaps*. F. i. *Gonima abi*, perhaps he is in; *gonabatch gi-mádjáway*, perhaps they are gone away.

3. They use the Dubitative and these adverbs of uncertainty *together*. F. I. *Gonima abidog*, perhaps he is in; *gonima gi-mádjádogenag*, perhaps they are gone away.

They have also, for the expression of such phrases, the words *kiwe* and *madwé-*, which signify, *they say*, or, *it is said*. F. i. *Gi-nibo kiwe*; or, *gi-madwé-nibo*, they say he is dead; *Gi-dagwishinog kiwe*, or, *gi-madwé-dugwishinog*, it is said that they have come.

CONJUGATIONS OF VERBS.

The *Conjugation* of a verb is a written or recited display of its different voices, forms, moods, tenses, numbers and persons, and participles. To accommodate and arrange with ease all the different kinds of verbs of this “language of verbs,” we must assume no less than *nine Conjugations*.

Remark I must, however, make here a similar remark, as I did in the preceding Chapter, p. 50. I will lay here in the following Conjugations, where all kinds of the Otechipwe verbs are conjugated at large through all their voices, forms, moods, tenses, numbers and persons, and participles, I will lay, I say, a full and complete display of them before the eyes of the learner; because I think that by this method a thorough knowledge of the use of the Otechipwe verbs may be easier conveyed to his mind and memory, than by any other plan I could think of. But I say again here, as I said in the above cited remark, that this detailed display of verbs is principally intended to assist the beginner, and to show him at once the whole verb in all its inflections.

The characteristical mark by which verbs are known, to which Conjugations they belong, is the *third person singular, present, indicative, affirmative form*. Besides this person, the *quality* of the verb must be considered. At the commencement of every Conjugation it will be said, which verbs belong to it.

The following table shows the nine different Conjugations, and the verbs belonging to each of them.

CONJUGATION TABLE.

<i>Conj.</i>	<i>Quality of verbs.</i>	<i>Term of the 3d. person.</i>
I. Conj.	<i>Intransitive (or neuter) verbs,</i> ending in a vowel at the 3d. person sing. pres. indic., the <i>reproaching</i> and <i>substantive verbs</i> ; likewise the <i>reciprocal</i> and <i>communicative</i> , although transitive.	<i>a, e, i, o.</i>
II. Conj.	<i>Intransitive verbs,</i> ending in <i>am</i> at the 3d. pers. sing. pres. indic., (and likewise so at the first person.)	<i>am.</i>
III. Conj.	<i>Intransitive verbs,</i> ending in <i>in</i> or <i>on</i> at the 3d. pers. sing. pres. indic., (and likewise so at the first person. <i>in, on.</i>)	
IV. Conj.	<i>Transitive (or active) verbs, ANIMATE,</i> ending in <i>ān</i> at the 3d. person sing. pres. indic.; (at the first person in <i>a.)</i>	<i>ān.</i>
V. Conj.	<i>Transitive verbs, ANIMATE,</i> ending in <i>nān</i> at the 3d. pers. sing. pres. indic. (and likewise so at the first person.)	<i>nān.</i>
VI. Conj.	<i>Transitive verbs, INANIMATE;</i> and the <i>personifying.</i>	<i>in, en, in, on.</i>
VII. Conj.	<i>Unipersonal verbs,</i> ending in a vowel	<i>a, e, i, o.</i>
VIII. Conj.	<i>Unipersonal verbs,</i> ending in <i>ad.</i>	<i>ad.</i>
IX. Conj.	<i>Unipersonal verbs,</i> ending in <i>an</i> or <i>in</i>	<i>an, in.</i>

Remark. The order of these Conjugations may appear singular. It is so indeed ; the *intransitive* verbs precede the *transitive*. But this plan and order again I have adopted to accommodate the beginning learner. The Conjugations of the transitive verbs are much more difficult and complicated than those of the intransitive. These are simple and easy : and may be considered as the first steps in the scale of the Otechipwe Conjugations, by which the learner will easily ascend to the more difficult ones. But if he had to commence with the Conjugations of transitive verbs, he would begin with the most difficult and embarrassing of all these Conjugations, with the *fourth* in the above table ; and might possibly be frightened and discouraged.

I. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs that end in a *vowel* at the third person singular, present, indicative. There are also other verbs ending at the third person, in a vowel, but they belong to the VII. Conjugation, being *unipersonal verbs*.

This vowel in which ends the third person above mentioned, and which is the characteristical mark of the intransitive verbs belonging to the I. Conjugation, may be *a*, *e*, *i*, or *o*. F. i.

<i>Intransitive verbs.</i>	<i>Third person.</i>
<i>Nin mādja</i> , I depart, I start,	<i>mādja.</i>
<i>Nin mijagā</i> , I arrive (in a canoe, etc.,)	<i>mijaga.</i>
<i>Nin jāwendjige</i> , I practice charity,	<i>jāwēndjige.¹</i>
<i>Nind ijitchige</i> , I do, I act,	<i>ijitchige.</i>
<i>Nin bos</i> , I embark,	<i>bōsi.</i>
<i>Nind ab</i> , I am (somewhere,)	<i>abi.</i>
<i>Nin gigit</i> , I speak,	<i>gígito.</i>
<i>Nin mindid</i> , I am big,	<i>mindido.</i>

To this Conjugation also belong the *reciprocal* verbs, because they all end in *o* at the third person singular, pres. indic. ; as : *Nin kikenindis*, I know myself; *kikenindiso*. *Nin gagweeljindis*,

I ask myself; *gagwêdjindiso*. *Nin pakitéodis*, I strike myself ; *pakitéodiso*. The reciprocal verbs are in some respect *transitive*, because they express a reaction of the subject on itself. Still they don't belong to the transitive Conjugations, because the action of the subject does not go over upon an object, but redounds on the same that is acting.

Likewise do all the *communicative* verbs belong to this I. Conjugation, although they are of a real *transitive* signification. They are used only in the plural, where they conjugate exactly like intransitive verbs, not bearing any marks of transition in their construction ; as : *Nin widôkodâdimin*, we help each other ; *ki widokodâdim*, *widokodâdiwag*. *Ki pakitéodimin*, we strike each other ; *ki pakitéodim*, *pakitéodiwag*. *Nin wâbandinin*, we see each other ; *ki wâbandim*, *wâbandiwag*.

The *reproaching* verbs and the *substantive-verbs* are intransitive, and all end in *i* at the third person above mentioned, and of course belong to this Conjugation ; as : *Nin minikweshk*, I am in the habit of drinking ; *minikweshki*. *Nin bâpishk*, I am in the habit of laughing ; *bâpishki*. *Nin mitigow*, I am wood ; *mitigowi*. *Nind assiniw*, I am stone ; *assiniwi*.

Remark 1. In the paradigms or patterns of the Conjugations, the terminations of all the moods and tenses are printed in *Roman* the better to show the inflection of the verb.

Remark 2. In regard to the difference between *nin* and *ki*, we, see *Rem. 3*, page 42. And in regard to the euphonical *d*, see *Rem. 1*, page 41. These remarks must be well borne in mind, as they will be of use throughout the Conjugations.

Remark 3. Remember well, dear reader, that in the patterns or paradigms of these Conjugations, we don't express *both* first persons plural, *nin* and *ki*, (or *nind*, *kid*), we ; we put only one, *nin*, (or *nind*) ; the other one, *ki*, (or *kid*), is understood. This will save many a line in this book. But remember well, that in all the forms, in all the moods and tenses of all these Conjugations, where there are first persons plural, both can be used, according to the above remarks. So, for instance, instead of saying in the paradigm

Nind ikkit, I say, etc.
kid ikkit,
ikkito,
nind ikkitomin, } we say,
kid ikkitomin, }
kid ikkitom,
ikkitowag :

we will say thus:

Nind ikkit,
kid ikkit,
ikkito,
nind ikkitomin, we say,
kid ikkitom,
ikkitowag.

And you will have to supply yourself the *second* first person plural, which is ordinarily the same in the verb, the pronoun only is different. But where the verb itself differs in the two persons plural, there we express them both; as in the subjunctive mood, in participles, etc.

Remark 4. In the paradigms of these Conjugations, we express the English verb only at the *first* person singular in every tense, and the others will again be supplied by you; because we don't teach here to conjugate in English, but in Otechipwe.

Remark 5. The characteristical third person of the verbs belonging to this Conjugation, may end in any of the four vowels, in *a*, *e*, *i*, or *o*; and the end-vowel of this third person remains throughout the whole Conjugation. To this characteristical vowel the *terminations* are attached; but the vowel itself does not belong to the terminations, which are always the same for all the verbs of this Conjugation; whereas the characteristical vowel is different in different verbs. In the following four verbs the *end-vowel* of the third person is different in each of them; but the *terminations* are always the same.

Gaba, he debarks, *nin gabâmin*, *ki gabâm*, *gabâwag*.
Gâgikinge, he exhorts, *nin gâgikingemin*, *ki gîgikingem*, *gâgi-*
- *kingewag*.
Nimi, he dances, *nin nimimin*, *ki nimim*, *nimiwag*.
Nibô, he is dying, *nin nibomin*, *ki nibom*, *nibowag*.

Here follows now the paradigm of the I. Conjugation, fully displayed. Endeavor especially to commit to memory the *terminations*. If you know the terminations, and know the characteristic vowel of the third person sing. pres. indic., you will easily conjugate every verb of this Conjugation. This characteristic third person is sometimes difficult to know. For this reason I took a particular care in the Dictionary to express it at every verb.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkit, I say,
kid ikkit,
ikkito, { one says.
ikkitom, { on dit.*)
nind ikkitomin, { or they say.
kil ikkitom,
ikkitowag.

IMPERFECT TENSE.

Nind ikkitonaban, I said,
kid ikkitonaban,
ikkitoban,
nind ikkitominaban,
kid ikkitomwaban,
ikkitobanig.

PERFECT TENSE.

Nin gi-ikkit, I have said,
ki gi-ikkit,
gi-ikkito,
gi-ikkitom, they have said, (on a dit.)
nin gi-ikkitomin,
ki gi-ikkitom,
gi-ikkitowag.

PLUPERFECT TENSE.

Nin gi-ikkitonaban, † I had said.
ki gi-ikkitonaban,
gi-ikkitoban.

* See *Remark*, p. 88.

† Note. This *pluperfect*, and the *imperfect tense*, are not so sharply distinguished in Otipiwe, as they are in English, or in other civilized languages. In

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

- Kawin *nind ikkitossi*, I do not say,
“ *kid ikkitossi*,
“ *ikkitossi*,
“ *ikkitossim*, they don't say, (on ne dit pas.)
“ *nind ikkitossimin*,
“ *kid ikkitossim*,
ikkitossiwag.

IMPERFECT TENSE.

- Kawin *nind ikkitossinaban*, I did not say,
“ *kid ikkitossinaban*,
“ *ikkitossiban*,
“ *nind ikkitossiminaban*,
“ *kid ikkitossimwaban*,
“ *ikkitossibanig.*

PERFECT TENSE.

- Kawin *nin gi-ikkitossi*, I have not said,
“ *ki gi-ikkitossi*,
“ *gi-ikkitossi*,
“ *gi-ikkitossim*, they have not said, (on n'a pas
“ *nin gi-ikkitossimin*, pas dit.)
“ *ki gi-ikkitossim*,
gi-ikkitossiwag.

PLUPERFECT TENSE.

- Kawin *nin gi-ikkitossinaban*, I had not said,
“ *ki gi-ikkitossinaban*,
“ *gi-ikkitossiban*,

Otchipwe they are used promiscuously. So, for instance, to express, "He said," the Indian will say *Ikkitaban*, or *gi-ikkitaban*, etc. This note applies also to other Conjugations.

nin gi-ikkitominaban,
ki gi-ikkitomwaban,
gi-ikkitobanig.

FUTURE TENSE.

Nin gad-ikkit, I will say,
ki gad-ikkit,
ta-ikkito,
ta-ikkitom,
nin gad-ikkilomin,
ki gad-ikkitom,
ta-ikkitowag.

SECOND FUTURE TENSE.

Nin ga-gi-ikkit, I will have said,
ki ga-gi-ikkit,
ta-gi-ikkito,
ta-gi-ikkitom,
nin ga-gi-ikkilomin,
ki ga-gi-ikkitom,
ta-gi-ikkitowag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Ikkitoiān, * I say, or, that I say,*
ikkitoian,
ikkitod,
ikkitong, (qu'on dise,) } that we say,
ikkitoiāng, } ikkitoiang,
ikkitoieg,
ikkitowad.

* See Remark 1, p. 110.

Kawin nin gi-ikkitossiminaban,
“ *ki gi-ikkitossimwaban,*
“ *gi-ikkitossibaniq.*

FUTURE TENSE.

Kawin nin gad-ikkitossi, I will not say,
“ *ki gad-ikkitossi*,
“ *ta-ikkitossi*,
“ *ta-ikkitossim*,
“ *nin gad-ikkitossimin*,
“ *ki gad-ikkitossim*,
“ *ta-ikkitossiwag.*

SECOND FUTURE TENSE.

Kawin nin ga-gi-ikkitossi, I will not have said,
“ *ki ga-gi-ikkitossi*,
“ *ta-gi-ikkitossi*,
“ *ta-gi-ikkitossim*,
“ *nin ga-gi-ikkitossimin*,
“ *ki ga-gi-ikkitossim*,
“ *ta-gi-ikkitossiwag.*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ikkitossiwān, if I do not say,
ikkitossiwan,
ikkitossig,
ikkitossing, that they say not, qu'on ne
dise pas,
ikkitossiwāng, } that we . . .
ikkitossiwang, }
ikkitossiweg,
ikkitossigwa,

PERFECT TENSE.*

Gi-ikkitoiān, † because I have said, or, as
gi-ikkitoian, [I have said,
gi-ikkitod,
gi-ikkitong,
gi-ikktoiāng, } if we . . .
gi-ikkitoiang, }
gi-ikkitoieg,
gi-ikkitowad,

PLUPERFECT TENSE.

Ikkitoiāmbān, if I had said, or because
I had said.

ikkitoiamban,
ikkitopan,
ikkitongiban,
ikktoiāngiban, } if we . . .
ikkitoiangoban, }
ikktoiégoban,
ikkitowāpan,

FUTURE TENSE.

Ged-ikkitoiān, that I will say.
ged-ikkitoian,
ged-ikkitod,
ged-ikkitong,
ged-ikktoiāng, } that we shall say,
géd-ikkitoiang, }
ged-ikkitoieg,
ged-ikkitowad.

SECOND FUTURE TENSE.

Ge-gi-ikkitoiān, as I shall have said,
ge-gi-ikkitoian,
ge-gi-ikkitod,
ge-gi-ikkitong,

* See Remark 2, p. 110.

† See Note, after all the Remarks.

PERFECT TENSE.

Gi-ikkitossiwân, I have not said, or because
I have not said,
gi-ikkitossiwan,
gi-ikkitossig,
gi-ikkitossing,
gi-ikkitossiwâng, }
gi-ikkitossiwang, }
gi-ikkitossiweg,
gi-ikkitossigwa,

PLUPERFECT TENSE.

Ikkitossiwâmbân, † if I had not said, or had
I not said,
ikkitossiwamban,
ikkitossigoban,
ikkitossingiban,
ikkitossiwângiban, } if we . . .
ikkitossiwangoban, }
ikkitossiwegoban,
ikkitossigwâban,

FUTURE TENSE.

Ged-ikkitossiwân, that I will not say,
ged-ikkitossiwan,
ged-ikkitossig,
ged-ikkitossing,
ged-ikkitossiwâng, } that we shall not say,
ged-ikkitossiwang, }
ged-ikkitossiweg,
ged-ikkitossigwa.

SECOND FUTURE TENSE.

Ge-gi-ikkitossiwân, as I shall not have said,
ge-gi-ikkitossiwan,
ge-gi-ikkitossig,
ge-gi-ikkitossing,

† See *Remark 3* at the end of this paradigm.

ge-gi-ikkitoiāng, } as we shall say . . .
ge-gi-ikkitoiang, }
ge-gi-ikkitoieg,
gegi-ikkitowad.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-ikkit, I would say, or I ought to say,
ki da-ikkit,
da-ikkito,
da-ikkiton, they would say, (on dirait,)
nin da-ikkitonin,
ki da-ikkiton,
da-ikkitowag.

PERFECT TENSE.

Nin da-gi-ikkit, I would have said ; I ought to have
said.

ki da-gi-ikkit,
da-gi-ikkito,
da-gi-ikkiton,
nin da-gi-ikkitonin,
ki da-gi-ikkiton,
da-gi-ikkitowag.

Gé-gi-ikkitoiān, what I would have said.

Etc., as above in the second future tense of the subj. mood.

IMPERATIVE MOOD.

Ikkiton, } say, say thou,
ikkitokan, }
ta-ikkito, let him, (her, it,) say,
ta-ikkiton, let them say, (qu'on dise,)
ikkitoda, let us say,
ikkitog,
ikkitoig, } say, say ye,
ikkitokeg, }
ta-ikkitowag, let them say.

ge-gi-ikkitossiwâng, } as we . . .
ge-gi-ikkitossiwang,
ge-gi-ikkitossiwag,
ge-gi-ikkitossigwa.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-ikkitossi, I would not say; I ought not
“ *ki da-ikkitossi*, [to say,
“ *da-ikkitossi*,
“ *da-ikkitossim*, they would not say, (qu'on ne
“ *nin da-ikkitossimin*, dirait pas.)
“ *ki da-ikkitossim*,
“ *da-ikkitossiwag*.

PERFECT TENSE.

Kawin nin da-gi-ikkitossi, I would not have said ; I
“ *ki da-gi-ikkitossi*, [ought not to have said.
“ *da-gi-ikkitossi*,
“ *da-gi-ikkitossim*,
“ *nin da-gi-ikkitossimin*,
“ *ki da-gi-ikkitossim*,
“ *da-gi-ikkitossiwag*.

Ge-gi-ikkitossiwân, what I would n. h. s.

Etc., as above in the second future tense of the subj. mood.

IMPERATIVE MOOD.

Kego ikkitokêñ, * do not say, (thou,) say not.
kego ta-ikkitossi, let him (her) not say,
kego ta-ikkitossim, let them not say, (qu'on ne dise
 kego ikkitossida, let us not say, pas)
kego ikkitokegon, do not say, (you,) say not,
kego ta-ikkitossiwag, let them not say.

* See Remark 4 at the end of the present paradigm.

Remark. The following Otchipwe participles cannot be given in English, throughout all the tenses and persons, in the *shape of participles*. There are no such participles in the *English language*. They must be expressed by the use of *relative pronouns*. Only the participle of the present tense, in the third person singular, could be expressed by a corresponding English participle; as: *Ekkidot*, saying; *baiāpid*, laughing, etc.

The *Latin* participles of the verbs called, *verba deponentia*, can answer three tenses of the Otchipwe participles, the *present*, the *perfect*, and the *future*; and not only the third person, but, by the use of personal pronouns, all persons and numbers. Let us take the verb, *nin gâgîkinge*, I exhort, for an example, to illustrate the matter. It is *deponens* in Latin, *exhortor*.

Participles.

PRESENT TENSE.

Nin gegikingeiān, ego exhortans,
kin gegîkingeian, tu exhortans,
win gegikinged, ille (illa) exhortans,
ninawind gegikingeāng, } nos exhortantes.
kinawind gegîkingeāng, }

PARTICIPLES.

PRESENT TENSE.

Nin ekkitoiān, * I saying, (I who say,)
kin ekkitoian, thou saying, etc.,
win ekkidot,
ekkitong, what they say, (ce qu'on dit,)

* See *Remark 5.*

kinawa gegikingeieg, vos exhortantes,
winawa gegikingedjig, illi (illæ) exhortantes.

PERFECT TENSE.

Nin ga-gâgikingeiân, ego exhortatus, (a),
kin ga-gâgikingeian, tu exhortatus, (a),
win ga-gâgikinged, ille exhortatus, (illa exhortata),
ninawind ga-gâgikingeiâng, } nos exhortati, (æ)
kinawind ga-gâgikingeiang, }
kinawa ga-gâgikingeieg, vos exhortati, (æ),
winawa ga-gâgikingedjig, illi (illæ) exhortati, (æ).

FUTURE TENSE.

Nin ge-gâgikingeiân, ego exhortaturus, (a),
kin ge-gâgikingeian, tu exhortaturus, (a),
etc., etc.

By these examples we see that the following are true Otchipwe participles; but they cannot be given in English, nor in other modern languages, in the *shape* of participles.

P A R T I C I P L E S.

PRESENT TENSE.

Nin ekkitossiwân, I not saying, (I who say not.)
kin ékkitossiwan, thou who dost not say,
win ekkitossig,
ekkitossing, what they don't say (ce qu'on ne dit pas.)

ninawind ekkitoiāng, } we say that,
kinawind ekkitoiang, }

kinawa ekkitoieg,
winawa ekkitodjig, †

IMPERFECT TENSE.

Nin ekkitoiāmbān, I who said,
kin ekkitoiamban,
win ekkitopan,
ekkitongiban,
ninawind ekkitoiāngiban, } we who said,
kinawind ekkitoiangoban, }
kinawa ekkitoiegoban,
winawa ekkitopanig,

PERFECT TENSE.

Nin ga-ikkitoiān, I who have said,
kin ga-ikkitoian,
win ga-ikkitod,
ga-ikkitong,
ninawind ga-ikkitoiāng, } we who have said,
kinawind ga-ikkitoiang, }
kinawa ga-ikkitoieg,
winawa ga-ikkitodjig.

PLUPERFECT TENSE.

Nin ga-ikkitoiāmbān, I who had said,
kin ga-ikkitoiamban,
win ga-ikkitopan,
ga-ikkitongiban,
ninawind ga-ikkitoiāngiban, } we who had said,
kinawind ga-ikkitoiangoban, }
kinawa ga-ikkitoiegoban,
minawa ga-ikkitopanig,

† See *Remark*, p. 23.

ninawind ekkitossiwâng, } we that do not say,
kinawind ekkitossiwâng,

kinawa ekkitossiweg,
winawa ekkitossigog,

IMPERFECT TENSE.

Nin ekkitossiwâmbân, I who did not say,
kin ekkitossiwamban,
win ekkitossigoban,
ekkitossingiban,
ninawind ekkitossiwângiban, } we who did not say.
kinawind ekkitossiwangoban,
kinawa ekkitossiwegoban,
winawa ekkitossigobanig.

PERFECT TENSE.

Nin ga-ikkitossiwân, I who have not said,
kin ga-ikkitossiwan,
win ga-ikkitossig,
ga-ikkitossing,
ninawind ga-ikkitossiwâng, } we who have not said.
kinawind ga-ikkitossiwang,
kinawa ga-ikkitossiweg,
winawa ga-ikkitossigog.

PLUPERFECT TENSE.

Nin ga-ikkitossiwâmbân, I who had not said,
kin ga-ikkitossiwamban,
win ga-ikkitossigoban,
ga-ikkitossingiban,
ninawind ga-ikkitossiwângiban, } we who had not said.
kinawind ga-ikkitossiwangoban,
kinawa ga-ikkitossiwegoban,
winawa ga-ikkitossigobanig.

FUTURE TENSE.

Nin ged-ikkitoiān, I who shall say,
kin ged-ikkitoian,
win ged-ikkitod,
 ged-ikkitong,
ninawind ged-ikkitoiāng, } we who shall say,
kinawind ged-ikkitoiang, }
kinawa ged-ikkitoieg,
winawa ged-ikkitodjig.

SECOND FUTURE TENSE.

'*Nin ge-gi-ikkitoiān*, I who shall have said,
kin ge-gi-ikkitoian,

Etc., as above in the FIRST FUTURE,

Remark 1. The conjunctions, *kishpin*, if ; *missawa*, though ; *tchi*, that, to, in order to, and others, are often placed before the verbs in the subjunctive mood, to express a condition, supposition, wish, etc. But they do not necessarily belong to this mood. This is the reason why they are not always laid down in the Conjugations. If you say : *Kishpin gego ikkitoiān*; or only, *gego ikkitoiān*; both expressions have the same signification : If I say something.

Remark 2. There is no *imperfect tense* in the subjunctive mood. The *pluperfect* has the grammatical appearance of the *imperfect*, but it is its own construction.

Remark 3. This *pluperfect tense* is sometimes preceded by the participle *gi-*, forming : *Gi-ikkitoiāmban*, *gi-ikkitōiamban*, etc. But this particle does not change its signification at all. If you say, *Kishpin gi-ikkitoiāmban iw, ki da-windamon*; if I had said that, I would tell thee ; or, *Kishpin ikkitoiāmban iw, ki da-windamon*; it is all the same.

FUTURE TENSE.

Nin ged-ikkitossiwân, I who shall not say,
kin ged-ikkitossiwan,
win ged-ikkitossig,
ged-ikkitossing,
ninawind ged-ikkitossiwâng, } we who shall not say,
kinawind ged-ikkitossiwang, }
kinawa ged-ikkitossiweg,
winawa ged-ikkitossigog.

SECOND FUTURE TENSE.

Nin ge-gi-ikkitossiwân, I who shall not have said,
kin ge-gi-ikkitossiwan,
always prefixing *ge-gi-* to the verb.

Remark 4. The *imperative* in the second person singular is expressed in two manners, *ikkiton* and *ikkitôkan*. The second manner, *ikkitôkan*, seems to be a kind of *polite imperative*, which is expressed in English by preposing the word *please* to the simple imperative, as : *Bi-ijâkan oma wâbang*, please come here to-morrow. (In the plural *ikkitôkeg*.)

Remark 5. The participles can have *personal pronouns* before them, and have them often, as: *Nin ekkitoiân*, *kin ekkitoian*, *win ekkidotod*, etc. But they could also do without them. For the better accommodation of the beginner the pronouns are expressed in the paradigms of our Conjugations.

Remark 6. It is necessary to observe here, that the first persons of the *plural*, ending in *iâng* or *âng*, with the circumflex accent, are employed in the cases where *nin*, (*nind*), or *ninawind*, is expressed or understood, according to the rules and remarks mentioned above, page 42. But in the cases where *ki*, (*kid*), or *kinawind*, is expressed or understood, the termination *iang* or *ang* has no accent; it is pronounced very short, and almost as

ieng or *eng*. It is necessary to pay attention to this difference of pronunciation, because it changes the meaning of the sentence. If you say for instance : *Mi wâbang tchi bôsiang*; it means that to-morrow we will all embark; the person or persons speaking, and the person or persons *spoken to*. But if you say : *Mi wâbang tchi bosiiâng*, (with the accent on the last syllable,) it means that *only* the persons speaking will embark to-morrow, not the person or person spoken to. So also, F. i.

Endâiâng, in our house or dwelling, (the person or persons spoken to, *excluded*.)

Endâiang, in our house or dwelling, (the person or persons spoken to, *included*.)

Remark 7. Likewise in the first and second persons of the *singular*, ending in *iân* or *ân*, and *ian* or *an*, nothing but the accent distinguishes the first person from the second. The termination of the first person *iân* or *ân*, is pronounced long ; whereas that of the second person, *ian* or *an*, is very short. Let the following examples be pronounced to you by some person that speaks the Otipiwe language correctly, and try to get the right idea of this difference, in writing and pronouncing.

Ekkitoâñ ta-ijiwebad; it will be (or happen) as I say.

Ekkitoian ta-ijiwebad; it will be (or happen) as *thou* sayest.

Apegish enendamâñ ijiwebisiâñ; I wish to behave as I please.

Apegish enendaman ijiwebisiâñ; I wish to behave as thou pleasest.

Apegish enendamâñ ijiwebisiian; I wish thou wouldst behave as I please.

Apegish enendaman ijiwebisiian; I wish thou wouldst behave as thou pleasest.

If you look on the four last sentences, they would appear, if *without* accents, perfectly equal all of them. And nothing but the *accent* in writing, and the *emphasis* in pronouncing, effects the difference, which you will find material, if you consider the English sentences.

Remark 8. In regard to the syllable *ban*, which you will see attached to verbs in some tenses, in all our Conjugations, it must be observed, that sometimes it is *necessary*, and must remain with the verb to which it is attached. But sometimes it can be *omitted* without the least change of the meaning or sense of the verb to which it is attached, or the sentence in which the verb occurs. I have observed the Indians purposely on this point, and have noticed it a great many times, that they use or omit this syllable as they please, without any intention to effect a change of meaning by using, or by omitting it. Let us now see when it is necessary, and when it can be omitted.

1. It is NECESSARY in the *imperfect* and *pluperfect* tenses of the *indicative mood*, and the *participles*, and in the *pluperfect* tense of the *subjunctive* and *conditional* moods. In all these cases the final syllable *ban* must remain attached to the verb; as you will see in all the Conjugations of this Grammar.

2. But it can be OMITTED in the *present* tense of the *subjunctive mood*, and consequently in all the tenses which are formed after the present tense, as you will see again in all our Conjugations. In these tenses the Indians sometimes attach the syllable *ban* to the verb, and sometimes they do not, which makes no difference in the meaning of the verb.

EXAMPLES.

Kawin nin gashkitossimin tchi bisán-abiiangidwa (or, *abiiangid-waban*) *ninidjánissinanig.* We cannot make our children be still.

Nin da-gi-ina. *Mi sa iw ge-gi-inagiban*, or, *ge-gi-inay.* I would have told him. That is what I would have told him.

Respecting the annexation of the syllable *ban*, you have to observe that the final letter *n* of the verb to which *ban* is to be attached, is changed into *m*; which is always the case, where these two letters come together in compositions.

When the final letter of the verb is *g*, a vowel is inserted between this *g* and the syllable *ban*. This vowel is ordinarily *i*, as you see in the above examples; but in some instances the vo-

wel *o* is inserted; as you will see in the Conjugations, in some moods and tenses, where the *including* first person plural (*kina-wind*) ends in *goban*.

When the final letter of the verb to which the syllable *ban* is to be attached, is *d*, this letter is taken off, and the syllable *pan*, instead of *ban*, is added.

EXAMPLES.

Kawin nongom o da-gashkitossin tchi ijad, or, *tchi ijapan*. He would not be able to go to-day.

Kawin gi-inendansi tchi gi-ganojid, or, *tchi gi-ganojipan*. He was not willing to speak to me.

Kawin gi-inendansiwag tchi gi-ganojiwad, or, *tchi gi-ganojiwan pan*. They were not willing to speak to me.

Anawi o da-gi-gashkitonawa tchi gi-ojimowad, or, *tchi gi-ojimo-wapan*. They could have fled away.

Remark that in all these cases a *future* time is signified, at which some action or event shall take place, although the first verb has the full appearance of the *perfect* tense. (This appearance of the *perfect* could be given also to the English verb; we could say: "As soon as he has made it, he will bring it here." Even of the *present*: "As soon as he makes it, he will bring it here.")

But when actions or events are signified, which have *just past*, the same verb in the *Change* is employed, (which is the 3d Rule of the *Change*, p. 122.) To illustrate the matter, let us take the same examples as above, applying them to events *just past*.

Ga-ikktoián wenijishing gego, nin gi-mádjá; when I had said (as soon as I had said) something useful, I went away.

Ga-dagwishinang, ki gi-windamoninim iw; when we had arrived, I told you that.

Panima ga-nanagatawendamán, nin gi-gigit; afterwards, when I had reflected, I spoke.

Ambé pasigwida, mádjada, awí-anokida mâmawi; let us rise and go and work together.

Kego matchi ikkitossida, kego matchi ijiwebisissida, ki nondagonan sa, ki wâbamigonan gaie Debendjiged; let us not say any bad words, and let us not act wrong, because the Lord sees us and hears us.

Bisân aiâg, weweni namadabiiog; be still, be sitted quietly.

Ikôgag oma, kwiwisensidog; mâljag, giweiog; be gone boys; go away, go home.

Kego wika waijîngekegon, énamiaieg, kego gaie nibiwa masinaigigekegon'; do never cheat, Christians, and do not take much on credit.

Ta-ashamâwag kakina igiw anishinâbeg; kego ta-giwessiway tchi bwa wissiniwad; let these Indians have something to eat; let them not go home before they eat.

PARTICIPLES.

PRESENT TENSE.—*Gagitod nin pisindawa;* I listen to the person that speaks, (to the speaking person.)

Babâmitaw gegikwedjig; obey the preaching (persons.)

Netâ-bimossedjig nind anônag; I hire well walking persons.

Kin enokian enamiégiwigakin, ki gad-ânimis ningôting; thou who workest on Sundays, thou wilt suffer once.

Kinawa enamiassiweg ki kitimâgisim; you who are not Christians, are miserable.

Waiâbissigog nin kitimâgenimag; I pity those who do not see, (the blind.)

IMPERFECT TENSE.—*Mi igiw anishinâbeg enamiapanig;* here are the Indians that were Christians.

Kin enokissiwanban pitchinago api ba-ijaiân oma, nongom énigok anokin; thou who didst not work yesterday when I came here, work to-day with all thy force.

Nin mikwénima ékkitopan iw; I remember the person who said so.

“THE CHANGE.”

What is called “The Change” in this Grammar, is one of the most difficult parts to understand.

This “Change” is made ordinarily on the first vowel or syllable of the verb or of the adjective, and this vowel or syllable is changed in another vowel or syllable, and sometimes in two or even three, according to the rules given here.

The use of the language only can make you comprehend when the “Change” is employed in the phrase. The following table will show, how this “Change” is effected.

A (accented) is changed into *aīi*; as : *Akosi*, he is sick; *aiākosid*, a sick person; *o sāgian*, he loves him; *sāgihad*, whom he loves; *wābi*, he sees; *waiābid*, who sees, seeing.

A (without accent) “ “ “ *é*; as : *Abi*, he is; *ébid*, he that is, being; *aiā*, he is; *etiad*, who is, being; *namadabi*, he sits; *nēmadabid*, who is sitting.

E (always accented) “ “ “ *aiē*; as : *Bijyo*, he is one; *baiējyod*, he who is only one; *dēbwe*, he tells the truth; *daiēbwe*, who tells the truth; *dibisi*, he is contented; *daiēbisid*, a contented person.

I (accented) “ “ “ *â*; as : *Nibari*, he stands; *nâbarid*, who is standing; *nîmi*, he dances; *nâmid*, who is dancing; *gî-iyu*, he is gone; *gâ-ijad*, he that is gone.

I (without accent) “ “ “ *i*; as : *Nbô*, he dies; *nâbod*, a dead person; *nishiwê*, he kills; *neshiwe*, who kills, murderer; *nishkâlisi*, he is angry; *nishkâlisid*, an angry person.

O (accented) “ “ “ *uā*; as : *Nôlin*, it blows; *nurâlingin*, when it blows; *bôsi*, he embarks; *brâsid*, he that embarks; *balawc*, he makes fire; *burâlaced*, he who makes fire.

O (without accent) “ “ “ *ui*; as : *Ôissima*, he is father; *wiassimind*, who is father, (father); *ogéissima*, he is son; *wigéissimind*, who is son, (son); *ogimâri*, he is chief; *weiqimâwid*, who is chief, (chief.)

REMARK I. Some verbs beginning with a *d*, make the *Change* by prefixing the syllable *en*; as:

Nin dâ, I dwell, I stop; *endaiâñ*, where I stop or dwell; *endad*, where he stops, or who stops, dwells, etc.

Nin danîs, I am in a certain place; *endanisid oma*, he who is or lives here; *mi ima endanisiâñ*, I am there, etc.

Nin danakî, I reside, or am native of a certain place; *Moning-wanekanîg endanakidjig*, the natives or the permanent inhabitants of Lapointe.

Nin dôdam, I do; *mi endodamâñ*, I do so; *mi endôdaman*, thou dost so; *mi endodang*, he does so.

Nin dapiné, I die in a certain place; *nibikang endapinedjig*, those that die in the water; *nopiming endapined*, he that dies in the woods.

There are many verbs, beginning likewise with a *d*, that make the *Change* regularly, according to the above table; as:

Nin dagwishin, I arrive; *dégwishing*, he that arrives; *dassing dégwishinâñin oma ki wâbamin*, every time I arrive here I see thee.

Nin dibâdjim, I tell; *débâdjimodjig*, those that tell; *kawin nin debwetawassi aw anotch gego débâdjimod*; I don't believe him who tells so many different things.

Remark 2. In the *perfect*, *pluperfect* and *future* tenses the *Change* is not made in the verb itself, but in the particles or signs that precede the verb. These particles or prefixes are:

gi-, *ga-*, *gad-*. *Gi-*, is changed into *ga-*; *ga-* into *ge-*; *gad-* into *ged-*. F. i.

Gi-gigito, he has spoken; *mi aw ga-gigitod*, this is the one that has spoken.

Gi-sigaandâso, he has been baptized; *ga-sigaandâsodjig*, those that have been baptized.

Remark 3. There are two other particles or signs, *bi-*, and *wi-*, which used to precede verbs; and the *Change* is made in these signs; *bi-*, which indicates approaching or coming, is changed

into *ba-*; and *wi-*, which ordinarily denotes intention, will, or wish, is changed into *wa-*. F. i.

Nin bi-ija, I come here; *ba-ijâiânan*, when I come here; *dassing ba-ijâiegon ki bidonawa gego*, every time you come here, you bring something; *ba-ijâdjig*, those that come here.

Nin wi-mâdja, I intend to go away; *mi igiw wa-mâdjadjig*, those are the persons that want to depart; *wa-mâdjabanig*, those that intended to go; *awenan wâ-mâdjad?* who wants to go?

Remark 4. When two of these signs precede the verb, the *Change* is made in the first one. F. i.

Nin gi-bi-bimishkâ, I came here (I have come here) in a canoe; *ga-bi-bimishkad*, he who came here in a canoe; *ga-bi-bimishkadjig*, those who came here in a canoe, boat, etc.

Remark 5. Verbs that are preceded by certain particles or prefixes, by prepositions, adverbs, or adjectives, make the *Change* in the first vowel of *these* words. When more than one of such words precede the verb, and relate immediately to it, the *Change* is made in the first vowel of the *first* of them; and in writing we attach them with hyphens to the verb, beginning from the *Change*. F. i.

Gego nind ondji ikkit iw, I say that for some reason; *wegonen wéndji-ikkitoian iw?* why dost thou say that?

Nin mino bimâdis, I live well; *méno-bimâdisid*, who lives well.

Progressive scale of Change.

Aiâ, he is;

eiad, he that is;

méno-aiad, he that is well;

kéitchi-mino-aiad, he that is very well;

aiâpitchi-kitchi-mino-aiad, he that is perfectly well;

wa-âpitchi-kitchi-mino-aiad, he that wishes to be perfectly well;

ge-wi-âpitchi-kitchi-mino-aiad, he that intends to be perfectly well.

Remark 6. In regard to the *orthography* of the above-mentioned signs, viz :

<i>gi-</i> ; <i>ga-</i> ; - - - -	denoting the perfect or pluperfect tenses,
<i>ga-</i> , <i>gad-</i> ; <i>ta-</i> ; <i>ge-</i> , <i>ged-</i> ; - - - -	denoting the future tense,
<i>bi-</i> ; <i>ba-</i> ; - - - -	" coming, approaching,
<i>wi-</i> ; <i>wa-</i> ; - - - -	" intention, will,
<i>da-</i> , - - - -	" condition,
	etc., etc.

In regard, I say, to the *orthography* of these signs or prefixes, I wish to observe that I think it very proper and grammatical, to attach them with hyphens to their respective verbs, to which they are really incorporated, in the *Change* as well as without it. You will perhaps say that in the English Conjugations we also have signs, to express different significations and positions of the verb; as: have, shall, will, should, would, etc.; but we don't join them, in writing, to their verbs with hyphens.—Yes, that is true; but the analogy is not quite adequate. These English signs in Conjugations are at the same time words by themselves; whereas our Otchipwe signs are not words by themselves, are never employed alone, but only used with verbs to give them the above-mentioned significations. They must be considered as portions or parts of their verbs. This is the reason why some write them in *one word* with the verb; which I also did formerly myself. But considering the thing grammatically, I think it is better to let the verb appear by itself, and to join its sign by a hyphen to it.

For an illustration of the inadequateness of the above analogy, consider the following examples :

In English you say : "I will go;" and if asked : Will you go? your answer is : "Yes, I will." Here you use only the sign *will*.

In Otchipwe you say : "*Nin gad-ija*;" and if asked : *Ki gad-ija na?* your answer cannot be, "*E, nin gad*." You cannot use only the sign, *gad*; you must put the verb with it and say : "*E, nin gad-ija*."

In English again you say: "I have written five letters yesterday." And then affirming you will say: "Certainly, I have."

In Otipewee you say: "*Nanu masinaiganan nin gi-ojibianan pitchinago.*" And then affirming you cannot say: "*Geget nin gi.*" As soon as you pronounce *gi*, you must also express the verb, and say: *Nin gi-ojibianan*.

You see by these illustrations, that these Otipewee signs are inseparably connected with their respective verbs; and that it is reasonable to join them to the verbs also in writing; but in a manner as not to disfigure the verb, and still to appear joined to it; which is effected by the use of hyphens.

And in grammatical consequence of this method of joining the signs to their verbs by hyphens, all the words between the sign and its verbs, must come under the same rule. F. i. *Nin bimâdis*, I live; *nin ga-bimâdis*; *nin ga-mino-bimâdis*; *nin ga-kitchi-mino-bimâdis*; *nin gad-âpitchi-kitchi-mino-bimâdis*. — All these words between the sign and the verb, are in the immediate connection with the verb like *one word* with it; and throughout all the movements and changes of the verb, they will remain in the same position to it, like a constellation. F. i.

Nin gi-âpitchi-kitchi-mino-bimâdis;
ki gi-âpitchi-kitchi-mino-bimâdis;
gi-âpitchi-kitchi-mino-bimâdisi;
etc.

Ta-âpitchi-kitchi-mino-bimâdisi;
ta-âpitchi-kitchi-mino-bimâdisi wag;
etc.

Kin ga-âpitchi-kitchi-mino-bimâdisiian;
ga-âpitchi-kitchi-mino-bimâdisid.

But where there is no such sign with a hyphen in the beginning, the adverbs or adjectives that precede the verb, will not be attached to it, by hyphens; there is no grammatical reason for it; as: *Nin mino bimâdis*; *nin kitchi mino bimâdis*; *nind apitchi kitchi bimâdis*.

We have now seen *how* the *Change* is effected ; let us here consider, *when* it is used, as much it can be explained.

RULE 1. It is used in all the *participles* of all the tenses, as you will see in all these Conjugations. F. i. *Ekkitod*, who says ; *ga-inendang*, who thought ; *nin ge-dagwishinán*, I who shall arrive ; *nin waiâbamag*, I who see him, etc.

RULE 2. It is employed in sentences which express *periodical actions*, events, or ~~states~~ of being. These sentences or expressions contain in English the words : *each*, *every one*, *every time*, *when*, *whenever*, *as often as . . .* F. i.

Anamiegijigad, it is Sunday, (VIII. Conjugation.) *Dassing enamegijigakin*, every Sunday, (as often as it is Sunday.) *Enamegijigakin*, on Sundays.

Nin ganôna, I speak to him ; *gegonagin nin nagwetag*, when I speak to him, he answers me ; *genonindwanin*, when they are spoken to.

Nind ab, I am ; *ebiiánin oma*, *bi-nasikawishikan*, when I am here, come to me ; *dassing ibidjin wedi*, *minikwe*, every time he is there he drinks.

RULE 3. The *Change* is likewise employed in sentences which express actions or events as *just past*, and contain in English the words, *when*, *as soon as*, etc. F. i.

Ga-mâdjadjad k'oss, *gi-ikkitawag iw* ; when thy father had gone away, (or, after he went away,) they said that.

Ga-ishkwa-nagamowad anamie-nagamon, *gi-mâdjawag* ; when they had sung a hymn, they went . . .

RULE 4. The *Change* is employed after the interrogative adverbs *ânin?* how? what? and *âniniwapi?* when? And after the interrogative pronouns *awenen?* *awenenag?* who? and *wegonen?* what? Likewise after the adverb *api*, or *mi api*, when, at that time, then. F. i.

Anin ejí-bimádisiian? how dost thou do? (how dost thou live?)
Anin ekkitolod k'oss? what says thy father?
Anin ejinikádeg ow? what they call this?
Aniniwapi ga-nibopan? when has he died?
Awenen ga-bi-pindiged? who came in?
Wegonen ged-ikkitoian? what wilt thou say?
Api ge-niboiang, when we shall die.

After the interrogative adverb *anindi?* where? the *Change* is made sometimes; but ordinarily it is not used. F. i. *Anindi ijáian?* where art thou going? *Anindi ateg?* where is it? *Anindi aiad Jesus nongom?* where is now Jesus? The *Change* is used after *anindi* when *iw* is expressed or understood. F. i. *Anindi ga-danisid Jesus bwa mashi gagikwed?* where lived Jesus, before he began to preach? *iw* is understood: *Anindi iw ga-danisid?* (where is that place where he lived?)

RULE 5. The *Change* is used in sentences expressing *comparison*, and containing in English the conjunction *as*. F. i.

Enéndaman nin gad-ijitchige, I will act as thou wilt.
Enéndaman apegish ijiwebak, be it as thou will, (thy will be done.)
Wewini ijiewebisin, swanganamiadjig ejiewebisiwad, live upright, as good Christians live.
Ekkitoian mî ge-diián, be it done to me as thou sayest.

RULE 6. The *Change* is used in sentences that express *quality*, and contain the adverbs *minik*, *kakina*, *misi*, all, all that, whatever; *wegotogwen*, whatsoever. F. i.

Minik ekkitolod Kije-Manito, debwewinagadini, all that God says is true.
Kakina minik ejí-kagikimigoian, ejí-wábandaman gaie ki masi-naigan, kakina weweni ganâwendan; whatever thou art taught in sermons, and all that thou readest in thy book, keep all well.
Wegotogwen ge-dodamogwen, ged ikkitogwen gaie: whatsoever he shall do and say.

Wegotogwen ge-nandotamówegwen Weossimind nind ijinikkasowining, ki ga-minigowu; whatsoever ye shall ask the Father in my name, he will give it to you.

RULE 7. The *Change* is employed in some tenses of the *subjunctive* mood in the Dubitative Conjugations; as you will see there. F. i. *Ekkitowánen*, if I say perhaps.

Ekkitogwen, if he perhaps says. . . .

Kishpin gwaiak ga-anamiassiwánen, if I have perhaps not well prayed.

RULE 8. Ordinarily, (not always,) the *Change* is employed after *mi*. F. i.

Mi enendamán, mi ekkitoián; so I think, so I say.

Mi ijiwebak oma aking, so it is here on earth.

Mi sa ga-ikkitol, mi dash ga-iji-mádjad; so he said, and went away.

Mi na ejí-kikinoamágolian? art thou taught so?

Let us now consider the verb of our paradigm of the I. Conjugation, in the cases of the *Change*.

The *participles* are displayed in the paradigm.

In the sentences expressing *periodical* actions, events, or states of being, the verbs of the I. Conj. are formed thus:

AFFIRMATIVE FORM.

PRESENT TENSE.

Ekkitoianin, when I say, or, whenever I say,
ekkitoianin,
ekkitodjin,
ekkitongin, (quand on dit,) }
ekkitoiangon, } when we say,
ekkitóiangon, }
ekkitoiegon,
ekkitowadjin.

NEGATIVE FORM.

PRESENT TENSE.

Ekkitossiwânin, when I don't say,
ekkitossiwanin,
ekkitossigon,
ekkitossingin, (quand on ne dit pas,) }
ekkitossiwângon, } when we don't say.
ekkitôssiwangon, }
ekkitossiwegon.
ekkitossigwanin.

Remark. In the sentences expressing *periodical actions*, events or states, not only the *Change* is made, but also one of the syllables *in*, *nin*, or *on*, is added to the verb, as you see here above, and in the examples of Rule 2, page 122. This is done, when the adverb *dassing*, (which signifies, whenever, as often as, every time,) is expressed or understood. At the third persons, that end in *d*, the letter *j* is inserted between *d* and the syllable *in*, as you see above. (See an analogy of it in *Remark*, p. 23.)

Please remember well this *Remark*. It is applicable to almost all our Conjugations.

In the *perfect* and *future* tenses the terminations remain the same, and the *Change* is made in the signs, or prefixes, *gi-*, and *ga-*, or *gad-*; the former being changed into *ga-*, the latter into *ge-*, or *ged-*; as:

Ga-ikkitoânin, when (or whenever) I have said ;
ga-ikkidotjin, when he has said ;
ga-ikkitoiegon, etc. . .
ged-ikkitoânin, whenever I shall say,
ged-ikkitoianin,
ged-ikkitowadjin, etc. . .
Ga-ikkitossiwânin, when I have not said :

ga-ikkitossigon, when he has not said ;
ga-ikkitossiwegon, etc. . .
ged-ikkitossiwanin, whenever I shall not say,
ged-ikkitôssiwanin,
ged-ikkitossigwanin, etc. . .

Remark 1. Respecting the conjunction *iji*, in the *Change*, *eji-*, which you see often to precede verbs, it must be remarked, that it is never employed alone, but always in connection with a verb, which it precedes immediately ; and the *Change* in the verbs preceded by *iji*, is made in this conjunction, which is then attached to the verb with a hyphen, in the cases of the *Change*, not otherwise ; according to the rules stated above. The signification of this conjunction is : as, as-so, as-as. . . F. i.

Eji-sâgiidisoian, ki da-sâgiag kidj' anishinâbeg ; as thou lovest thyself, thou oughtst to love thy neighbor.

Eji-kikendamân kid iji windamon ; as I know it myself, so I tell it to thee.

Ga-iji-jawenimiian gi-âkosiiâñ kid iji jawenimin âkosiiian ; as thou hadst pity on me when I was sick, so I have pity on thee while thou art sick.

But sometimes the conjunction *iji* seems to accompany the verb superfluously, because it can be omitted without the least change of the meaning of the sentence. F. i.

Atchîna oma gi-aia, mi dash ga-iji-mâdjad ; he was here a short time and went away ; or, *mi dash gi-mâdjad*.

Mi dash ga-iji-kitchi-nishkâdisid ; and he flew in a passion ; or, *mi dash gi-kitchi-nishkâdisid*.

Kid iji pagossenimin, Debenimidian, tchi jawenimiian ; Lord, I pray thee, to have mercy on me ; or, *ki pagossenimin*. . .

Ki windamon ga-iji wâbandamân, or ga-wâbandamân ki windamon. Both sentences equally mean : I tell thee what I have seen.

Remark 2. If you examine the paradigm of this I. Conjugation, and the examples till now related, you will see how all is form-

ed and derived from the third person sing. pres. indicative. If you know this *third person*, you have only to add to it the *terminations*, and make the *Change* according to the above rules, and you will find no verb belonging to this Conjugation, which you would not be able to conjugate correctly. The *terminations* are fully displayed in the above paradigm or pattern of this Conjugation ; but the *third person* and the *Change* (participle) must be learned by practice and the Dictionary. This Remark again is applicable to all our Conjugations.

I. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

P R E S E N T T E N S E .

Nind ikkitomidog, perhaps I say :
kid ikkitomidog, perhaps thou sayest :
 ikkitowidog, *
 ikkitomidog, (on dit peut-être).
nind ikkitominadog,
kid ikkitomwadog,
 ikkitowidogenag, *

Form after this tense, the *perfect* and the *future* tenses :

P L U P E R F E C T T E N S E .

Gonima gi-ikkitowâmbân, † I had perhaps said,
 “ *gi-ikkitowamban*,
 “ *gi-ikkitogoban*,
 “ *gi-ikkitowângiban* ‡ }
 “ *gi-ikkitowangobañ*, }
 “ *gi-ikkitowegoban*.
 “ *gi-ikkitogwaban*.

S U B J U N C T I V E M O O D .

P R E S E N T T E N S E .

Ekkitowânen, if I say perhaps,
ekkitowanen,
ekkitogwen,
ekkitowângen, }
ekkitôwangen, }

* These two persons are often expressed by adding only *dog*, or, *dogenag*, to the mutative vowel; as, *abidog*, *abidogenag*; *tjidog*, *tjûdogenag*; *wissinidog*, *wissinidogenag*, etc.

† To form the *imperfect tense*, (which is not much used,) you have only to

I. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind ikkitossimidog, perhaps I don't say,

- “ *kid ikkitossimidog*,
- “ *ikkitossiwidog*,
- “ *ikkitossimidog*,
- “ *nind ikkitossiminadog*,
- “ *kid ikkitossimwadog*,
- “ *ikkitossiwidogenag*,

as: *Nin gi-ikkitomidog*, *Nin gad-ikkitomidog*.

PLUPERFECT TENSE.

Kawin gi-ikkitossiwâmbân, I had perhaps not said.

- “ *gi-ikkitossiwamban*,
- “ *gi-ikkitossigoban*,
- “ *gi-ikkitossiwângiban*, }
- “ *gi-ikkitossiwangoban*, }
- “ *gi-ikkitossiwegoban*,
- “ *gi-ikkitossigwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekkitossiwânen, whether I say not,

ekkitossiwanen.

ekkitossigwen,

ekkitossiwângen, }

ekkitossiwangen, }

take off the prefix *gi-*; as: *Ikkitowâmban*, *ikkitogoban*, *ikkitogwahân*. And so also in some other Conjugations.

† See Remark 3, page 42.

ekkitowegwen,
ekkitowagwen.

After this tense form the *perfect* and the *future* tenses ;

PLUPERFECT TENSE.

Ikkitowâmbânen, if I had perhaps said,
ikkitôwambanen,
ikkitogobanen,
ikkitowângibabanen, (*ninawind*,)
ikkitôwangobanen, (*kinawind*,)
ikkitowegobanen,
ikkitowagobanen.

PARTICLES.

PRESENT TENSE.

Nin ekkitowânen, I who perhaps say,
kin ekkitôwanen,
win ekkitogwen,
ninawind ekkitowângen, } we who perhaps say,
kinawind ekkitowangen, }
kinawa ekkitowegwen,
winawa ekkitogwenag.

After this tense, the *perfect* and the *future* tenses are formed ;

PLUPERFECT TENSE.

Nin ga-ikkitowâmbânen, I who had said perhaps,
kin ga-ikkitôwambanen, thou who per. hadst said,
win ga-ikkitogobanen,
ninawind ga-ikkitowângibabanen, } we who had p. said,
kinawind ga-ikkitôwangobanen, }
kinawa ga-ikkitowegobanen,
winawa ga-ikkitogobanenag,

ekkitossiwegwen,
ekkitossiwagwen,

as : *Ga-ikkitowânen, Ged-ikkitowânen.*

PLUPERFECT TENSE.

Kawin ikkitossiwâmbânen, if I had perhaps not said,
“ *ikkitossiwambanen*,
“ *ikkitossigobanen*,
“ *ikkitossiwângibânen*, (*ninawind*)
“ *ikkitossiwangobanen*, (*kinawind*)
“ *ikkitossiwegobanen*,
“ *ikkitossiwagobanen*.

PARTICLES.

PRESENT TENSE.

Nin ekkitossiwânen, I who perhaps don't say,
kin ekkitossiwanen,
win ekkitossigwen,
ninawind ekkitossiwângen, } we who . . .
kinawind ekkitossiwangen, }
kinawa ekkitossiwegwen,
winawa ekkitossigwenag.

as : *Nin ga-ikkitowânen Nin ged-ikkitowânen*

PLUPERFECT TENSE.

Nin ga-ikkitossiwâmbânen, I who had p. not said.
kin ga-ikkitossiwambanen,
win ga-ikkitossigobanen,
ninawind ga-ikkitossiwângibânen, } we who . . .
kinawind ga-ikkitossiwangobanen, }
kinawa ga-ikkitossiwegobanen,
winawa ga-ikkitossigobanenag.

EXAMPLES ON THE I. DUBITATIVE CONJUGATION.

Nin matchi ikkitomidog naningim, kawin dash kakina nin mik-wendansin nongom. I suppose I speak often ill, but I don't remember now all.

Gi-ani-mâdjadog, gi-giwedog, kawin sa ningotchi nin wâbamassi. He is probably gone away, he is gone home, I suppose, I don't see him anywhere.

Ki mishomissinâbanig waieshkât Moniang gi-danakigwaban, bwa bi-gosiwad oma. Our grand-father (forefathers) had formerly lived in Canada, before they moved to this place.

Endogwen keiâbi matchi gijewâwanen. *Ki gi-boniton na matchi gijewâwin?* I don't know whether thou speakest yet bad words. Hast thou abandoned bad speaking?

Endogwen ga-ijitchigegwen ga-iji-aiangwamimagiban. I doubt whether he has performed (or not,) what I had recommended him.

Kishpin ikkitowâgobanen iw, da-gidibâdjimowag gi-gagwedji-mindwa. If they (perhaps) had said that, they would have told it when they were asked.

Kakina nâyanisidjig ininiwag gi-mawandjiidiwag: namandj ged-inakanigewagwen. All the principal men have assembled; I don't know what laws (regulations) they will make.

Ged-ikkitôwanen mi-ge-dodamân; minik dash ge-ginaamâgewanen, kawin nin wi-ijitchigessi. Whatever thou shalt say (command,) I will do it; but whatever thou shalt forbid, I will not do it.

Kin netâ-dajingewanen ki gad-animis dibakonige-gijigak, kishpin geget ijiwebisiian. Thou who art (as they say) in the habit of backbiting, thou wilt suffer on the day of judgment, if thou really art so.

Awegwen ga-bi-dibâdjimogwen matchi dajindiwin.—Kego debwetangegon. I don't know who has told here the calumny. Do not believe it.

Kawin nin gi-wâbamassig igiw ga-bosigwenag pitchinâgo. I have not seen those that have gone away yesterday (in a canoe, boat, etc.) (as I understood.)

Anishinâbeg waieshkat ga-bimâdisigobanenag aking, gi-matchi-ijiwebisigwaban. People who had lived on earth in the beginning, were wicked.

Awenen aw ged-ijitchigegwen mojay, ga-inakanigeiang nongom gjigak? Who is likely to do always what we have ordered to-day?

Remark in regard to the second third person. *

In the *simple* third person singular, present, indicative, affirmative form, you say : *Ikkito*, he says. But in the *second* third person you have to say : *Ikkitowan*, etc., because the verb must follow the same rule as the substantive. The *simple* third person, to which the *second* is relating, is often understood only, not expressed, as you will see here below.

EXAMPLES.

AFFIRMATIVE FORM.

AFFIRMATIVE FORM.	NEGATIVE FORM.
<i>Ossan ikkitowan</i> , his father says.	<i>Ossan kawin ikkitossiwan</i> , his father does not say.
<i>Ossan ikkitobanin</i> , his father said.	<i>Ossan kawin ikkitossibanin</i> , his father did not say.
<i>Kaskendam gi-niponid ossan</i> , he is afflicted because his father is dead.	<i>Minwendam gi-nipossinig ossan</i> , he is glad that his father is not dead.
<i>Nin kikendam get-ijitchigenid oshimeian</i> , I know what his brother will do.	<i>Wegonen get-ikkitossinig oshimeian?</i> what will his brother not say ?
<i>Ogwissan gwaiak ijiwebisinipan, kawin da-gi-animisisiwan</i> , had his son behaved right, he would not have been punished.	<i>Ogwissan gwaiak ijiwebisissinigoban, da gi-animisiwan</i> , had his son not behaved right, he would have been punished.
<i>Debeniminang o sâgian enamiânidjin</i> , the Lord loves the Christians.	<i>Debeniminang kawin o sâgias-sin enamiâssinigon</i> , the Lord does not love pagans.
<i>Ossan iniw ekkitonipanin</i> , it was his father who said so.	<i>Mi na ossan iniw gwaiak ekkitossinigobanin?</i> is he that did not say right, his father ?

* See page 69.

II. CONJUGATION.

To this Conjugation belong all the *intransitive* or neuter verbs ending at the characteristical third person in *am*. They likewise end so at the first person singular, present, indicative. This *m*, in which all the verbs of this Conjugation end, is put among the *terminations*, as you see in the paradigms. The reason is, because it does not remain in all the tenses, but is sometimes changed into *n*.

Note. In the I. Conjugation, I displayed the *negative* form in full, (on the opposite page.) In order to save room, I will put, in the subsequent Conjugations, only the *terminations* of the negative form, the *body* of the verb remaining the same in this form, as in the affirmative. F. i. *Nind inendam*, negative, *Kawin nind inendansi*. *Kid inendam*, neg. *Kawin kid inendansi*. *Inendam*, neg. *Kawin inendansi*, etc.

Here are some verbs belonging to this Conjugation :

<i>First person.</i>	<i>Third Person.</i>
<i>Nin nânagatâwendam</i> , I meditate ;	<i>nânagatâwendam</i> .
<i>Nind ânijitam</i> , I give up ;	<i>ânjitam</i> .
<i>Nin ségendam</i> , I am afraid ;	<i>ségendam</i> .
<i>Nin dôdam</i> , I do, I act ;	<i>dôdam</i> .
<i>Nin kashkêndam</i> , I am sad ;	<i>kashkêndam</i> .
<i>Nin pisindam</i> , I listen ;	<i>pisindam</i> .
<i>Nin pagosséndam</i> , I ask, I hope ;	<i>pagosséndam</i> .
<i>Nind initam</i> , I hear something ;	<i>initam</i> .
<i>Nin wassitâwendam</i> , I am sorrowful ;	<i>wassitâwendam</i> .
<i>Nin sâgaam</i> , I go out ;	<i>sâgaam</i> .
<i>Nin songéndam</i> , I have a firm thought ;	<i>songéndam</i> .
<i>Nind âgonwetam</i> , I disobey, I contradict ;	<i>âgonwetam</i> .
<i>Nin gîjendam</i> , I resolve ;	<i>gîjendam</i> .
<i>Nin jajîbitam</i> , I gainsay ;	<i>jajîbitam</i> .
<i>Nin bônendam</i> , I forget something ;	<i>bonendam</i> .
<i>Nin débwétam</i> , I believe ;	<i>débwétam</i> .
<i>Nin wissagendam</i> , I suffer ;	<i>wissagendam</i> .

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nind inendam</i> , I think *	<i>Kawin nsi</i> ,
<i>kid inendam</i>	“ <i>nsi</i> ,
<i>inendam</i> ,	“ <i>nsi</i> ,
<i>inendám</i> , they think, (on	“ <i>nsim</i> ,
pense) † one thinks,	
<i>nind inendamin</i> ,	“ <i>nsimin</i> ,
<i>kid inendám</i> ,	“ <i>nsim</i> ,
<i>inendamog</i> ,	“ <i>nsiwag</i> .

IMPERFECT TENSE.

<i>Nind inendanaban</i> , I thought,	<i>Kawin nsinaban</i> ,
<i>kid inendanaban</i> ,	“ <i>nsinaban</i> ,
<i>inendamoban</i> ,	“ <i>nsiban</i> ,
<i>nind inendaminaban</i> ,	“ <i>nsiminaban</i> ,
<i>kid inendamwaban</i> ,	“ <i>nsimwaban</i> ,
<i>inendamobanig</i> ,	“ <i>nsibanig</i> .

PERFECT TENSE.

<i>Nin gi-inendam</i> , I have ^d thought,	<i>Kawin nsi</i> ,
<i>ki gi-inendam</i> ,	“ <i>nsi</i> ,
<i>gi-inendam</i> ,	“ <i>nsi</i> ,
<i>gi-inendám</i> , (on a pensé)	“ <i>nsim</i> ,
<i>nin gi-inendamin</i> ,	“ <i>nsimin</i> ,
<i>ki gi-inendám</i> ,	“ <i>nsim</i> ,
<i>gi-inendamog</i> ,	“ <i>nsiwag</i> .

PLUPERFECT TENSE.

<i>Nin gi-inendanaban</i> , † I had thought,	<i>Kawin nsinaban</i> ,
<i>ki gi-inendanaban</i> ,	“ <i>nsinaban</i> ,
<i>gi-inendamoban</i> ,	<i>Kawin nsiban</i> ,
<i>nin gi-inendaminaban</i> ,	“ <i>nsiminaban</i> ,
<i>ki gi-inendamwaban</i> ,	“ <i>nsimwaban</i> ,
<i>gi-inendamobanig</i> ,	“ <i>nsibanig</i> ,

* See Remark 4, p. 96.

† See Remark, p. 88.

‡ See Note p. 98.

FUTURE TENSE.

<i>Nin gad-inendam</i> , I will think,	<i>Kawin nsi</i> ,
<i>ki gad-inendam</i> ,	“ <i>nsi</i> ,
<i>ta-inendam</i> ,	“ <i>nsi</i> ,
<i>ta-inendâm</i> ,	“ <i>nsim</i> ,
<i>nind gad-inendamin</i> ,	“ <i>nsimin</i> ,
<i>ki gad-inendâm</i> ,	“ <i>nsim</i> ,
<i>ta-inendamog</i> ,	“ <i>nsiwag</i> .

SECOND FUTURE TENSE.

<i>Nin ga-gi-inendam</i> , I shall have thought,	<i>Kawin nsi</i> ,
<i>ki ga-gi-inendam</i> ,	“ <i>nsi</i> ,
<i>ta-gi-inendam</i> ,	“ <i>nsi</i> ,
<i>ta-gi-inendâm</i> ,	“ <i>nsim</i> ,
<i>nin ga-gi-inendamin</i> ,	“ <i>nsimin</i> ,
<i>ki ga-gi-inendâm</i> ,	“ <i>nsim</i> ,
<i>ta-gi-inendamog</i> ,	“ <i>nsiwag</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Inendamân</i> , * if I think,	<i>nsiwân</i> ,
<i>inéndaman</i> ,	<i>nsiwan</i> ,
<i>inendang</i> ,	<i>nsig</i> ,
<i>inendaming</i> , that they think, (qu'on pense)	<i>nsing</i> ,
<i>inendamâng</i> , } if we think,	<i>nsiwâng</i> ,
<i>inéndamang</i> , }	<i>nsiwang</i> ,
<i>inendameg</i> ,	<i>nsiweg</i> ,
<i>inendamowad</i> ,	<i>nsigwa</i> .

* See the *Remarks* concerning this and the following two tenses p. 110

PERFECT TENSE.

<i>Gi-inendamān</i> , because I have thought,	nsiwān,
<i>gi-inendaman</i> ,	nsiwan,
<i>gi-inendang</i> ,	nsig,
<i>gi-inendaming</i> ,	nsing,
<i>gi-inendamāng</i> , } because we . . .	nsiwāng.
<i>gi-inendamang</i> , }	nsiwang,
<i>gi-inendameg</i> ,	nsiweg,
<i>gi-inendamowad</i> ,	nsigwa.

PLUPERFECT TENSE.

<i>Inendamāmbān</i> , if I had thought,	nsiwāmbān,
<i>inéndamamban</i> ,	nsiwamban,
<i>inendangiban</i> ,	nsigoban,
<i>inendamingiban</i> ,	nsingiban,
<i>inendamāngiban</i> , }	nsinwāngiban,
<i>inéndamangoban</i> , }	nsinwangoban,
<i>inendamegoban</i> ,	nsiwegoban,
<i>inendamowapan</i> ,	nsigwaban.

FUTURE TENSE.

<i>Ged-inendamān</i> , what I shall think,	nsiwān,
<i>ged-inendaman</i> ,	nsiwan,
<i>ged-inendang</i> ,	nsig,
<i>ged-inendaming</i> ,	nsing,
<i>ged-inendamāng</i> ,	nsiwāng.

Etc., as above in the *present* tense, prefixing *ged-*.

SECOND FUTURE TENSE.

<i>Ge-gi-inendamān</i> , what I shall have thought,	nsiwān,
<i>ge-gi-inendaman</i> ,	nsiwan,
Etc., as in the <i>present</i> tense, always prefixing <i>ge-gi-</i> .	

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-inendam</i> , I would think (or I ought to think,)	<i>Kawin nsi</i> ,
<i>ki da-inendam</i>	" <i>nsi</i> ,
<i>da-inendam</i> ,	" <i>nsi</i> ,
<i>da-inendâm</i> , they would think (on penserait,	" <i>nsim</i> ,
<i>nin da-inendamin</i> ,	" <i>nsimin</i> ,
<i>ki da-inendâm</i> ,	" <i>nsim</i> ,
<i>da-inendamog</i> ,	" <i>nsiwag</i> .

PERFECT TENSE.

<i>Nin da-gi-inendam</i> , I would have thought, <i>Kawin nsi</i> , or I ought to have thought,	
<i>ki da-gi-inendâm</i> ,	" <i>nsi</i> ,
<i>da-gi-inendam</i> ,	" <i>nsi</i> ,
<i>da-gi-inendâm</i> ,	" <i>nsim</i> ,
<i>nin da-gi-inendamin</i> ,	" <i>nsimin</i> ,
<i>ki da-gi-inendâm</i> ,	" <i>nsim</i> ,
<i>da-gi-inendamog</i> ,	" <i>nsiwag</i> .

Ge-gi-inendamâ, what I would *nsiwan*,
have thought,

Etc., as above in the *second future tense* of the *subj.* mood.

IMPERATIVE MOOD.

<i>Inendâm</i> ,	} think,	<i>Kejo ngen</i> ,
<i>inendamokan</i>		(thou),
<i>ta-inendam</i> , let him (her, it,) think,	" <i>nsi</i> ,	
<i>ta-inendâm</i> , let him think, (qu'on pense,)	" <i>nsim</i> ,	
<i>inendanda</i> , let us think,	" <i>nsida</i> ,	
<i>inendamog</i> , think, (you,)	" <i>ngegon</i> ,	
<i>ta-inendamog</i> , let them think,	" <i>nsiwag</i> .	

PARTICIPLES. *

PRESENT TENSE.

<i>Nin enendamān</i> , I who think,	nsiwān,
<i>kin enendaman</i> , thou who think-	nsiwan,
est,	
<i>win enendang</i> ,	nsig,
<i>enendaming</i> , what one thinks,	nsing,
(ce qu'on pense,)	
<i>ninawind enendamāng</i> , } we that	nsiwāng,
<i>kinawind enendamang</i> , } think,	nsiwanwang,
<i>kinawa enendameg</i> ,	nsiweg,
<i>winawa enendangig</i> .	nsigog.

IMPERFECT TENSE.

<i>Nin enendamāmbān</i> , I who tho't,	nsiwāmbān,
<i>kin enendamamban</i> ,	nsiwamban,
<i>win enendangiban</i> ,	nsigoban,
<i>enenādamingiban</i> ,	nsingiban,
<i>ninawind enendamāngiban</i> , } we who	nsiwāngiban,
<i>kinawind enendamangoban</i> , } thought,	nsiwanloban,
<i>kinawa enendamegoban</i> ,	nsiwegoban,
<i>winawa enendangibanig</i> ,	nsigobanig.

PERFECT TENSE.

<i>Nin ga-inendamān</i> , I who have	nsiwān,
thought,	
<i>kin ga-inendaman</i> ,	nsiwan,
<i>win ga-inendang</i> ,	nsig,
<i>ga-inendaming</i> ,	nsing,
<i>ninawind ga-inendamāng</i> , } we who have	nsiwāng,
<i>kinawind ga-inendamang</i> , } thought,	nsiwanwang,
<i>kinawa ga-inendameg</i> ,	nsiweg,
<i>winawa ga-inendangig</i> ,	nsigog.

* See *Remark 5*, p. 111.

PLUPERFECT TENSE.

<i>Nin ga-inendamâmbân,</i>	I who had	nsiwâmbân,
thought,		
<i>kin ga-inéndamamban,</i>		nsiwamban,
<i>win ga-inendangiban,</i>		nsigoban,
<i>ga-inendamingiban,</i>		nsingiban,
<i>ninawind ga-inendamângiban,</i>	we who	nsiwângiban,
<i>kinawind ga-inendamangoban,</i>	had th.	nsiwangoban,
<i>kinawa ga-inendamegoban,</i>		nsiwegoban,
<i>winawa ga-inendangibanig,</i>		nsigohanig.

FUTURE TENSE.

<i>Nin ged-inendamân,</i>	I who shall	nsiwân,
think,		
<i>kin ged-inendaman,</i>		nsiwan,
<i>win ged-inendang,</i>		nsig,
<i>ged-inendaming,</i>		nsing,
<i>ninawind ged-inendamâng,</i>	we who shall	nsiwâng.
<i>kinawind ged-inendamang,</i>	think,	nsiwang,
<i>kinawa ged-inendameg,</i>		nsiweg,
<i>winawa ged-inendangig,</i>		nsigog.

SECOND FUTURE TENSE.

<i>Nin ge-gi-inendamân,</i>	I who shall	nsiwân.
have thought,		
<i>kin ge-gi-inendaman,</i>		nsiwan.

Etc., as above in the *first future*, always prefixing *ge-gi-*, to the verb.

Remark. The letter *n* before the syllable *si*, in the negative form, is commonly not heard in pronouncing. F. i. *Kawîn enendansi*, is ordinarily pronounced : *Kawîn inendasi*, etc. . . . But this *n* must be in, grammatically, because otherwise there would be two *s* in the negative form, as this always is the case between two vowels ; and the above word would then be, *inendassi* ; but it does not sound so. Correct speakers pronounce the *n* enough to be perceived by an attentive ear.

Let us now consider the *Change* of the verbs of the II. Conjugation.

The *participles*, which have always the *Change*, are fully displayed in the above paradigm.

In the sentences expressing *periodical* actions or states of being, the verbs of this Conjugation are formed thus:

AFFIRMATIVE FORM.

NEGATIVE FORM.

PRESENT TENSE.

<i>Enendamânin</i> , when, (or whenever) I think,	nsiwânin,
<i>enéndamanin</i> ,	nsiwanin,
<i>enendangin</i> ,	nsigon,
<i>enendamingin</i> ,	nsingon,
<i>enandamângin</i> , } when we . . .	nsiwângin,
<i>enéndamangon</i> , }	nsiwangon,
<i>enendamegon</i> ,	nsiwegon,
<i>enendamowadjin</i> , *	nsigwanin.

In the *perfect* and *future* tenses the terminations are the same as here above, and the *Change* is made in the prefixes, *gi-*, and *ga-* or *gad-*. *Gi-* is changed into *ga-*; and *ga-* or *gad-* into *ge-* or *ged-*. F. i.

<i>Ga-inendamânin</i> , when (or whenever) I have thought,	nsiwânin,
<i>ga-inéndamanin</i> ,	nsiwanin,
<i>ga-inendangin</i> ,	nsigon,
<i>Ged-inendamânin</i> , when I shall think,	nsiwânin,
<i>ged-inendamângin</i> ,	nsiwângin,
<i>ged-inendamowadjin</i> ,	nsigwanin,

In the other cases of the *Change*, (see p. 122, 123 and 124,) it is made in the same way as here stated; only the end-syllables, *in*, (*iin*), *nin*, or *on*, are omitted; as: *Enendamân*; *ga-inendamân*, *ged-inendamân*, etc. . .

* See *Remark*, p. 23.

EXAMPLES ON THE II. CONJUGATION.

Pakaâkwe bônam, kakina gaie bineshiag bonamog: the hen lays eggs, and all the birds lay eggs.

Ki kashkéndanaban, waiéshkat oma ba-aiáian: thou wert lonesome when thou first stayed here.

Kawin nakawé ki gi-nâna-gatawenda-si géd-ikkitoian: thou hast not reflected before hand what thou wouldest say.

Nin gi-mamakâdenda-naban waiéshkat wahandamán ishkoténa-bikwán: I wondered when I first saw a steamboat.

Mojag nin ga-nâna-gatawenda-m tchi bura gigiloian: I will always reflect before I speak.

Nin ga-gi-gýjendam tchi bura minawa wâbamii-an: I shall have taken a resolution before thou seest me again.

Apejish mojag mino inendamán, wika dash tchi matchi inendam-si-wán: I wish I had always good thoughts and never bad thoughts.

Gi-wewibendaman, mi waiba ga-bi-ondjigiweian: because thou hast made haste, therefore thou hast come back soon.

Dodansiwegoban ga-dodameg, kawin ki da-mino-aiissim nongom: if you had not done what you did, you would not be well now.

Ki ga-windamon ge-dodamán: I will tell thee what I shall do.

Ki ga-windamon ge-gi-inendamán: I will tell thee what I shall have thought.

Ki da-minwendám na tchi wâbameg kinigiigowag? Would you be glad to see your parents?

Nin da-gi-kitchi-wassitâwendam, mikwinimossiwagiban Débend-jiged: I would have been very sorrowful, had I not thought on the Lord.

Débwéiendân, kego, ágonwetangen, kego gaie matchi inendangen: believe, do not contradict and think not evil.

Nin jawénimay wassagendangig: I pity those that suffer.

Igiw ininiwag aiâgonwetangibaniy, nongom weweni debwetamog: those men that contradicted before, believe now.

Nond ga-sâgaangig kawin o gi-nondansinawa gagikwe-win: those that went out too soon, did not hear the sermon.

Ga-âpitchi-debweiendoangibaniq oma aking, nongom âpitchi mino aiâway gijigong; those that had a perfect faith on earth, are now exceedingly happy in heaven.

Mi sa igiw ged-anijitangig waiba; these are the persons that will soon give all up.

Ge-gi-mino-dodangig aking, kâginig ta-dibaamîwaway gijigong; those that shall have acted right (done well) on earth, shall be eternally rewarded in heaven.

II. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Nind inendamidog, I think perhaps,
kid inendamidog,
inendamodog,
inendámidot, one thinks perhaps, (on pense
nind inendaminadog, [peut-être,)
kid inendamwadog,
inendamodogenag,*

Form after this present tense, the *perfect* and the *future*.

PLUPERFECT TENSE.*

Gonima gi-inendamowâmbân, I had perhaps th. . . .
 " *gi-inendamowamban*,
 " *gi-inendamogoban*,
 " *gi-inendamowângiban*, } that we had perhaps
 " *gi-inendamowangoban*, } [thought.
 " *gi-inendamowegoban*,
 " *gi-inendamogwaban*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendamowânen, if I think perhaps.
enêndamowanen,
enendamogwen,
enendamowângen, (*ninawind*) } if we . . .
enéndamowangen, (*kinawind*) }
enendamowegwen,
enendamowagwen,

* See second Note, page 128. (*Inendamowamban*; *inendamogoban*.)

II. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind inendansimidog, I do perhaps not think,
“ *kid inendansimidog*,
“ *inendansidog*,
“ *inendansimidog*,
“ *nind inendansiminadog*,
“ *kid inendansimwadog*,
“ *inendansidogenag*,

tenses ; as : *Nin gi-inendamidog. Nin gad-inendamidog. . . .*

PLUPERFECT TENSE.

Kawin gi-inendansiwâmbân, I had perhaps not thought,
“ *gi-inéndansiwamban*,
“ *gi-inendansigoban*,
“ *gi-inendansiwângiban*, } that we . . .
“ *gi-inéndansiwangoban*, }
“ *gi-inendansiwegoban*,
“ *gi-inendansigwaban*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendansiwânen, if I do perhaps not think,
enéndansiwanen,
enendansigwen,
enendansiwângen, } if we do perhaps not.
enéndansiwangen, }
enendansiwegwen,
enéndansiwigwen,

Form after this tense the *perfect* and the *future* tenses; as :

PLUPERFECT TENSE.

Inendamowâmbânen, if I had thought I suppose,
inendamowambanen,
inendamogobanen,
inendamowângibamen, } if we had thought.
inendamowangobanen, }
inendamowegobanen,
inemdamowagobanen,

PARTICIPLES.

P R E S E N T T E N S E.

Nin enendamowânen, I who think perhaps,
kin enendamowanen, thou who
win enendamogwen,
ninawind enendamowângen, } we who think perhaps
kinawind enêndamowangen, }
kinawa enendamowegwen,
winawa enendamogwenag,

The *perfect* and *future* tenses are formed after this present

PLUPERFECT TENSE. *

Nin ga-inendamowâmbânen, I who had perhaps th. . . .
kin ga-inéndamowambanen,
win ga-inendamogobanen,
ninawind ga-inendamowângibamen, } we who had . . .
kinawind ga-inêndamowangobanen, }
kinawa ga-inendamowegobanen,
winawa ga-inendamogobanenag,

* For the *imperfect*, (seldom used,) *Nin enendamowâmbânen*, *Kin enendamowambanen*,

Ga-inendamowânen. *Ged-inendamowânen*,

PLUPERFECT TENSE.

Inendansiwâmbânen, if I had not thought I suppose,
inéndansiwambanen,
inendansigobanen,
inendansiwângibanen, } if we had not . . .
inéndansiwangobanen, }
inendansiwegobanen,
inendansiwagobanen.

PARTICIPLES.

P R E S E N T T E N S E.

Nin enendansiwânen, I who do perhaps not think,
kin enendansiwanen, thou who . . .
win enendansigwen,
ninawind enendansiwângen, } we who do perhaps not think,
kinawind enéndansiwangen, }
kinawa enendansiwegwen,
winawa enendansigwenag,
tense; as : *Nin ga-inendamowânen*, *Nin ged-inendamowânen*,

PLUPERFECT TENSE.

Nin ga-inendansiwâmbânen, I who had perhaps not th. . .
kin ga-inéndansiwambanen,
win ga-inendansigobanen,
ninawind ga-inendansiwângibanen, } we who had . . .
kinawind ga-inéndansiwangobanen, }
kinawa ga-inendansiwegobanen,
winawa ga-inendansigobanenag.

EXAMPLES ON THE II. DUBITATIVE CONJUGATION.

Aw aiâkosid inini kitchi masitâgosi ; wissagendamodog âpitchi.

This sick man groans much ; he must suffer exceedingly.

Ki gi-agonwetamwadog gi-nondameg gagikwewin, kawin ki gi-debwetansimwadog. I think you have contradicted when you had heard the sermon, you have probably not believed.

Nishime John kawin kiwe waieshkat gi-minwendansigoban, kiki-noamâding wi-ijad ; nongom dash kitchi minwendam, kitchi dadatabi gaie kikinoamâgosid masinaigan. My brother John had not been willing at first to go to school, (as I understood;) but now he likes it very much, and is learning very fast to read.

Kawin waîba ganabatch ta-gijendansidogenag tchi bonitowad minikwewin. They will perhaps not soon take a resolution to give up drinking.

Jaigwa waîba ta-inendamodog tchi anamiad. He will probably soon have a mind to become a Christian, (to pray.)

Anawi anamia aw anishinâbe ; endogwen dash meshkawenda-mogwen mojag tchi anamiad. This Indian indeed is a Christian ; but it is doubtful whether he has a strong resolution, (thought,) to be always a Christian.

Kishpin ga-nishkâdendamogwen, kawin nin nin gi-nishkiâssi. If he has had perhaps angry thoughts, it was not I that made him angry.

Kishpin gigendamogobanen wi-mâdjad, da-gi-bosi nâbikuâning pitchinâgo. If he had, (I suppose,) made up his mind to go away, he would have gone on board the vessel yesterday.

Ged-ako-mashkawendamowegwen, kawin ki ga-waiejimigossiway matchi-ijiwebisidjig. As long as you shall have a strong resolution, (thought,) you will not be seduced by the wicked ones.

Aw inini wika saiegendansigwen, ta-segendam api ge-nibod. That man who seems never to fear, will be afraid at the time of his death.

Mi aw inini nond ga-sayaamogwen gi-gigitong. This is the man who went out, (as I heard,) before the council was over.

Kinawa ga-matchi-dodamowegwen, ningoting ki ga-kikendâgo-sim ga-ijiwebisiwegwen nongom. You who have perhaps done evil, you will once be known, how you have (perhaps) behaved now.

Igiw waieshkat ga-debweiendamogobanenag, gi-kitchi-mino-ijiwe-sigwaban. Those who had believed in the beginning, (the first Christians,) behaved very well, (as we read.)

Aw ge-kashkendansigwen, ge-nishkâdendansigwen gaie. gego wenitodjin, nibwâkawinining ta-apitenima. He that shall not be sad, nor shall have angry thoughts, when he loses something, will be esteemed a wise man.

Awegwenag wika ge-pisindansigwenag matchî babamâdjimowin, bisân ta-bimâdisiwag aking. Those who never shall listen to bad reports, shall live quietly (in peace) on earth.

* Some Examples in regard to
AFFIRMATIVE FORM.

Minwendamowan na ossan, oma tchi bi-ijánid? Is his father willing that he should come here?

Apitchi kashkendamowan omisseian. His sisters are very sad (lonesome.)

And so forth in all the tenses

O widigemâganau inendamobanin tchi gishpinâdonid aki. It was the will of his wife, (or, her husband,) to buy land.

Onigiigon inendamobanin tchi widjemad iuiw ikwewan. It was the will of his parents that he should marry that woman.

Gi-sagaumobanin witân bwa piudigenid ogwissan. His brother-in-law had gone out, before his son came in.

Kishpin ossan minwendaminid, ta-bi-ija oma. If his father is willing, (consenting,) he will come here.

Apegech mashkawendaminid ogwissan, tchi mino-ijiwebisinid. I wish his sons would firmly resolve to behave well.

And so on in the other tenses

Kishpin ogin minwendaminipan, da-gi-widige aw oshkinigikwe. That young woman would have married, had her mother given her consent.

Wewib sagaaminipan ossaieian, karin da-gi-gikandissim. Were his brother gone out immediately, there would have been no quarreling.

Karin Kije-Manito o sâgiassin enamiânidjin aiaqonretaminidjin. God does not love Christians who are disobedient, (who contradict.)

Karin awiaak enamiad o wissokawassin metchi-dodaminidjin. No true Christian associates with those that are doing wrong.

Paul o sâgiabanin oshimeibanin, mojug meno-inenlaminiapanin. Paul loved his deceased brother who always had good intentions, (a good will.)

John o sâgiabanin o widigemâyanibanin, mojug menwendaminiapanin. John loved his deceased wife, who always was contented (cheerful.)

Form the other tenses of these

* See page 69.

the second third person.

NEGATIVE FORM.

Kawin minwendansiwan ossan tchi mādjānid. His father is not willing that he should go away.

Kawin na geget omisseian kashkendansiwan? Are his sisters not really sad (lonesome?) that are derived from the present.

Kawin o widigemāganan inendansibanim tchi bosinid. It was not the will of his wife, (or, her husband,) to embark.

Kawin onigiigon inendansibanim tchi widigemad iniw ikewewan. It was not the will of his parents that he should marry that woman.

Kawin mashi gi-sagaansibanim witān api pandigenid ogwissan. His brother-in-law had not yet gone out, when his son came in.
Kishpin ossan minwendansinig, kawin ta-bi-ijassi. If his father is not willing, (not consenting,) he will not come.

Kishpin mashkawendansinig ogwissan, kawin ginwenj ta-mino-ijiwebisissiwan. If his sons have not a firm resolution, they will not long behave well.

formed after the present.

Kishpin ogin minwendansinigoban, kawin da-gi-widigessi nimisse. My sister would not have married, had her mother not given her consent.

Ossaieian sagaansinigoban weewib, da-gi-kikandim. Were his brother not gone out immediately, there would have been quarreling
Debendjigel o nitā-jaweniman enamianidjin wika aiagonwetansingon The Lord loves Christians who never contradict, (disobey.)

Kawin awiia gwaiak enamiad o widokawassim meno-dodansinigon. No true Christian helps those, (keeps company with those,) who act not right.

John kawin gwetch o sagiassibanim ossaieibanim wika meno-inendansinigobanin. John did not much love his deceased brother, who never had a good will.

Paul kawin o sagiassibanim o widigemaganibanim, wika meno-wendansinigobanin. Paul did not love his deceased wife, who never was contented.

participles after these two.

III. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs, that end at the third person singular, present, indicative, in *in* or *on*; and they likewise end so at the first person.

Here are some of the verbs of this description.

First Person.

<i>Nin dagwishin</i> , I arrive ;	
<i>Nin pangishin</i> , I fell ;	
<i>Nind âpitchishin</i> , I fall hard ;	
<i>Nind agôdjin</i> , I hang, or I am on high ;	
<i>Nin jingishin</i> , I am lying ;	
<i>Nin minoshin</i> , I lie well ;	
<i>Nin twâshin</i> , I break through the ice ;	
<i>Nind ojâshishin</i> , I slide or glide ;	
<i>Nind osâmidon</i> , I speak too much ;	
<i>Nin danânagidon</i> , I talk ;	
<i>Nin mishidon</i> , I have a long beard ;	

Third Person.

<i>dagwishin</i> .
<i>pangishin</i> .
<i>âpitchishin</i> .
<i>agôdjin</i> .
<i>jingishin</i> .
<i>minoshin</i> .
<i>twâshin</i> .
<i>ojâshishin</i> .
<i>osâmidon</i> .
<i>danânagidon</i> .
<i>mishidon</i> .

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin dagwishin</i> , I arrive, *	<i>Kawin si.</i>
<i>ki dagwishin</i> ,	" si,
<i>dagwishin</i> ,	" si,
<i>dagwishinim</i> , one arrives,	" sim.
they arrive, (on arrive,)	
<i>nin dagwishinimin</i> , †	" simin.
<i>ki dagwishinim</i> ,	" sim.
<i>dagwishinog</i> ,	" siwaz.

* See Remark 4, p. 96.

† See Remark 3, p. 95.

IMPERFECT TENSE.

<i>Nin dagwishininaban,</i> I arrived,	<i>Kawin sinaban,</i>
<i>ki dagwishininaban,</i>	“ sinaban,
<i>dagwishinoban,</i>	“ siban,
<i>nin dagwishiniminaban,</i>	“ siminaban,
<i>ki dagwishinimwaban,</i>	“ simwaban,
<i>dagwishinobanig,</i>	“ sibanig.

PERFECT TENSE.

<i>Nin gi-dagwishin,</i> I have arrived,	“ si,
<i>ki gi-dagwishin,</i>	“ si,
<i>gi-dagwishin,</i>	“ si,
Etc., as above in the <i>present</i> tense, always prefixing <i>gi-</i> , to the verb.	

PLUPERFECT TENSE.

<i>Nin gi-dagwishininâban,</i> I had arrived,	<i>Kawin sinâban,</i>
<i>ki gi-dagwishininâban,</i>	“ sinaban,
Etc., as above in the <i>imperfect</i> tense, always prefixing <i>gi-</i> , to the verb.	

FUTURE TENSE.

<i>Nin ga-dagwishin,</i> I will arrive,	<i>Kawin si,</i>
<i>ki ga-dagwishin,</i>	“ si,
<i>ta-dagwishin,</i>	“ si,
<i>ta-dagwishinim,</i>	“ sim,
<i>nin ga-dagwishinimin,</i>	“ simin,
<i>ki ga-dagwishinimin,</i>	“ sim,
<i>ta-dagwishinog,</i>	“ siwag.

SECOND FUTURE TENSE.

<i>Nin go-gi-dagwishin,</i> I shall have arrived,	<i>Kawin si,</i>
<i>ki ga-gi-dagwishin,</i>	“ si,
<i>ta-gi-dagwishin,</i>	“ si.
Etc., as above.	

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Dagwishinân</i> , if I arrive,	siwân,
<i>dagwishinan</i> ,	siwan,
<i>dagwishing</i> ,	sig,
<i>dagwishinging</i> ,	sing,
<i>dagwishinâng</i> , } if we ar.	siwâng,
<i>dagwishingang</i> , }	siwang,
<i>dagwishingeg</i> ,	siweg,
<i>dagwishinowad</i> ,	sigwa.

PERFECT TENSE.

<i>Gi-dagwishinân</i> , because I have	siwân,
arrived, or when I arrived,	
<i>gi-dagwishinan</i> ,	siwan,

Etc., as above in the *present* tense, prefixing *gi-*, to the verb.

PLUPERFECT TENSE.

<i>Dagwishinâmban</i> , if I had arrived,	siwâmban,
<i>dagwishinamban</i> ,	siwamban,
<i>dagwishingiban</i> ,	sigoban,
<i>dagwishingingiban</i> ,	singiban,
<i>dagwishinângiban</i> , } if we had . .	siwângiban,
<i>dagwishingangoban</i> , }	siwangoban,
<i>dagwishingegoban</i> ,	siwegoban,
<i>dagwishinowapan</i> ,	sigwaban.

FUTURE TENSE.

<i>Ge-dagwishinân</i> , that I shall arrive,	siwân,
<i>ge-dagwishinan</i> ,	siwan,

Etc., as above in the *present* tense, prefixing *ge-*.

SECOND FUTURE TENSE.

<i>Ge-gi-dagwishinân</i> , that I shall have	siwán,
arrived,	

<i>ge-gi-dagwishinan</i> ,	siwan,
----------------------------	--------

Etc., as above in the *present* tense, prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-dagwishin, I would arrive, or I ought si.
to arrive,

<i>ki da-dagwishin</i> ,	<i>Kawin</i> si,
<i>da-dagwishin</i> ,	" si,
<i>da-dagwishinim</i> , they would arrive, (on arriverait,)	" sim,
<i>nin da-dagwishinimin</i> ,	" simin,
<i>ki da-dagwishinim</i> ,	" sim,
<i>da-dagwishinog</i> ,	" siwag.

PERFECT TENSE.

Nin da-gi-dagwishin, I would have arrived, " si,
or I ought to have arr.

<i>ki da-gi-dagwishin</i> ,	" si,
<i>da-gi-dagwishin</i> ,	" si,
<i>da-gi-dagwishinim</i> ,	" sim,
<i>nin da-gi-dagwishinimin</i> ,	" simin,
<i>ki da-gi-dagwishinim</i> ,	" sim,
<i>da-gi-dagwishinog</i> ,	" siwag.

Ge-gi-dagwishinân, that I would have siwân,
arrived,

Etc., as above in the second future of the subj. mood.

IMPERATIVE MOOD.

<i>Dagwishinin</i> , } arr. thou,	<i>Kego gen</i> ,
<i>dagwishinokan</i> , } arr. thou,	
<i>ta-dagwishin</i> , let him (her, it) arrive,	" si,
<i>ta-dagwishinim</i> , let them arrive, (qu'on arrive,)	" sim,
<i>dagwishinda</i> , let us arrive,	" sida,
<i>dagwishinog</i> , arrive ye,	" gegon,
<i>ta-dagwishinog</i> , let them arrive,	" siwag.

PARTICIPLES.

PRESENT TENSE.

<i>Nin degwishinân</i> , I who arrive,	siwân,
<i>kin degwishinan</i> , thou who arr..	siwan,
<i>win degwishing</i> ,	sig,
<i>degwishingine</i> ,	sing,
<i>ninawind degwishinâng</i> , } we that arr.	siwâng,
<i>kinawind dégwishinang</i> , }	siwang,
<i>kinawa degwishingeg</i> ,	siweg,
<i>winawa degwishingig</i> ,	sigog.

IMPERFECT TENSE.

<i>Nin degwishinâmban</i> , I who arrived,	siwâmban,
<i>kin degwishinamban</i> ,	siwamban,
<i>win degwishingiban</i> ,	sigoban,
<i>ninawind degwishinângiban</i> , }	siwângiban,
<i>kinawind degwishingangoban</i> , }	siwangoban,
<i>kinawa degwishingegoban</i> ,	siwegoban,
<i>winawa degwishingibani</i> g,	sigobanig.

PERFECT TENSE.

<i>Nin ga-dagwishinân</i> , I who have arrived,	siwân,
<i>kin ga-dagwîshinan</i> ,	siwan,
Etc., with the terminations of the <i>present</i> , and prefixing <i>ga-</i> , to the verb.	

PLUPERFECT TENSE.

<i>Nin ga-dagwishinâmban</i> , I who had arr.	siwâmban,
<i>kin ga-dagwîshinamban</i> ,	siwamban,
Etc., putting the terminations of the <i>imperfect</i> , and prefixing <i>ga-</i> .	

FUTURE TENSE.

<i>Nin ge-dagwishinân</i> , I who shall arrive,	siwan,
<i>kin ge-dagwîshinan</i> ,	siwan,
Etc., after the <i>present</i> , prefixing <i>ga-</i> .	

SECOND FUTURE TENSE.

Nin ge-gi-dagu ishinân, I who shall have ar. siwân,
kin ge-gi-dagwîshinan, siwan,
 Etc., after the present, prefixing *ge-gi-*.

Review diligently the *Remarks* and *Notes* of the two preceding Conjugations, and mind them well; especially the *Rules* and *Remarks* regarding the *Change*.

Remark. In regard to the *conditional* mood of these Conjugations it must be observed, that only two tenses, the *present* and the *perfect*, are commonly used in it. A third one, called the *second perfect tense*, could be expressed ; as: *Nin da-gi-ikkitonában*; *nin da gi-inendaníban*, etc. But it is not in common use ; therefore it is omitted in the paradigms.

EXAMPLES ON THE III. CONJUGATION.

Nin mānīshin, kawin nin minoshinsi, ikkito aw aiákosid. I lie uncomfortable, I don't lie well, says that sick person.

Keiabi jingishinobanig ba-mâdjaián. They were yet in bed when I started to come here.

Nissing nin gi-pangishin pitchinâgo, mikwaming gi-bimosseiân ; nijing dash nin gi-twâshin. I fell three times yesterday, walking on the ice; and I broke through twice.

Ginwenj Jesus gi-agôdjinoban tchibauitigong, bwa nibod ; Jesus had hung long on the cross, before he died.

Aw ikwe mikwaming bemossed ta-ajâshishin ganabatch, ta-âpit-chishin dash. That woman who walks on the ice, will probably glide and fall hard.

Nin ga-yi-dagwishin iwapi, mi dash wedi tchi wâbandiiang : I shall have arrived by that time, and so we will see each other there.

Ambe bisin bimosseioq tchi pakit'shinsiweg; walk carefully lest you fall.

Bibonong, yi twâshinâ, geya nibikang nin gi-dapiné. Last winter, when I broke through the ice, I almost perished in the water.

Osâmidonsiwegoban, kawin awiaa da-gi-nishkâdisissi; had you not talked too much, nobody would have been mad.

Mino ganawénindisoioig, kawin ki kikendansinara api ge-dagwishing anishinâbe Ogwissan. Beware well, for ye know not when the Son of man shall come.

Mi iwapi kitchi agâming ge-gi-dagwishingân mewija; at that time I shall have arrived in Europe long ago.

Kitchi bâtâdowining waiba ki da-pangishin, kishpin wissokawad aw oshkinawe; thou wouldst soon fall in great sins, if thou frequented that young man.

Nin da-gi-minoshin tibikong, akosissiwâmban; I would have lain comfortably last night, had I not been sick.

Bisânišin, nibâñ kego bâpiken; lie still, sleep, do not laugh.

Bi-dagwishingokan minawa wâbang; nin miwindâmin bi-ijjian. Please come to-morrow again; we are happy when thou comest.

Kitchi onijishiwig anangog ishpiming egodjingig; the stars on high are very beautiful.

Kinawa kabé-bibon pekiteshinsiwegoban, geget ki mino ganawé-nindisom bimosseieig. You who never fell all winter, you walk with great precaution indeed.

Aw Abinodji ga-jinjishing ningoting pijikiwigamigong, mi aw Debendjiged ki Kije-Manitominân. The Child that lay once in a stable, is the Lord our God.

Mi ogow anishinâbeg ga twâshingibanig awâssonâgo; these are the Indians that broke through the ice the day before yesterday.

Mi aw ge-danánagidong minawa kabégijig; she is the one that will talk again all day.

Kakina igiw ge-gi-dagwishingisigog anamiewigamigong, tchi bwa mâtjitat mekatewikanaie, kawin ta-mino-dodansiwag. All those that shall not have arrived at the church, before the priest begins the service, will not do right.

III. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin dagwishinimidog</i> , I arr. perhaps,	<i>Kawin simidog</i> ,
<i>ki dagwishinimidog</i> ,	“ <i>simidog</i> ,
<i>dagwishinodog</i> ,	“ <i>sidog</i> ,
<i>dagwishinimidog</i> , one arr. perh.	“ <i>simidog</i> ,
<i>nin dagwishiniminadog</i> ,	“ <i>siminadog</i> ,
<i>ki dagwishinimwadog</i>	“ <i>simwadog</i> ,
<i>dagwishinodogenag</i> ,	“ <i>sidogenag</i> .

After this present tense are formed the *perfect* and the *future* tenses ; as : *Nin gi-dagwishinimidog* ; etc. . . .

PLUPERFECT TENSE.

<i>Gi-dagwishinowâmban</i> , I had per. arrived,	<i>Kawin sinowâmban</i> ,
<i>gi-dagwishinowamban</i> ,	“ <i>sinowamban</i> ,
<i>gi-dagwishinogoban</i> ,	“ <i>sigoban</i> ,
<i>gi-dagwishinowângiban</i> , }	“ <i>sinowângiban</i> .
<i>gi-dagwishinowangoban</i> , }	“ <i>sinowangiban</i> ,
<i>gi-dagwishinowegoban</i> ,	“ <i>sinowegoban</i> ,
<i>gi-dagwishinogwaban</i> ,	“ <i>sigwaban</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Degwishinowânen</i> , that I perh. ar.,	<i>siwânen</i> ,
<i>degwishinowanen</i> ,	<i>siwanen</i> ,
<i>degwishinogwen</i> ,	<i>sigwen</i> ,

<i>degwishinowângen,</i>	<i>that we p.</i>	<i>siwângen,</i>
<i>degrishinowangen,</i>	<i>arr.</i>	<i>siwangen,</i>
<i>degwishinowegwen,</i>		<i>siwegwen,</i>
<i>degwishinowagwen,</i>		<i>siwagwen.</i>

After this present tense are formed the *perfect* and *future* tenses; as: *Ga-dagwîshinowânen*, . . . *ge-dagwîshinowânen*. . . .

PLUPERFECT TENSE.

<i>Dagwîshinowâmbânen</i> , if I had ar-	<i>siwâmbânen,</i>
<i>rived, I suppose,</i>	
<i>dagwîshinowambanen,</i>	<i>siwambanen,</i>
<i>dagwîshinogobanen,</i>	<i>sigobanen,</i>
<i>dagwîshinowângibânen,</i>	<i>siwângibânen,</i>
<i>dagwîshinowangobanen,</i>	<i>siwangobanen,</i>
<i>dagwîshinowegobanen,</i>	<i>siwegôbanen,</i>
<i>dagwîshinowagobanen,</i>	<i>siwagobanen.</i>

PARTICIPLES.

PRESENT TENSE.

<i>Nin degwîshinowânen</i> , I who arrive perhaps,
<i>kin degwîshinowanen,</i>
<i>win degwîshinogwen,</i>
<i>ninawind degwîshinowângen,</i>
<i>kinawind degwîshinowangen,</i>
<i>kinawa degwîshinogwenag,</i>
<i>winawa degwîshinowegwen,</i>

PRESENT TENSE.

<i>Nin degwîshinsiwânen</i> , I who do perh. not arr.
<i>kin degwîshinsiwansen,</i>
<i>win degwîshinsigwen,</i>

ninawind degwishinsiwângén, } we who do p. not arr.
kinawind degwishinsiwangen, }

kinawa degwishinsiwegwen,

winawa degwishinsigwenag.

After this present tense are formed the *perfect* and *future* tenses ; as : *Nin ga-dagwishinowânen, . . . Nin ge-daywishinowânen. . .*

PLUPERFECT TENSE.

Nin ga-dagwishinowâmbânen, I who had perh. arr.

kin ga-dagwishinowambanen,

win ga-dagwishinogobanen,

ninawind ga-dagwishinowângibânen, } we who had . . .
kinawind ga-dagwishinowangobanen, }

kinawa ga-daywishinowegobanen,

winawa ga-dagwishinogobanenag.

PLUPERFECT TENSE.

Nin ga-dagwishinsiwâmbânen, I who did p. not arr.

kin ga-dagwishinsiwambanen,

win ga-dagwishinsigobanen,

ninawind ga-daywishinsiwângibânen, } we who . . .

kinawind ga-dagwishinsiwangobanen, }

kinawa ga-dagwishinsiwegobanen,

winawa ga-dagwishinsigobanenag.

EXAMPLES ON THE III. DUBITATIVE CONJUGATION.

O sâm wâiba nin daywishinimidog, kawin awia oma aiasi. I arrive perhaps too soon, there is nobody yet here.

Gi-dagwishinodogenag ya-biindjig; awi-wâbamâdanig. The expected persons have probably arrived ; let us go and see them.

Gega gi-nibowag nij anishinábeg ; niwing kiwe gi-ani-twáshí-nogwaban bwa oditamowad miniss. Two Indians have almost perished ; they have broken through the ice four times (they say,) before they reached the island.

Wâbang ta-dagwishinodogenag ninigiigog. Geget nin ga-kitchi-minwendam tchi wâbamagwa. To-morrow will perhaps arrive my parents. I will be happy indeed to see them.

Endogwen keiábi wesamidonowagwen igiw ikwewag, waieshkáti ga-ijiwebisiwad. I don't know whether these women are yet so talkative, as they have been at first.

Gi-anó-akawâbamawag kid inawemâganag pitchinágo. Gonima ga-dagwishinowagwen ; awi-gagwedwen. Thy relations have been expected(looked for) yesterday. They have perhaps arrived ; go and ask.

Nin kitimâgénima aw aidkosid inini ; endogwen ga-minoshinogwen tibikong. I pity that poor sick man ; I don't know whether he lay comfortable last night.

Kawin nin kikenimassig k'issaieiag tchi gi-dagwishinowagobanen odenang, bwa sâkidenig. I don't know whether your brothers had arrived in the village, (town, city,) before the fire broke out.

Nita mikwaming bimosse nongom kabé-gijig ; namandj dassing ge-pakiteshinogwen. My brother-in-law is traveling to-day on the ice all day ; I don't know how often he will fall.

Kin pengishinswanen wika kitchi batadowining, geget ki jawendagos. Thou who perhaps never fallest in a mortal sin, thou art happy indeed.

Awegwen ga-jingishinogwen nin nibaganing nondá-gijig. I don't know who has lain down on my bed during the day.

Kinara ga-pangishinowegwen naningim kitchi batadowining, bwa bi-aiad oma mekatewikwanaie, nongom weweni anwenindisoilog. You who have perhaps often fallen in grievous sins, before a Missionary was here, repent now sincerely.

Winawa nitam ga-gabeshigob anenagoma, bwa kinawind dagwi-shinang, gi-ojitogwaban ow kitigan. Those that first had settled here, before we arrived, have made this field, (or garden.)

Kwiwisensidog, pisindamog ; Awewwen osám wika ge-dagwishi nogwen kikinoamáding, ta-ânimisi. Boys, listen : Whosoever shall come too late to school, shall be punished, (or shall suffer.)

*A few Examples in regard to
AFFIRMATIVE FORM.*

INDICATIVE MOOD.

Akosiwan onidjanissan, jingishinon nibaganing. His child is sick, he is lying on a bed, or, his children are sick, etc.)

William ossan bi-dagwishinon. William's father is coming here.

And so on in all the tenses

Nibiwa od inawemaganan dagwishinobanin pitchinágo. Many of his relations arrived yesterday.

Aw ikwe od'anissan ápitchishinobanin awassonágo. The little daughter of this woman fell hard the day before yesterday.

Aw anishinábe ogwissan nijing gi-twâshinobanin, bwa dagwishinimid oma; this Indian's son had broken twice through the ice, before he arrived here.

Kishpin o widigemáganan dagwishininid, kawin minawa ta-mád-jâssiwan. If her husband comes, he will not go away any more.
Kishpin keiabi jingishininid ogwissan, geget kitimiwan. If his sons are yet in bed, they are really lazy.

And so on in all the tenses

Kishpin dagwishininipan omishomissan api pandigeivin, nin da-gi-wâbamiman. Had his grand-father arrived when I came in, I would have seen him.

Aw inini endasso-tibikadinig o ganawâbaman anangon ishpiming egodinidjin. This man is gazing every night on the stars that are (hanging) on high.

Iniw ogwissan, pitchinágo ga-dagwishininidjin, gi-bimossewan oma. His son that arrived yesterday, went by here.

the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

Agawa akosiwan onidjánissan, kawin jingishinsiwan nibayaning
His child is a little sick ; he is not lying in bed, or, his children are a little sick, etc.)

Kawin mashí William ossan dagwishinsiwan. William's father arrives not yet.

derived from the *present*.

Kawin mashí ogin dagwishinsibanin. His mother did not yet arrive.

Kawin oma mikanang ápitchishinsibanin aw ikwe od'anissan.

The little daughter of this woman did not fall on this road here.
Kawin nijing gi-twâshinsibanin aw anishinâbe ogwissan, mi etu ábiding. This Indian's son had not broken twice through the ice, but only once.

Missawa dagwishinsinig ô widigemâganan, kawin nongom biboninig ta-mâdjassi. Although her husband arrive not, she will not go away this winter.

derived from the *present*.

Kishpin dagwishinsinigoban omishomissan megwa ima aiaián, kawin nin da-gi-wâbamassi. Had his grand-father not arrived while I was there, I would not have seen him.

Kikinoamâgewinini kawin o minwenimassín iniw abinodjiian wika kikinoamading degwishinsinigon. The teacher does not like those children that never come to school.

Iniw ogwissan, pitchinâgo ga-dagwishinsinigon, wâbang ta-biaiawan oma. His son who did not arrive yesterday, will be here to-morrow.

IV. CONJUGATION.

Here now, dear reader, you are at the most important and the most difficult of all our Conjugations.

To this Conjugation belong all the *transitive or active verbs ANIMATE*, ending at the third person singular, present, indicative, in *ān*. The object upon which acts the subject of these verbs, is always contained in the verb itself. So, *nin wâbama*, does not mean : I see ; but, I see *him*, (*her, it.*)

All the verbs belonging to this Conjugation end in *a* at the first person singular, present, indicative. This final *a* is placed among the terminations, to facilitate the conjugating process of these verbs ; and this *a* does not belong to the body of the verb.

Note. In the following two paradigms you will find the *singular* in the first column of the page in full, and the *terminations of the plural* in the second column.

Here are some verbs of the IV. Conjugation :

<i>First Person.</i>	<i>Third Person.</i>
<i>Nin wâbandaa</i> , I show him, (<i>her, it</i> ;)	<i>o wabandaân.</i>
<i>Nin nibeâ</i> , I put him (<i>her, it</i> ;) to sleep ;	<i>o nibeân.</i>
<i>Nin sâgia</i> , I love him, (<i>her, it</i> ;)	<i>o sagiân.</i>
<i>Nind amoâ</i> , I eat him, (<i>her, it</i> ;)	<i>od amoán.</i>
<i>Nin nôndawa</i> , I hear him, (<i>her, it</i> ;)	<i>o nondawán.</i>
<i>Nin wâbama</i> , I see him, (<i>her, it</i> ;)	<i>o wabamán.</i>
<i>Nin widigéâma</i> , I live with him, (<i>her, it</i> ;)	<i>o widigemán.</i>
<i>Nin jingénima</i> , I hate him, (<i>her, it</i> ;)	<i>o jingenimán.</i>
<i>Nin nakomâ</i> , I promise him, (<i>her, it</i> ;)	<i>o nakomán.</i>
<i>Nin pisîndawa</i> , I listen to him, (<i>her, it</i> ;)	<i>o pisindawân.</i>
<i>Nind anôna</i> , I employ him, (<i>her, it</i> ;)	<i>od anonán.</i>
<i>Nind assâ</i> , I put him, (<i>her, it</i> ;)	<i>od assán.</i>

Remark. As the Otchipwe language makes no distinction of the two sexes in the personal pronouns, the pronouns of all the three genders ought to be expressed in English, in some instances. But, to make it shorter and easier, we will ordinarily express only the *masculine* pronouns ; and the *feminine* and

neuter will be understood. So, for instance, *Nin wâbama*, can mean, I see *him*, I see *her*, I see *it*, (some animate object). *Waia-bamâd*, can mean, *he*, *she*, or *it*, who sees *him*, *her*, or *it*. Instead of this we will only say: *Nin wâbama*, I see him; *waiabamâd*, he who sees him, etc., etc. The feminine and neuter pronouns will be understood.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nin wâbama</i> ,	I see him,
<i>ki wâbama</i> ,	
<i>o wâbaman</i> , *	
<i>nin wâbamânan</i> , †	
<i>ki wâbamâwa</i> ,	
<i>o wâbamâwan</i> ,	

Plural.

ag,
ag,
an,
ânanig,
âwag,
âwan.

IMPERFECT TENSE.

<i>Nin wâbamaban</i> ,	I saw him,
<i>ki wâbamaban</i> ,	
<i>o wâbamabanin</i> ,	
<i>nin wâbamanaban</i> ,	
<i>ki wâbamawaban</i> ,	
<i>o wâbamawabanin</i> ,	

abanig,	•
abanig,	
abanin,	
anabanig,	
awabanig,	
awabanin.	

PERFECT TENSE.

<i>Nin gi-wâbama</i> ,	I have seen him,
	(or, I saw him,)
<i>ki gi-wâbama</i> ,	
<i>o gi-wâbaman</i> ,	

ag,	
ag,	
an,	

* See page 90.

† See Remark 3, p. 95.

<i>nin gi-wâbamanan,</i>	ananig.
<i>ki gi-wâbamawa,</i>	awag.
<i>o gi-wâbamawan,</i>	awan.

PLUPERFECT TENSE.

<i>Nin gi-wâbamaban,</i> I had seen him (or, I saw him,) abanig.
<i>ki gi-wâbamaban,</i> abanig.

Etc., after the above *imperfect tense*, prefixing *gi-*.

FUTURE TENSE.

<i>Nin ga-wâbama,</i> I will see him, ag.
<i>ki ga-wâbama,</i> ag,

Etc., after the above *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

<i>Nin ga-gi-wâbama,</i> I shall have seen him, ag,
<i>ki gâ-gi-wâbama,</i> ag,

Etc., likewise after the *present tense*, prefixing *ga-gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

• <i>Wâbamag,</i> * if I see him, agwa,
<i>wâbamad,</i> adwa,
<i>wâbamâd,</i> âd,
<i>wâbamangid,</i> (<i>ninawind,</i>) † angidwa,
<i>wâbamang,</i> (<i>kinawind,</i>) angwa,
<i>wâbameg,</i> egwa,
<i>wâbamawad,</i> awad.

PERFECT TENSE.

<i>Gi-wâbamag,</i> when I saw him, agwa,
<i>gi-wâbamad,</i> adwa,

Etc., as above in the *present tense*, prefixing *gi-*.

† See the *Remarks* concerning this and the following two tenses. p. 110.

* See *Remark 3*, p. 42.

PLUPERFECT TENSE.

<i>Wâbamagiban</i> , had I seen him,	agwaban,
<i>wâbamadibân</i> ,	adwaban,
<i>wâbamapan</i> ,	apan,
<i>wâbamangidibân</i> , }	angidwaban,
<i>wâbamangoban</i> , }	angwaban,
<i>wâbamegoban</i> ,	egwaban,
<i>wâbamawapan</i> ,	awapan.

FUTURE TENSE.

<i>Ge-wâbamag</i> , that I shall see him,	agwa,
<i>ge-wâbamad</i> ,	adwa,

Etc., as above in the *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

<i>Ge-gi-wâbamag</i> , that I shall have seen him,	agwa,
<i>ge-gi-wâbamad</i> ,	adwa,
Etc., likewise after the <i>present tense</i> , prefixing <i>ge gi-</i> .	

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-wâbama</i> , I would see him, or I	
ought to see him,	ag,
<i>ki da-wâbama</i> ,	ag,
<i>o da-wâbaman</i> ,	an,
<i>nin da-wâbamânan</i> ,	ânanig,
<i>ki da-wibamâwa</i> ,	âwag,
<i>o da-wibamâwan</i> ,	âwan.

PERFECT TENSE.

<i>Nin da-gi-wâbama</i> , I would have seen him,	
I ought, etc.,	ag,
<i>ki da-gi-wâbama</i> ,	ag,
Etc., after the <i>present tense</i> ,	

<i>Ge-gi-wâbamag</i> , that I would have seen	
him.	agwa,

IMPERATIVE MOOD.

<i>Wâbam</i> , see him; (thou,	
<i>wâbamakan</i> , please see him,	akan,
<i>o ga-wâbamân</i> , let him see him,	an,
<i>wâbamâda</i> , let us see him,	âdanig,
<i>wâbamig</i> , see him, (you,) ig,	
<i>o ga-wâbamawan</i> , let him see him,	awan.

PARTICLES.

PRESENT TENSE.

Singular.

Nin waiâbamag, I who see him,
win waiâbamag, he whom I see,
kin waiâbam, thou who seest him,
win waiâbamad, he whom thou seest,
win waiâbamâd, he who sees him,
iniw waiâbamâdjîn, he whom he sees,
ninawind waiâbamangid, } we who see him,
kinawind waiâbamang, }
 win waiâbamangid, } he whom we see,
 win waiâbamang, }
kinawa waiâbameg, you who see him,
 win waiâbameg, he whom you see,
winawa waiâbamâdjig, * they who see him,
iniw waiâbamawadjin, he whom they see.

Plural.

Nin waiâbamagwa, I who see them,
winawa waiâbamagig, they whom I see,
 kin waiâbamadwa, thou who seest them,
winawa waiâbamadjig, they whom thou seest,
 win waiâbamâd, he who sees them,
 iniw waiâbamâdjîn, they whom he sees,

* See *Remark*, p. 23.

ninawind waiâbamangidwa, } we who see them,
kinawind waiâbamangwa, }
winawa waiâbamangidjig, } they whom we see,
winawa waiâbamangog, }
kinawa waiâbamamegwa, you who see them,
winawa waiâbamamegog, they whom you see,
winawa waiâbamâdjig, they who see them,
iniw waiâbamâwadjin, they whom they see.

IMPERFECT TENSE.

Singular.

Nin waiâbamâgiban, I who saw him,
win waiâbamâgiban, he whom I saw,
kin waiâbamadiban, thou who sawest him,
win waiâbamadiban, he whom thou sawest,
win waiâbamapan, he who saw him,
iniw waiâbamapanin, he whom he saw,
ninawind waiâbamangidiban, } we who saw him,
kinawind waiâbamangoban, }
win waiâbamangidiban, } he whom we saw,
win waiabamangoban, }
kinawa waiâbamegoban, you who saw him,
win waiâbamegoban, he whom you saw,
winawa waiâbamapanig, they who saw him,
iniw waiâbamawapanin, he whom they saw.

Plural.

Nin waiâbamagwaban, I who saw them,
winawa waiâbamagibaniq, they whom I saw,
kin waiâbamadwaban, thou who sawest them,
winawa waiâbamadibaniq, they whom thou sawest,
win waiâbamapan, he who saw them,
iniw waiâbamapanin, they whom he saw,
ninawind waiâbamangidwaban, } we who saw them,
kinawind waiâbamangwaban, }

winawa waiâbamangidibanig, } they whom we saw,
winawa waiâbamangobanig, }
kinawa waiâbamegwaban, you who saw them,
winawa waiâbamegobanig, they whom you saw,
winawa waiâbamapanig, they who saw them,
iniw waiâbamawapanin, they whom they saw.

PERFECT TENSE.

Singular.

Nin ga-wâbamag, I who have seen him.
win ga-wâbamag, he whom I have seen,
kin ga-wâbamad, thou who hast seen him.

Plural.

Nin ga-wâbamagwa, I who have seen them,
winawa ga-wâbamagig, they whom I have seen,
kin ga-wâbamadwa, thou who hast seen them.

Etc., after the above present tenses, prefixing *ga-*, to the verb.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamagiban, I who had seen him,
win ga-wâbamagiban, he whom I had seen.

Plural.

Nin ga-wâbamagwaban, I who had seen them.
winawa ga-wâbamagibanig, they whom I had seen.
Etc., after the above imperfect tense.

FUTURE TENSE.

Singular.

Nin ge-wâbamag, I who shall see him,
win ge-wâbamag, he whom I shall see.

Plural.

Nin ge-wâbamagwa, I who shall see them,
winawa ge-wâbamagig, they whom I shall see.
Etc., after the present tense, prefixing *ge-*.

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wâbamag, I who shall have seen him,
win ge-gi-wâbamag, he whom I shall have seen.

Plural.

Nin ge-gi-wâbamagwa, I who shall have seen them,
winawa ge-gi-wâbamagig, they whom I shall have seen.
Etc., likewise after the present tense, prefixing *ge-gi-*.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Plural.

Kawin nin wâbamassi, I don't

see him, *Kawin assig*,

“	<i>ki wâbamassi</i> ,	“	<i>assig</i> ,
“	<i>o wâbamassin</i> ,	“	<i>assin</i> ,
“	<i>nin wâbamassiwinan</i> ,	“	<i>assiwananig</i> ,
“	<i>ki wâbamassiwâwa</i> ,	“	<i>assiawag</i> ,
“	<i>o wâbamassiwâwan</i> ,	“	<i>assiawan</i> .

IMPERFECT TENSE.

Kawin nin wâbamassiban, I did not

see him, *Kawin assibanig*,

“	<i>ki wâbamassiban</i> ,	“	<i>assibanig</i> ,
“	<i>o wâbamassibanin</i> ,	“	<i>assibanin</i> ,
“	<i>nin wâbamassiwanaban</i> ,	“	<i>assiwanabanig</i> ,
“	<i>ki wâbamassiawaban</i> ,	“	<i>assiawabanig</i> ,
“	<i>o wâbamassiawabanin</i> ,	“	<i>assiawabanin</i> .

PERFECT TENSE.

Kawin nin gi-wâbamassi, I have not seen
 him, *Kawin assig.*
 " *ki gi-wâbamassi*, " assig.
 Etc., after the present tense, prefixing *gi-* to the verb.

PLUPERFECT TENSE.

Kawin nin gi-wâbamassiban, I had
 not seen him, *Kawin assibanig*,
 “ *ki gi-wâbamassiban*, “ *assibanig*.
 Etc., after the *imperfect tense*, likewise prefixing *gi*.
Kawin nin ga-wâbamassi, I will not see him, *Kawin assig.*
 “ *ki ga-wâbamassi*, “ *assig.*
 Etc., after the *present tense*, prefixing *ga*.

SECOND FUTURE TENSE.

Kawin nin ga-gi-wábamassi, I shall not have
seen him, *Kawin assig.*
“ *ki ga-gi-wábamassi*, “ assig.
Etc., likewise after the present tense, prefixing *ga-gi*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wâbamâssiwig</i> , *	if I don't
see him,	assiwigwa,
<i>wâbamâssiwad</i> ,	assiwadwa,
<i>wâbamassig</i> ,	assig,
<i>wâbamassiwangid</i> , }	assiwangidwa.
<i>wâbamassiwang</i> ,	assiwangwa,
<i>wâbamassiweg</i> ,	assiwegwa,
<i>wâbamassigwa</i> ,	assigwa.

* See Remarks, p. 110.

PERFECT TENSE.

Gi-wâbamassiwag, when I did
not see him, assiwagwa,
gi-wâbamassiwad, assiwadwa.

Etc., as above in the *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

Wâbamâssiwigiban, if I had
not seen him, assiwagwaban,
wâbamâssiwigiban, assiwadwaban,
wâbamassigoban, assigoban,
wâbamassiwangidiban, } assiwangidwaban,
wâbamassiwangoban, } assiwangwaban,
wâbamassiwegoban, assiwegwaban,
wâbamassigwaban, assigwaban.

FUTURE TENSE.

Ge-wâbamâssiwig, when I shall
not see him, assiwagwa,
ge-wâbamâssiwad, assiwadwa.
Etc., after the *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

Ge-gi-wâbamâssiwig, when I shall
not have seen him, assiwagwa,
ge-gi-wâbamâssiwad, assiwadwa,
Etc., likewise after the *present tense*, prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-wâbamassi, I would not
see him, (or, I
ought not to see
him), + *Kawin assig*,

Kawin ki da wibamassi,

“ o da-wâbamassin,

“ nin da-wâbamassiwanan,

“ ki da-wâbamassiwawa,

“ o da-wâbamassiwawan,

Kawin assig,

“ assin,

“ assiwananig,

“ assiwawag,

“ assiwawan.

PERFECT TENSE.

Kawin nin da-gi-wâbâmassi, I would not

have seen him,

or, I ought, etc.

Kawin assig,

“ ki da-gi-wâbâmassi,

“ assig,

Etc., as above in the *present tense*, always prefixing *gi-*, to the verb.

Ge-gi-wâbamassiwag, that I would not have seen him, assiwagwa.

Etc., as above in the *second future* of the *subj. mood*.

IMPERATIVE MOOD.

Kego wâbamâken, don't see

him, (thou,)

Kego aken,

“ o ga-wâbamassin, let him not
see him,

“ assin,

“ wâbamassida, let us not
see him,

“ assidânig,

“ wâbamakegon, don't see
him, (you,)

akegon,

“ o ga-wâbamassiwawan, let
them not see him,

assiwawan,

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamâssiwag, I who don't see him,

win waiabamâssiwag, he whom I do not see,

kin waiabamâssiwad, thou who dost not see him.

win waiabamässiwad, he whom thou dost not see,
win waiabamässig, he who does not see him,
iniw waiabamässigon, he whom he does not see,
ninawind waiabamassiwangid, } we who don't see him,
kinawind waiabamassiwang, } we who don't see him,
win waiabamässiwangid, } he whom we do not see,
win waiabamassiwang, } he whom we do not see,
kinawa waiabamassiweg, you who don't see him,
win waiabamassiweg, he whom you don't see,
winawa waiabamassigog, they who don't see him,
iniw waiabamassigwanin, he whom they don't see.

Plural.

Nin waiabamässigwagwa, I who don't see them,
winawa waiabamässiwigig, they whom I don't see,
kin waiabamässiwadwa, thou who dost not see them,
winawa waiabamässiwadjig, they whom thou dost not see,
win waiabamässig, he who does not see them,
iniw waiabamässigon, they whom he does not see,
ninawind waiabamassiwangidwa, } we who don't see them,
kinawind waiabamassiwangwa, } we who don't see them,
winawa waiabamassiwangidjig, } they whom we don't see,
winawa waiabamassiwangog, } they whom we don't see,
kinawa waiabamassiwegwa, you who don't see them,
winawa waiabamassiwegog, they whom you don't see,
winawa waiabamassigog, they who don't see them,
iniw waiabamassigwanin, they whom they don't see.

IMPERFECT TENSE.

Singular.

Nin waiabamassiwagiban, I who did not see him,
win waiabamassiwagiban, he whom I did not see,
kin waiabamassiwadiban, thou who didst not see him,
win waiabamassiwadiban, he whom thou didst not see,
win waiabamassigoban, he who did not see him,
iniw waiabamassigobanin, he whom he did not see,

ninawind waibamassiwangidiban, } we who did not see him,
kinawind waibamassiwangoban, }
 win waibamassiwangidiban, } he whom we did not see,
 win waibamassiwangoban, }
kinawa waibamassiwegoban, you who did not see him,
 win waibamassiwegoban, he whom you did not see,
winawa waibamassigobanig, they who did not see him,
 iniw waibamassigwabanin, he whom they did not see.

Plural.

Nin waibamassiwagwaban, I who did not see them,
winawa waiajamassiwagjabanig, they whom I did not see,
 kin waibamassiwadwaban, thou who didst not see them,
winawa waibamassiwadibanig, they whom thou didst not see,
 win waibamassigoban, he who did not see them,
 iniw waibamassigobanin, they whom he did not see,
ninawind waibamassiwangidwaban, } we who did not see them,
kinawind waibamassiwangwaban, }
 winawa waibamassiwangidbanig, } they whom we did
 winawa waibamassiwangobanig, } not see,
kinawa waibamassiwegwaban, you who did not see them,
winawa waibamassiwegobanig, they whom you did not see,
winawa waibamassigobanig, they who did not see them.
 iniw waibamassigwabanin, they whom they did not see.

PERFECT TENSE.

Singular.

Nin ga-wâbamassiwag, I who have not seen him,
 win ga-wâbamassiwag, he whom I have not seen,
 kin ga-wâbamassiwad, thou who hast not seen him.

Plural.

Nin ga-wâbamassiwaga, I who have not seen them,
 winawa ga-wâbamassiwagig, they whom I have not seen,
 kin ga-wâbamassiwadwa, thou who hast not seen them.
 Etc., after the present tense, prefixing *ga-*.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamassiwagan, I who had not seen him,
win ga-wâbamassiwagan, he whom I had not seen.

Plural.

Nin ga-wâbamassiwagwaban, I who had not seen them,
winawa ga-wâbamassiwagabanig, they whom I had not seen.

Etc., after the above *imperfect tense* prefixing *ga-*.

FUTURE TENSE.

Singular.

Nin ge-wâbamassiwag, I who shall not see him,
win ge-wâbamassiwag, he whom I shall not see.

Plural.

Nin ge-wâbamassiwagwa, I who shall not see them,
winawa ge-wâbamassiwagig, they whom I shall not see.

Etc., after the *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wâbamassiwag, I who shall not have seen him,
win ge-gi-wâbamassiwag, he whom I shall not have seen.

Plural.

Nin ge-gi-wâbamassiwagwa, I who shall not have seen
them,
winawa ge-gi-wâbamassiwagig, they whom I shall not have
seen.

Etc., likewise after the *present tense*, prefixing *ge-gi-*.

Note. Review the *Rules* and *Remarks* regarding the *Change*,
and apply them to these two forms, the affirmative and the
negative.

EXAMPLES ON THE WHOLE ACTIVE VOICE.*

Nin sâgiag Kije-Manito, nin sâgiag gaie kakina nîdj' anishinâbeg, kawin awiia nin jingénimassi. I love God, and I love all my fellow-men, I hate nobody.

Nin gagîkimananig mojag ninidjânissinanig ; enirek dash bisân abiway. We speak always to our children, /we exhort them, and they are tolerably quiet.

Nind ânikanotawaban iur inini megwa oma aiad. I interpreted for that man during his stay here.

Kawin wewini nin gi-nissitolawassi aw inini ga-ikkitoal. I have not well understood that man, what he has said, (I have not well understood what that man said.)

Nin gi-ishkwa-kikinoamâwabanig abinodjiag api pandigewad anishinâbeg. I had done teaching the children when the Indians came in.

Ki ga-babâmitawa na nongom koss ? Ki ga-minâdenima na ? Kawin na minawa ki ga-matchi-nakwîtawassi ? Wilt thou obey now thy father ? Wilt thou respect him ? not give him any more bad answers ?

Tchi bwa onâgewishig nin ga-gi-kikenima enendang. Before evening I shall have known his idea.

Wewini gjendan tchi sâgiad Kije-Manito, tchi anokitawad gaie : wika dash tchi wissokawassiwadwa metchi-ijiwebisidjig. Firmly resolve to love God, and to serve him ; and never to join the company of the wicked.

Nin gi-minwendamin gi-nondawangid mekatewikwanaie gi-anamiejigigak. We were satisfied (contented) when we heard the Missionary last Sunday. (The person or persons spoken to, not included.)

Wewini ganawenimangidwaban nin joniiâminanig, kawin nongom nin da-kitimágisissimin. Had we well taken care of our money, we would not be poor now.

Aniniwapi ga-nâsikawag Jesus ? When shall I go to Jesus ?

* See *Remarks*, p. 110.

See *Remark 4*, p. 42.

Enamiad ge-gî-iji-sâgiad Kije-Maniton, mi-yed-iji-aiad kagige bimâdisiwining. As the Christian shall have loved God, even so he shall be in life everlasting, (happy or unhappy.)

Kishpin wâbamad Kije-Manito, win ejiwâbamik, ki da gossâ, ki da manâdjia gaie, kawin dash ondjita ki da-nishkiassi. If thou couldst see God as he sees thee, thou wouldst fear him, thou wouldst respect him, and thou wouldst not purposely offend him.

Nin da-gi-anwenimag wâbamagwaban. I would have reprimanded them had I seen them.

Anwenim kinidjâniss, kishpin matchi dodang ; babâmenim ejivebisid, kego pagidinaken, win enendang tchi dodang. Reprimand thy child, when he does wrong ; turn thy attention to his conduct ; don't permit him to do as he pleases.

Jawendagosi waibamâd Kije-Maniton gjigong. Happy is he who sees God in heaven.

Nenibikimassigog onidjânissiwan ta-animissiway dibakonidiwining. Those who don't reprimand their children, will suffer at the judgment.

Aw oshkinawe néganadiban pitchinâgo, jiba gr-dagwishin. The young man whom thou leftst behind yesterday, arrived this morning.

Gi-jawendagosiway igiw ga-wâbamadjig Jesusan, ya-nondawad-jig gaie ; awashime dash gi-jawendagosiway ga-babâmitawad-jig. Happy were they who saw Jesus and heard him ; but happier yet were those who obeyed him.

Igiw anishinâbeg ga-gagansomangobanig naningim, nongom weweni anamiaway. Those Indians to whom we had spoken so often, are now good Christians. (The person or persons spoken to, included.)

Mi aw kwiwisens ga-awiâssiwayiban nin masinaigan ; osâm banâdjiton. This is the boy to whom I had not lent my book, because he spoils it too much.

Ge-nôpinanâdjig gjigong êbinidjin, ta-dagwishinoy wedi gaie winawa. They that follow those who are in heaven, will also themselves arrive there.

Win ge-gi-ságiassig Kíje-Maniton oma aking, kawin pitchinag wedi ajida-bimádisiwining ta-mádjítossi wiságiad. He who shall not have loved God on earth, shall neither in the next life begin to love him.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin wâbamigo,</i> I am seen,	<i>Kawin igossi,</i>
<i>ki wâbamigo,</i>	" igossi,
<i>wâbama,</i>	" assi,
<i>o wâbamigon,</i> * he is seen by...	" igossin,
<i>nin wâbamigomin,</i>	" igossimin,
<i>ki wâbamigom,</i>	" igossim,
<i>wâbamawag,</i>	" assiwag,
<i>o wâbamigowan,</i> they are . . .	" igossiwan.

IMPERFECT TENSE.

<i>Nin wâbamigonaban,</i> I was seen,	<i>Kawin igossinaban,</i>
<i>ki wâbamigonaban,</i>	" igossinaban,
<i>wâbamaban,</i>	" assiban,
<i>o wâbamigobanin,</i> he was . . .	" igossibanin,
<i>nin wâbamigominaban,</i>	" igossiminaban,
<i>ki wâbamigomwaban,</i>	" igossimwaban,
<i>wâbamabanig,</i>	" assibanig,
<i>o wâbamigowabanin,</i>	" igossiwabanin.

PERFECT TENSE.

<i>Nin gi-wâbamigo,</i> I have been seen,	<i>Kawin igossi,</i>
<i>ki gi-wâbamigo,</i>	" igossi,
<i>gi-wâbama,</i>	" assi.

Etc., after the *present tense*, prefixing *gi-*.

* See *Remark* at the end of this paradigm.

PLUPERFECT TENSE.

Nin gi-wâbamigonaban, I had *Kawin* igossinaban,
been seen,
ki gi-wâbamigonaban, “ igossinaban.
Etc., after the above *imperfect tense*.

FUTURE TENSE.

Nin ga-wâbamigo, I will be seen, *Kawin* igossi,
ki ga-wâbamigo, “ igossi,
Etc., after the above *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

Nin ga-gi-wâbamigo, I shall have *Kawin* igossi,
been seen,
Etc., likewise after the *present tense*, prefixing *ga gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wâbamigoiân</i> , if I am seen,	igossiwân,
<i>wâbamigoian</i> ,	igossiwan,
<i>wâbamind</i> ,	assiwind,
<i>wâbamigod</i> , if he is seen by,	igossig,
† <i>wâbamigoiâng</i> , } if we . . .	igossiwâng,
<i>wâbamigoiang</i> , }	igossiwang,
<i>wâbamigoieg</i> ,	igossiweg,
<i>wâbamindwa</i> ,	assiwindwa,
<i>wâbamigowad</i> , if they . . .	igossigwa.

PERFECT TENSE.

† *Gi-wâbamigoiân*, when I have been
seen,
gi-wâbamigoian,
Etc., after the *present tense*, prefixing *gi-*.

igossiwân,
igossiwan,

† See *Remark 6*, p. 111.
† See *Remark 7*, p. 112.

PLUPERFECT TENSE.

<i>Wâbamigoiâmban</i> , had I been seen,	igossiwâmban,
<i>wâbamigoiamban</i> ,	igossiwamban,
<i>wâbamindiban</i> ,	âssiwindiban,
<i>wâbamigopan</i> , had he been seen by . .	igossigoban,
<i>wâbamigoiângiban</i> , } had	igossiwângiban,
<i>wâbamigoiangoban</i> , } we.	igossiwangoban,
<i>wâbamigoiegoban</i> ,	igossiewegoban,
<i>wâbamindwaban</i> ,	assiwindwaban,
<i>wâbamigowapan</i> ,	igossigwaban.

FUTURE TENSE.

Ge-wâbamigoiân, when I will be seen, igossiwân,
ge-wâbamigoian, igossiwan,
Etc., after the above *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

Ge-gi-wâbamigoiân, when I shall have... igossiwân.
Etc., after the *present tense*, prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-wâbamigo</i> , I would be seen, <i>Kawin</i> igossi,	
<i>ki da-wâbamigo</i> ,	" igossi,
<i>da-wâbama</i> ,	" assi,
<i>o da-wâbamigon</i> , he would be	
seen by . . .	" igossin,
<i>nin da-wâbamigomin</i> ,	" igossimin,
<i>ki da-wâbamigom</i> ,	" igossim,
<i>da-wâbamawag</i> ,	" assiwag,
<i>o da-wâbamigowan</i> , they . . .	" igossiwan.

PERFECT TENSE.

Nin da-gi-wâbamigo, I would have been seen, *Kawin* igossi,
after the above *present tense*.
Etc.,

Ge-gî-wâbamigoiân, that I would have been seen; *Gê-gi- wâbamigossiwân*, that I would not have been seen.

Etc., as above in the *second future* of the *subj.* mood.

IMPERATIVE MOOD.

<i>Ki ga-wâbamigo</i> , be seen, (thou,)	<i>Kego</i>	igossi,
<i>ta-wâbama</i> , let him be seen,	"	assi,
<i>nin ga-wâbamigomin</i> , let us be seen,	"	igossimin,
<i>ki ga-wâbamigom</i> , be seen, (you,)	"	igossim,
<i>ta-wâbamawag</i> , let them be seen,	"	assiwag.

PARTICIPLES.

PRESENT TENSE.

<i>Nin waiabamigoiân</i> , I who am seen,	igossiwan,
<i>kin waiabamigoian</i> , thou who art ..	igossiwan,
<i>win waiabamind</i> , he who is seen,	assiwind,
<i>win waiabamigod</i> , he who is seen by ..	igossig,
<i>ninawind waiabamigoiâng</i> , } we who are	igossiwâng,
<i>kinawind waiabamigoiang</i> , } seen,	igossiwang,
<i>kinawa waiabamigoieg</i> , you who are ..	igossiweg,
<i>winawa waiabamindwa</i> , they who are ..	
<i>winawa waiabamigodjig</i> , they who are seen by ...	igossigog.

IMPERFECT TENSE.

<i>Nin waiabamigoiâmban</i> , I who was ..	igossiwâmban,
<i>kin waiabamigoibân</i> ,	igossiwamban,
<i>win waiabamindibân</i> ,	âssiwindiban,
<i>ninawind waiabamigoiângban</i> , } we ..	igossiwângiban,
<i>kinawind waiabamigoiangohan</i> , }	igossiwangohan,
<i>kinawa waiabamigoiegoban</i> ,	igossiwegoban,
<i>winawa waiabamindibaniç</i> ,	assiwindibaniç.

PERFECT TENSE.

<i>Nin ga-wâbamigoiân</i> , I who have b. s.	igossiwân,
<i>kin ga-wâbamigoian</i> ,	igossiwan,
Etc., after the above <i>present tense</i> .	

PIA' PERFECT TENSE.

Nin ga-wâbamigoiâmban, I who had . . . igossiwâmban,
kin ga-wâbamigoiamban, igossiwamban,

Etc., after the above *imperfect tense*, prefixing *ga*.

FUTURE TENSE.

Nin ge-wâbamigoiân, I who will be seen, igossiwân,
kin ge-wâbamigoian, igossiwan,

Etc., after the *present tense*.

SECOND FUTURE TENSE.

Nin ge-gi-wâbamigoiân, I who shall . . . igossiwân,
kin ge-gi-wâbamigoian, igossiwan,

Etc., likewise after the above *present tense*.

Remark. When a verb in the passive voice in the third person, has no report to another third person in the sentence, the terminations of the first kind, in *a*, *awag*, etc., are employed; (see p. 182.) F. i. *Wâbama aw kwiwisens*, that boy is seen; *wâbamawag igiw ikwesensag*, those girls are seen; without any report to another third person. But when there is a *second* third person in the sentence, the terminations of the second kind, in *igon*, *igowan*, etc., are used. F. i. *Ossan, o wâbamigon aw kwiwisens*, that boy is seen by his father. *Ogiwan o wâbamigowan igiw ikwesensag*, those girls are seen by their mother. *Ossan*, his father, and *ogiwan*, their mother, are the *second* third persons in these sentences. (See page 70.)

The verbs of this Conjugation ending in *awa*, are conjugated exactly after the paradigm *Nin wâbama*, throughout the whole ACTIVE voice. But in the PASSIVE voice they differ a little.

We shall point out here below the moods and tenses, in which the verbs ending in *awa*, differ from the verb *Nin wâbama*. We take the verb *Nin nondawa*, I hear him, her, it, for an example. Here we don't put only the final *a* among the terminations, as we did in *Nin wâbama*, but the *w* also; because we use to consider (in Conjugations,) as the body of the verb only those syllables and letters, which remain unchanged throughout the whole Conjugation.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin nondâgo</i> , I am heard,	<i>Kawin</i> gossi,
<i>ki nondâgo</i> ,	“ gossi,
<i>nondâwa</i> ,	“ wassi,
<i>o nondâgon</i> , he is heard by . .	“ gossin,
<i>nin nondâgomin</i> ,	“ gossimin,
<i>ki nondâgom</i> ,	“ gossim,
<i>nondâwawag</i> ,	“ wassiwag,
<i>o nondâgowan</i> , they are heard by . .	“ gossiwan.

IMPERFECT TENSE.

<i>Nin nondâgonaban</i> , I have b. h.,	<i>Kawin</i> gossinaban.
<i>ki nondâgonaban</i> ,	“ gossinaban,
<i>nondâwaban</i> ,	“ wassiban,
<i>o nondâgobanin</i> , he was heard by . .	“ gossibanim,
<i>nin nondâgominaban</i> ,	“ gossiminaban,
<i>ki nondâgomwaban</i> ,	“ gossimwaban,
<i>nondâwabanig</i> ,	“ wassibanig,
<i>o nondâgowabânin</i> , they were heard by . .	“ gossiwabanin.

Form the other tenses of the *indicative mood* after these two tenses, prefixing *gi-* or *ga-*, according to the preceding paradigms; as: *Nin gi-nondâgo* . . . *Nin gi-nondâgônanban* . . . *Nin ga-nondâgo* . . . *Nin ga-gi-nondâgo*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin nondâgoiän</i> , * if I am heard,	<i>Kishpin</i> gossiwän,
“ <i>nondâgoian</i> ,	“ gossiwan,
“ <i>nondâwind</i> ,	“ wassiwind,
“ <i>nondâgod</i> , if he is h. by . . .	“ gossig,

* See *Remark 8*, page 113.

<i>Kishpin nondâgoiâng,</i>	} if we are h.	"	gossiwâng,
" <i>nondâgoiang,</i>		"	gossiwang,
" <i>nondâgoieg,</i>		"	gossiweg,
" <i>nondâwindwa,</i>		"	wassiwindwa,
" <i>nondâgowad,</i> if they are h. by . . .		"	gossigwa.

PERFECT TENSE.

Gi-nondâgoiân, that I have b. h. gossiwân,
gi-nondâgoian, gossiwan,
Etc., as above in the *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Nondâgoiâmban</i> , had I been heard,	"	gossiwâmban,
<i>nondâgoiamban</i> ,		gossiwamban,
<i>nondâwindibani</i> ,		wassiwindiban,
<i>nondâgopan</i> , had he been heard by . . .		gossigoban,
<i>nondâgoiângiban</i> , } had we		gossiwângiban,
<i>nondâgoiangoban</i> , } been h.		gossiwangoban,
<i>nondâgoiegoban</i> ,		gossiwegoban,
<i>nondâwindwaban</i> ,		wassiwindwaban,
<i>nondâgowapan</i> , had they been heard by . . .		gossigwaban.

Form the two *future* tenses after the above *present tense*, prefixing *ge-*, and *ge-gi-*.

The two tenses of the *conditional mood* are easily formed after the *present* and *perfect* tenses of the *indicative mood*; as: *Nin da-nondâgo*, I would be heard. . . *Nin da-gi-nondâgo*, I would have been heard. . .

IMPERATIVE MOOD.

<i>Ki ga-nondâgo</i> , be heard, (thou,) <i>Kego</i>	gossi,
<i>ta-nondâwa</i> , let him be heard, "	wassi,
<i>nin ga-nondâgomin</i> , let us be heard, "	gossimin,
<i>ki ga-nondâgom</i> , be heard, (you,) "	gossim,
<i>ta-nondâwawag</i> , let them be heard, "	wassiwag.

PARTICIPLES.

PRESENT TENSE.

Nin nwandâgoiân, I who am heard,
kin nwandâgoian, thou who art heard, etc.,
win nwandâwind,
ninawind nwandâgoiâng, } we who are heard,
kinawind nwandâgoiang, }
kinawa nwandâgoieg,
winawa nwandâwindjig,
Nin nwandâgossiwân, I who am not heard,
kin nwandâgossiwan, thou who . . . etc.,
win nwandâwassiwind,
ninawind nwandâgossiwâng, } we who are not heard.
kinawind nwandâgossiwang, }
kinawa nwandâgossiweg,
winawa nwandâwassiwindjig.

IMPERFECT TENSE.

Nin nwandâgoiâmban, I who was heard,
kin nwandâgoiamban,
win nwandâwindiban,
ninawind nwandâgoiângiban, } we who . . .
kinawind nwandâgoiangoban, }
kinawa nwandâgoiegoban,
winawa nwandâwindibaniq,
Nin nwandâgossiwâmbân, I who was not heard,
kin nwandâgossiwamban,
win nwandâwassiwindiban,
ninawind nwandâgossiwângiban, } we who were not heard.
kinawind nwandâgossiwangoban, }
kinawa nwandâgossiwegoban,
winawa nwandâwassiwindibaniq.

Form the other four tenses of these participles after the above present and imperfect tenses; as: *Nin ga-nondâgoiân*. . . *Nin ga-nondâgoiâmban*. . . *Nin ge-nondagoiân*. . . *Nin ge-gi-nondagoiân*. . .

Remark. There are some verbs belonging to this IV Conj., which end in *owa*. It must, however, be observed, that the letter *o*, before the syllable *wa* in these verbs, is hardly heard, or rather not at all, in some moods and tenses; as: *Nind ininâjaowâ*, I send him; *nind agwânaowâ*, I cover him; *nin pakitêowâ*, I strike him; *nin kibâkwaowâ*, I shut him up; *nin nandonêowâ*, I look for him; *nin bashibaowâ*, I stab him, etc. In hearing these verbs pronounced, we should think they ought to be written: *Ininâjawa*, *agwânaawa*, *pakitêwa*, *kibâkwawa*, *nandonêwa*, *bashîbawa*, etc. But it is grammatically certain that there is an *o* before *wa*. In some inflections of these verbs this *o* appears openly, as you will see below, and we could never grammatically account for its appearance, if we did not assume, that these verbs really end in *owa* at the first person singular, pres., indic., act. voice. An accurate speaker will let it sound a little.

Let us now examine, how far the verbs ending in *owa*, differ in conjugating from those ending in *awa*, which we have considered above.

In the ACTIVE voice they conform to the paradigm *Nin wâbamâ*; like those ending in *awa*; except in the imperative mood, as you will see by and by. But in the PASSIVE voice there is some difference. The *indicative* mood does not differ. Take off the end-syllable *wa*, as you do in *Nin nondawa*; and then attach the terminations of the paradigm *Nin nondâgo*, and you will correctly conjugate the indicative. F. i. *Nin pakitêogo*, I am struck; *nin pakitêogonaban*, I was struck; *nin gi-pakitêogo*, I have been struck.

The *subjunctive* mood differs a little, in the third persons, as follows:

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Pakitêogoiân</i> , if I am struck,	gossiwân,
<i>pakitêogoian</i> ,	gossiwan,
<i>pakitêond</i> ,	wassiwind,
<i>pakitêogod</i> , if he is struck by . . .	gossig,

<i>pakitéogoiāng,</i> } if we . . .	gossiwang,
<i>pakitéogoiang,</i> }	gossiwang,
<i>pakitéogoieg,</i>	gossiweg,
<i>pakitéondwa,</i>	wassiwindwa,
<i>pakitéogowad,</i>	gossigwa.

PERFECT TENSE.

Gi-pakiteogoiān, when I have been struck.
gi-pakiteogoian,

Etc., after the above *present tense*.

PLUPERFECT TENSE.

* <i>Pakitéogoiāmban</i> , had I been struck,	gossiwāmban,
<i>pakitéogoiamban,</i>	gossiwamban,
<i>pakiteoondibān,</i>	wassiwindibān,
<i>pakiteogoiāngibān,</i> } if we . . .	gossiwāngibān,
<i>pakiteogōiangobān,</i> }	gossiwangobān,
<i>pakiteogoiegobān,</i>	gossiwegobān,
<i>pakiteondwabān,</i>	wassiwindwabān,

Form the two *future* tenses of the subjunctive after the above *present tense*, viz.: *Ge-pakitéogoiān* . . . *Ge-gi-pakitéogoian* . . .

The two tenses of the *conditional mood* are easily formed after the above *present* and *perfect* tenses, viz.: *Nin da-pakitéogo* . . . *Nin da-gi-pakitéogo* . . .

The *imperative mood* is to be formed after the above paradigm, viz.: *Ki ga-pakiteogo* . . . *Ta-pakiteowa* . . . etc.

PARTICLES.

PRESENT TENSE.

<i>Nin pekitéogoiān</i> , I who am struck,	
<i>kin pēkitéogoian</i> ,	
<i>win pekiteond,</i>	
<i>ninawind pekiteogoiāng,</i> }	we who are struck.
<i>kinawind pekiteogoiang,</i> }	
<i>kinawa pekiteogoieg,</i>	
<i>winawa pekiteondjig.</i>	

* See *Remark 3*, page 110.

Nin pekitéogossiwán, I who am not struck,
kin pekitéogossiwan,
win pekiteowassiwind,
ninawind pekiteogossiwâng, } we who are not struck,
kinawind pekiteogossiwang, }
kinawa pekiteogossiweg,
winawa pekiteowassiwindjig.

IMPERFECT TENSE.

Nin pekitéogoiâmban, I who was struck,
kin pekitéogoiamban,
win pekiteondiban,
ninawind pekiteogoiângiban, } we who were struck,
kinawind pekiteogoiangoban, }
kinawa pekiteogoiegoban,
winawa pekiteondibaniq,
Nin pekiteogossiwâmbân, I who was not struck,
kin pekiteogossiwamban,
win pekiteowassiwindiban,
ninawind pekiteogossiwângiban, } we who were not struck,
kinawind pekiteogossiwangoban, }
kinawa pekiteogossiwegoban,
winawa pekiteowassiwindibaniq.

Form the other tenses of these participles after the above two tenses, viz : *Nin ga-pakitéogoiân . . . Nin ga-pakitéogoiamban . . . Nin ge-pakitéogoian . . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE.

Nin wábamigo, *nin nondâgo gaie*; *dainendam enamiad môjag*,
misiwê gaie. A Christian ought to think always and everywhere : I am seen and I am heard.

Maban ikwesens mino ganawenima, *omisseian o gagikimigon môjag*. This girl is well taken care of; she is [always exhorted by her sister.

*Nin nandomigominaban gaie ninawind nimiiding, kawin dash
nin gi-ijâssimin.* We were also invited to the ball, but we did not go.

*Ketimagisidjig gi-ashamâwag, gi-aguriaway gaie; kawin awiia
gi-ikonajaogossi bwa minind gego.* The poor have been fed, and have been clothed ; nobody has been sent away before he was given something.

Nin gi-anonigominaban api degwishing nimishominan. We had been engaged, (hired, employed,) when our uncle arrived.

*Kishpin ossan pisindâgod aw oshkinawe, kawin gego matchi
ikkitosst; nondâgossig dash ossan, kitchi winigijwe.* When that young man is heard by his father, he does not say a bad word ; but when he is not heard by his father, he speaks very indecently.

*Pisindâgôssiwamban kawin nin da-gi-kikendansimin ejivebak
Kije-Manito od inakonigewin.* If thou hadst not been listened to, we would not have known the law of God.

*Kawin ki bonigidétawassiwawag kidj' anishinâbewag, mi ge-
ondji-bonigidétagossiweg gaie kinawa ga-batâ-ijiwébisiieeg.* You don't forgive your fellow-men, therefore you also will not be forgiven what you have sinned, (your sins shall not be forgiven to you.)

*Aniniwapi ge-dibaamagod ga-anonigodjin ? Wigonen ge-minigod ?
When will he be payed by his employer ? What will he be given ?*

*Kishpin awiia matchi dodang, wi-anwenîndisossig dash kawin
Kije-Maniton o da-bonigidetagossin.* If a person committed a bad action and would not repent, God would not forgive him.

*Ossan o da-gi-aiâwigon aw kwiwisens, o da-gi-pakiteôgon gaie,
wâbamigopan.* That boy would have been reprimanded and beaten by his father, had he been seen by him.

*Mano ki ga-wâbamigo, kishpin mino dodaman; mano ki ga-non-
dâgo, kishpin wenijishing gego dibadodaman.* Be seen when you are doing good actions ; and be heard, when you are telling something good and useful.

Weweni ta-dibaamawa aw Wemitigoji, kego ta-waiessimassi ;

weweni ki gi-anokitagowa. Let that Frenchman be well paid, let him not be cheated; he worked well for you.
Ambé, gaie ninawind nin gad-inénimigomin tchi minigoiung oshki masinaiganan. Well, let us also be thought worth to receive new books.

Kekinoamawassiwindjig abinodjiag kitimágisiwag; kawin masinaigan o ga-nissitawinansinawa. Children that are not taught are worth pity; they will not know how to read.

Aw ketchi-jingénimindiban nongom ságia; kakina bonigidétadi-wag. The person that was hated so much, is now beloved; they forgive each other all.

Debenimiian, ga-sassagákwaogoian tchibaiatigong, niu ondji; jâwenimishin. Lord, who was nailed to a cross, for my sake: have mercy on me.

Kakina igiw, anamiewin ga-ondji-gotagiindjig, ya-ondjinissindjig gaie jâwendâgosîwag gjigong; those that have been persecuted and killed for religion's sake, are happy in heaven.

There are some verbs belonging to this IV. Conjugation, that make an exception at the *second* person sing. of the *imperative mood*, in the active voice. There are three kinds of these verbs.

FIRST KIND.

Many verbs ending in *na* at the first person sing. indic., change this syllable *na* in *j*, at the *second* person singular of the imperative; as:

VERBS.	2nd. PERS. SING. IMP.
<i>Nin pindigana</i> , I make him (her, it) go in ;	<i>pindigaj.</i>
<i>Nin nána</i> , I fetch him, (her, it);	<i>nâj.</i>
<i>Nind odábana</i> , I drag him, (her, it);	<i>odâbaj.</i>
<i>Nin mína</i> , I give him, (her, it);	<i>mij.</i>
<i>Nin wâwina</i> , I call or name him, (her, it);	<i>wâwij.</i>
<i>Nind ijiwina</i> , I conduct, lead, carry him, (her, it);	<i>ijiwij.</i>

*Remark 1.—*Sometimes, in hearing the above imperative pro-

nounced, we should think there is an *u* before *j*; as: *nânj*, *wâwinji*, etc. But it is heard so seldom and so indistinctly that I think we need not care about it.

Remark 2. I know no general rule which could point out those verbs ending in *na*, that make the above exception in the imperative mood. There are many, likewise ending in *na*, that make no exception in the imperative; as:

VERBS.

2nd. PERS. SING. IMP.

<i>Nin sâgidina</i> , I carry or turn him, (her, it,) out ;	<i>sâgidin</i> .
<i>Nin pagidina</i> , I let him, (her, it,) go ;	<i>pagidin</i> .
<i>Nin wébina</i> , I throw him, (her, it,) away ;	<i>wébin</i> .

Remark. It seems, however, that we can say with security, that all the verbs of this Conjugation, ending in *ana*, change the last syllable *na* into *j*, at the second person singular of the imperative mood. But for those ending in *ina* and *ona*, no rule is known to me. Some of them, as you see, change the last syllable *na* into *j*, at the said person of the imp.; and some do not, they have a regular imperative.

SECOND KIND.

The verbs of this Conjugation, ending in *ssâ*, at the first pers. sing. of the indicative mood, change this termination in *shi*, at the second person sing. of the imp. mood; as:

VERBS.

2nd. PERS. SING. IMP.

<i>Nin gossâ</i> , I am afraid of him, (her, it ;)	<i>goshî</i> .
<i>Nind assâ</i> , I put him, (her, it ;)	<i>ashî</i> .
<i>Nin nissâ</i> , I kill him, (her, it ;)	<i>nishî</i> .
<i>Nia mawadissâ</i> , I pay him, (her, it,) a visit ;	<i>mawadishî</i> .
<i>Nind odissâ</i> , I go to him, (her, it ;)	<i>odishî</i> .

Etc., etc. . . .

THIRD KIND.

The verbs ending in *owa*, form their second person *singular* of the imperative mood, by *owa* with *h*. And they form their second person *plural* of the imperative, by changing the last syllable *wa* into *g*; as :

VERBS.	2nd. PERS. IMP.	
	SINGULAR.	PLURAL.
<i>Nin pakitéowa</i> , I strike him, (her, it ;)	<i>pakitéh</i> ,	<i>pakitéhog</i> .
<i>Nin sassagâkwaowa</i> , I nail him, (her, it ;)	<i>sassagâkwah</i> ,	<i>sassagâkwahog</i> .
<i>Nin ningwaowa</i> , I bury him. (her, it ;)	<i>ningwah</i> ,	<i>ningwâhog</i> .
<i>Nin bashanjéowâ</i> , I whip him, (her, it ;)	<i>bashanjéh</i> ,	<i>bashanjehog</i> .
<i>Nin niwanaowa</i> , I kill him, (her, it ;)	<i>niwanâh</i>	<i>niwanahog</i> .
<i>Nin bassanowéowa</i> , I strike him, (her, it) on the cheek ;	<i>bassanowéh</i> ,	<i>bassanowéhog</i> .

The following verbs are irregular at the second person *singular* of the imperative mood, but they are regular in the *plural*.

VERBS	2nd PERS. SING. IMP.
<i>Nind awá</i> , I make use (of some <i>an.</i> obj. ;)	<i>awi</i> .
<i>Nind inâ</i> , I tell him, (her, it ;)	<i>iji</i> .
<i>Nind ondji-nanâ</i> , I kill him, her, it,) for such a reason, (for religion's sake, etc.)	<i>ondji-nâni</i> .
Etc., etc. . . .	

Remark. The verbs of all these kinds are irregular only in the *imperative mood*; but throughout all the other moods and tenses they are perfectly regular, as far as the preceding paradigms are concerned, which we have conjugated till now. But in the “*Cases*” this irregularity will come forth in all those tenses that are derived from the second person singular of the imperative mood; as you will see in the paradigms of the “*Cases*.”

IV. DUBITATIVE CONJUGATION.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbamadog, I see him perhaps,
ki wâbamadog,
o wâbamadogenan,
nin wâbamanadog,
ki wâbamawadog,
o wâbamawadogenan,

Plural.

adogenag,
adogenak,
adogenan,
anadogenag,
awadogenag,
awadogenan.

IMPERFECT TENSE.

Ni wâbamâwagiban, I saw him perhaps,
ki wâbamâwadibân,
wâbamagoban,
ni wâbamawangidibân, } we saw . . .
ki wâbamawangoban, }
ki wâbamawegoban,
wâbamagwaban,

awagwaban,
awadwaban,
agoban,
awangidwaban.
awangwaban,
awegwaban,
agwaban.

Form the remaining tenses after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Waiabamâwagen, whether I see him,
waiabamâwaden,
waiabamagwen,
waiabamâwangiden, (*ninawind*),
waiabamawangen, (*kinawind*),
waiabamawagwen,
waiabamawagwen

âwagwawen,
awadwawen,
agwen,
awangidwawen,
awangwawen,
awegwawen,
awagwen.

PERFECT TENSE.

Ga-wâbamâwagen, if I have perh. seen
him, *awagwawen*,
Etc., after the above *present tense*.

PLUPERFECT TENSE.

<i>Wâbamâwagibanen</i> , if I had perh. seen him,	âwagwabanen,
<i>wâbamawadibanan</i> ,	awedwabanen,
<i>wâbamagobanen</i> ,	agobanen,
<i>wâbamawangidibanan</i> , }	awangidwabanen.
<i>wâbamawangobanen</i> , }	awangwabanen,
<i>wâbamawegobanen</i> ,	awegwabanen,
<i>wâbamawagobanen</i> ,	awagobanen.

The future tense is formed after the present; as: *Ge-wâbam-âwagen*, etc. . . .

PARTICLES.

PRESENT TENSE.

Singular.

Nin waiabamâwagen, I who perhaps see him,
kin waiabamâwaden, thou who perhaps seest him,
win waiabamagwen, he who perhaps sees him,
iniw waiabamagwenan, he whom he sees perhaps,
ninawind waiabamawângiden, } we who see him perhaps,
kinawind waiabamawangen, }
kinawa waiabamawegwen, you who perhaps see him,
winawa waiabamagwenag, they who perhaps see him,
iniw waiabamawagwenan, he whom they perhaps see.

Plural.

Nin waiabamâwagenag, I who perhaps see them,
kin waiabamâwadenag, thou who perhaps seest them.
win waiabamagwen, he who perhaps sees them,
iniw waiabamagwenan, they whom he sees, perhaps.

ninawind waiabamawângidenag, } we who perhaps see them,
kinawind waiabamawangenag, }
kinawa waiabamawegwenag, you who perhaps see them,
winawa waiabamagwenag, they who perhaps see them,
iniw waiabamawagwenan, they whom they perhaps see.

PERFECT TENSE.

Singular.

Nin ga-wâbamâwagen, I who perhaps have seen him.

Plural.

Nin ga-wâbamâwagenag, I who perhaps have seen them.
Etc., after the above present tense.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamâwagibanan, I who perhaps had seen him.
kin ga-wâbamawadibanan, thou who . . .
win ga-wâbamagobanan, he who perhaps had seen him.
iniw ga-wâbamagobananan, he whom he . . .

ninawind ga-wâbamawangidibanan, } we who had p. s. h.
kinawind ga-wâbamawangobanan, }
kinawa ga-wâbamawegobanan, you who had p. seen him,
winawa ga-wâbamawagobananag, they who had p. s. h.,
iniw ga-wâbamawagobananan, he whom they . . .

Plural.

Nin ga-wâbamâwagwabanen, I who p. had seen them,
kin ga-wâbamawadwabanen, thou who . . .
win ga-wâbamagobanan, he who perhaps had seen them,
iniw ga-wâbamagobananan, they whom he p. had seen.
ninawind ga-wâbamawandgidwabanen, } we who perhaps had
kinawind ga-wâbamawangwabanen, } seen them,
kinawa ga-wâbamawegwabanen, you who had p. s. them,
winawa ga-wâbamawagobananag, they who p. h. s. them,
iniw ga-wâbamawagobananan, they whom they h. p. s.

Note. To form the *imperfect tense*, (which is not much used,) you have only to take off the prefix *ga-*, and make the *Change* : as : *nin waiabamawagibanan*, I who perhaps saw him, etc.

FUTURE TENSE.

Singular.

Nin ge-wâbamâwagen, I who perhaps shall see him.

Plural.

Nin ge-wâbamâwagenag, I who perhaps shall see them.

Etc., after the above *present tense*.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Kawin nin wâbamassidog, I don't perhaps see him,

- “ *ki wâbamassidog*,
- “ *o wâbamassidogenan*,
- “ *nin wâbamassinadog*,
- “ *ki wâbamassiwadog*,
- “ *o wâbamassiwadogenan*.

Plural.

Kawin nin wâbamassidogenag, I don't perhaps see them,

- “ *ki wâbamassidogenag*,
- “ *o wâbamassidogenan*,
- “ *nin wâbamassinadogenag*,
- “ *ki wâbamassiwadogenag*,
- “ *o wâbamassiwadogenan*.

IMPERFECT TENSE.

Singular.

- Kawin nin wâbamâssiwigiban*, I did perhaps not see him,
“ *ki wâbamâssiwadibân*,
“ *o wâbamassigoban*,
“ *nin wâbamassiwangidibân*, } we did perhaps not . . .
“ *nin wâbamassiwangoban*, }
“ *ki wâbamassiwegoban*,
“ *o wâbamassigwaban*.

Plural.

- Kawin niu wâbamassiwagwaban*, I did perhaps not see them,
“ *ki wâbamassiwadwaban*,
“ *o wâbamassigoban*,
“ *nin wâbamassiwangidwaban*, }
“ *nin wâbamassiwangwaban*, }
“ *ki wâbamassiwegwaban*,
“ *o wâbamassigwâban*.

After these two tenses all the others of the *indicative* mood are easily formed.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular.

- Waiabamâssiwagen*, if I p. don't s. him, *assiwigwawen*,
waiabamassiwaden, *assiwadwawen*,
waiabamassigwen, *assigwen*,
waiabamassiwangiden, } if we p. don't *assiwangidwawen*,
waiabamassiwangen, } see him, *assiwangwawen*,
waiabamassiwegwen, *assiwegwawen*,
waiabamassiwagwen, *assiwigwen*.

Plural.

PERFECT TENSE.

- Ga-wâbamâssiwagen*, whether I have
not seen him,

assiwigwawen,

Etc., as above in the *present tense*.

PLUPERFECT TENSE.

<i>Wâbamassiwagibanen</i> , if I had not	
seen him,	assiwigwabanen,
<i>wâbamassiwâdibanan</i> ,	assiwadwabanen,
<i>wâbamassigobanen</i> ,	assigobanen,
<i>wâbamassiwâgidibanan</i> , } if we . .	assiwangidwabanen
<i>wâbamâssiwangobanen</i> , }	assiwangwabanen,
<i>wâbamassiwegobanen</i> ,	assiwegwabanen,
<i>wâbamassiwagobanen</i> ,	assiwigobanen.

The future tense to be formed after the present; as : *Ge-wâbamâssiwagen*, . . . *Ge-wâbamassiwaden*, etc.

PARTICLES.

PRESENT TENSE.

Singular.

Nin waiabamâssiwagen, I who perhaps see him not,
kin waiabamassiwaden, thou who perhaps seest him not,
win waiabamassigwen, he who perhaps does not see him,
iniw waiabamassigwenan, he whom he p. does not see,
ninawind waiabamassiwangiden, } we who don't perhaps
kinawind waiabamassiwangen, } see him,
kinawa waiabamassiwegwen, you who perhaps don't see him,
winawa waiabamassigwenag, they who perhaps don't see him,
iniw waiabamassiwagwenan, he whom they p. don't see.

Plural.

Nin waiabamâssiwagenag, I who perh. don't see them,
kin waiabamâssiwadenag, thou who dost not. p. see them,
win waiabamassigwen, he who perhaps does not see them,
iniw waiabamassigwenan, they whom he p. does not see,
ninawind waiabamassiwangidenag, } we who don't perh. see
kinawind waiabamassiwangenag, } them,
kinawa waiabamassiwegwenag, you who p. don't see them,
winawa waiabamassigwenag, they who p. don't see them.
iniw waiabamassiwagwenan, they whom they do p. . . .

PERFECT TENSE.

Singular.

Nin ga-wâbamâssiwagen, I who have p. not seen him.

Plural.

Nin ga-wâbamassiwagenag, I who have p. not seen them
Etc., after the above *present* tense.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamâssiwigibanan, I who had p. not seen him,

kin ga-wâbamassiwadibanan, thou who hadst p. . . .

win ga-wâbamassigobanan, he who had p. not seen him,

iniw ga-wâbamassigobanenan, he whom he had p. . . .

ninawind ga-wâbamassiwangidibanan, { we who had perhaps
kinawind ga-wâbamassiwangobanan, } not seen him,

kinawa ga-wâbamassiwegobanan, you who had . . .

winawa ga-wâbamassiwagobanenag, they who had perhaps
not seen him,

iniw ga-wâbamassiwagobanenan, he whom they had . . .

Plural.

Nin ga-wâbamassiwagwabanen, I who had p. not s. th.,

kin ga-wâbamassiwadlwabanen, thou who hadst p. . . .

win ga-wâbamassigobanan, he who had p. n. seen them,

iniw ga-wâbamassigobanenan, they whom he had p. not

seen,

ninawind ga-wâbamassiwangidwabanen, { we who had p. not
kinawind ga-wâbamassiwangwabanen, } seen them,

kinawa ga-wâbamassiwegwabanen, you who had perhaps not
seen them,

winawa ga-wâbamassiwagobanenag, they who had perhaps
not seen them,

iniw ga-wâbamassiwagobanenan, they whom they had
perhaps not seen.

FUTURE TENSE.

Singular.

Nin ge-wâbamâssiwagen, I who shall p. not see him.

Plural.

Nin ge-wâbamassiwagenag, I who shall p. not see them.

Etc., after the present tense.

EXAMPLES ON THE ACTIVE VOICE OF THE IV. DUBITATIVE CONJUGATION, AFFIRMATIVE AND NEGATIVE FORMS.

Kawin nongom naningim ki wâbamassiwadog kimissewa, eko widiged. You do probably not see often now your sister, since she is married.

Paul gikamágoban o widigemáganan ; mi wendji-mâdjad gana batch aw ikwe. They say Paul scolded his wife; that is perhaps the reason why the woman goes away.

Ki gi-wissokawadogenag metchi-gijwedjig, mi wendji-kikendaman nibiwa matchi ikkitowinan. Thou hast probably frequented persons that use bad language, therefore thou knowest so many bad words.

Kawin mashi gi-kikenimassiwadibân pindig aial, api debadjim moian iw. Thou hadst probably not yet known that he was in the room, at the time when thou toldst that.

Bibonong anishinâbeg gi-amoâgwaban kakina o pagwegiganimewan, gi-bwa-odjitchissenig anamikodading. Last winter the Indians had eaten up all their flour (I understood,) before New year's day arrived.

Geget wedi nongom o gagananan, endogwin dash nessitawinawagwen. He is now indeed speaking to him there, but I don't know whether he recognises him.

Kawin kî kikeniwissinon, nongom geget jangenimassimaden, gtn wenj dash ki gi-jingenimaban. I don't know whether now indeed thou dost not hate him, but thou hadst hated him a long time.

Kawin ganabatch o gi-adimassin. Endogwen ga-adimassigwen. He has perhaps not overtaken him. It is doubtful whether he has not overtaken him.

Endogren wika tchi gi-gimodlimassiyobanen onigiigon, mi dash pitchinag tchi gi-apitchi-gimodid. It is doubtful whether he had never stolen before anything from his parents, and that he only now committed so great a theft.

Kishpin Wawiaatanony ijul, mi ilog iwapi ge-wâbamagwen og-wissan, kishpin keiâbi bimâdisinigren. If he goes to Detroit, then, I suppose, he will see his son, if he is living yet.

Mi aw inini wâbamassigren wika Brant. Nibiwa nin gi-wâbamag. This is, I suppose, the man who never sees (saw) a Sioux. I have seen many.

Kakina igiw weicjimâgwénag wiłj' anishinâbewau, o da-mikwennimawan Kije-Maniton misi yego kekendaminidjin. All those who (perhaps) cheat their fellow-men, ought to think on God, who knows all.

Aw ga-matchi-dotawâssigwen wika wiłj' anishinâben, geget kitchi jawendagosi. He that perhaps never has done wrong to his fellow-men, is very happy indeed.

Awegwen ga-nissagwen nin pakaakwéian, nindaian gaié. I don't know him who has killed my chickens and my dog.

Igiw ga-anokitawassigobanenag Debendjigenidjin, mejwa gi-bimâdisiwal aking, kawin nongom o wâbamassiwawan gjigong. Those who had not served the Lord, while they lived on earth, do not see him now in heaven.

Aw ge-sâgiagwen, ge-jawenimagwen gaié wikanissan, ta-jawenima gaié win. He who shall love his brother, (his neighbor,) and shall have mercy on him, he shall also find mercy.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Nin wâbamigomidog, I am perhaps seen,
ki wâbamigomidog,
wâbamadog,
o wâbamigodogenan,* *

*Kawin igossimidog,
" igossimidog,
" assidog,
" igossidogenan,*

* See *Remarks*, p. 186.

<i>nin wâbamigominadog,</i>	"	igossiminadog,
<i>ki wâbamigomwadog,</i>	"	igossimwadog,
<i>wâbamadogenag</i>	"	assiadogenag,
<i>o wâbamigowadogenan.</i>	"	igossiwalegenan.

IMPERFECT TENSE.

Wâbamigowâmban, I was perhaps

seen.	<i>Kawin</i>	igossiwâmban,
<i>wâbamigôwamban.</i>	"	igôssiwomban,
<i>wâbamawindiban,</i>	"	assiwindiban,
<i>wâbamigogoban</i> , he was per. seen by . . .	"	igossigoban,
<i>wâbamigowângiban</i> ,	{ we	igossiwângiban,
<i>wâbamigôwangban</i>	{ p. s.	igôssiwangban,
<i>wâbamigowezoban.</i>	"	igossiwegoban,
<i>wâbamawindwaban,</i>	"	assiwindwaban,
<i>wâbamigogwaban</i> , they were p. seen by . . .	"	igossigwaban.

The remaining tenses of the *indicative* are to be formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Waibamigowânen, if I am perhaps

seen,	igossiwânen,
<i>waibamigôwanen</i> ,	igôssiwansen,
<i>waibamâwinden</i> ,	âssiwinden,
<i>waibamigogwen</i> , if he is perhaps seen by . . .	igossigwen,
<i>waibamigowâgen</i> , } if we . . .	igossiwâgen,
<i>waibamigôwangen</i> , } if we . . .	igôssiwangen,
<i>waibamigowegwen</i> ,	igossiwegwen,
<i>waibamigowagwen</i> , if they are perhaps seen by . . .	igossiwagwen.

P E R F E C T T E N S E .

Ga-wâbamigowânen, that I have
perhaps been seen, *igossiwânen*,
Etc., after the above *present tense*.

P L U P E R F E C T T E N S E .

Wâbamigowâmbanen, * if I had perhaps
been seen, *igossiwâmbanen*,
wâbamigôwambanen, *igôssiwambanen*,
wâbamâwindibanen, *assiwindibanen*,
wâbamigowângibanen, } if we . . . *igossiwângibanen*,
wâbamigôwangobanen, } *igôsssiwangobanen*
wâbamigowegobanen, *igossiwegobanen*,
wâbamâwindwabanen, *assiwindwabanen*.

F U T U R E T E N S E .

Ge-wâbamigowânen, that I will be
perhaps seen, *igossiwânen*.

Etc., after the above *present tense*.

P A R T I C I P L E S .

P R E S E N T T E N S E .

Nin waiabamigowânen, I who am perhaps seen.
kin waiabamigôwanen, thou who art perhaps seen,
win waiabamâwinden, he who is perhaps seen,
iniw waiabamigogwenan, he who is perhaps seen by . . .
ninawind waiabomigowângen, } we who are . . .
kinawind waiabamigôwangen, }
kinawa waiabamigowegwen, you are perhaps seen,
winawa waiabamâwindenag, who are perhaps seen,
iniw waiabamigowagwenan, who are perhaps seen by . . .

* See Note, p. 200.

Nin waiabamigossiwânen, I who am perhaps not seen,
kin waiabamigôssiwânen, thou who art perhaps not seen,
win waiabamâssiwinden, he who is perhaps not seen,
iniw waiabamigossigwenan, he who is perhaps not seen by...
ninawind waiabamigossiwângan, } we who are...
kinawind waiabamigôssiwangen, }
kinawa waiabamigossiwegwen, you who are perhaps not seen,
winawa waiabamâssiwindenag, they who are per. not seen.
iniw waiabamigossiwagwenan, they who are perhaps not
seen by... .

IMPERFECT TENSE.

Nin waiabamigowâmbanen, I who was perhaps seen,
kin waiabamigôwambanen, thou who wast...
win waiabamâwindibanen, he who was perhaps seen,
iniw waiabamigogobanen, he who was perhaps seen by...
ninawind waiabamigowângibanen, } we who were...
kinawind waiabamigowangobanen, }
kinawa waiabamigowegobanen, you who were perhaps seen,
winawa waiabamâwindibanenag, they who were perhaps seen,
iniw waiabamigowagobaneman, they who were perhaps
seen by... .

Nin waiabamigossiwâmbanen, I who was per. not seen,
kin waiabamigôssiwambanen, thou who...
win waiabamâssiwindibanen, he who was per. not seen,
iniw waiabamigossigobanen, he who was perhaps not
seen by... .

ninawind waiabamigossiwângibanen, } we who were...
kinawind waiabamigôssiwangobanen, }
kinawa waiabamigossiwegobanen, you who were perhaps not
seen,
winawa waiabamâssiwindibanenag, they who were perhaps not
seen,
iniw waiabamigossiwagobanen, they who were perhaps
not seen by... .

The remaining tenses are formed after these two, as: *Nin ga-wâbamigowânen . . . Nin ga-wâbamigowâmbanen . . . Nin ge wâbamigowânen . . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE OF THE IV DUBITATIVE CONJUGATION.*

Nin nondagomidog oma bibagiiâñ, onjita dash ganabatch kawin awiia nin wi-nakwetâgossi. I think I am heard as I am shouting here, but perhaps purposely nobody will give me an answer.

Ossiwan ganabatch wâbamigogwaban igiw kwiwisenag, geget ta-animisiway. These boys were probably seen by their father, they will be punished, (they will suffer.)

Kawin weweni gi-nitâwigiassiidogenag igiw abinodjiay, anotch sa matchi ijiwebisiway. It seems that these children have not been well brought up, because they have many faults.

Anin enakamigak, nidji? *Gi-kitehi ashamawindwâban kiwe anishinâbeg ayâming.* What is the news, comrade? I hear the Indians had a great dinner on the other side.

Gonima gi-kikinoamagôwamban masinaigan, bwa dagwishinâñ oma. Thou hadst perhaps been taught to read before I arrived here.

Kishpin kekenimigowângan oma aiaiâng, pabige anishinâbeg nin ga-bi-mawâdissigonanig. If we only are known to be here, the Indians will soon come to see us. (The person spoken to, not included.)

Kawin nin debuetansin ekkitong, mi sa weweni ga-libaamigosiwegwen, gi-anokiieg. I don't believe what they say, that is, that you have perhaps not been well paid for your work.

Ki gi-nôndam na, ga-kitehi-gimodimâwinden kissaie tibikong? Hast thou heard what is said, that much property has been stolen from thy brother last night?

Gi-aiaawamban iwapi sayaiyaning, gi-nissâwindwabanen nij Wemitigojiway. Thou hadst perhaps been on the little lake at the time when the two Frenchmen were killed there.

* The verbs ending in *awa* and *owa* make no difference in the Dubitative Conjugation.

Kishpin mino anokiián, mi na api geminwenimigowánen? If I work well, shall I then be (perhaps,) liked?

Mi sa aw inini anotch dejimáwinden. Anisha dash geget ina: kau in matchi ijitchigessi. This is the man who is so much spoken ill of, as I understood. But he is spoken of without truth; he does not act wrong.

Kinawa wika mashi kkewinimigossiwetobauen tchi anwenindisairg ka na nibowin ki yolansinawa? You who were perhaps never known to repent, are you not afraid of death?

Awegwenau ga-wáhiigogwénau, kawiu niuwind nin kikendansimín : wiñ iyo gagwedjimíy. Who he is that has opened his eyes, we know not; ask him.

Kin ga-minigówanen kitche nibiwa Joniia, jawenim kid inawemaganag ketimágisidjig. Thou who hast been given so much money, as I heard, have pity on thy poor relations.

Aw wika ga-ijiwinassiwindibauen matchi minairanigosirining megwa gi-oshkinawewid, nongom minwendam. He that probably never had been seduced into sinful pleasure during his youth, is now happy, (contented.)

Awegwen ge-debwetamogren, ge-sigaundaráwinden yaie, takigige-bimádisi gijigong. Whoever shall believe and be baptized, shall live eternally in heaven.

Awegwenag abiuodjiag ge-mino-ganarenimarinindinak monjak, ta mino-ijiwebisiway ketchi-anishinábewiwadjin. Children that shall be always well guarded, (taken care of,) will behave well, when they are grown persons.

The greatest peculiarity as well as difficulty in this IV. Conjugation, consists in the connection of the verbs belonging to it, with the personal pronouns *me, thee, us, you.* We will display here the *Two Cases*, in which are comprised all possible modifications of the verbs of this Conjugation in connection with the above personal pronouns.

As the right use of these *Cases* is all-important in conversation and allocution, the learner is desired to mind well the terminations.

FIRST CASE.

(*I . . . thee.*)

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki wâbamin.</i> I see thee,	<i>Kawin issimon.</i>
<i>ki wâbamigo,</i> * we see thee,	“ igôssi,
<i>ki wâbamig,</i> he sees thee, †	“ igossi,
<i>ki wâbamigog,</i> they see thee,	“ igossig,
<i>ki wâbaminiminim,</i> I see you,	“ issinoninim,
<i>ki wâbamigom,</i> we see you,	“ igossim,
<i>ki wâbamigowa,</i> he sees you,	“ igossiwa,
<i>ki wâbamigowag,</i> they see you,	“ igossiwag.

IMPERFECT TENSE.

AFFIRMATIVE FORM.

<i>Ki wâbamininaban,</i> I saw thee,
<i>ki wâbamigonaban,</i> we saw thee,
<i>ki wâbamigoban,</i> he saw thee,
<i>ki wâbamigobanig,</i> they saw thee,
<i>ki wâbaminiminwaban,</i> I saw you,
<i>ki wâbamigowaban,</i> he saw you,
<i>ki wâbamigowabanig,</i> they saw you.

NEGATIVE FORM.

<i>Kawin ki wâbamissimoninaban,</i> I did no see thee,
“ <i>ki wâbamigossinaban,</i> we did not see thee,
“ <i>ki wâbamigossiban,</i> he . . .
“ <i>ki wâbamigossibaniq,</i> they . . .
“ <i>ki wâbamissimoninimwaban,</i>
“ <i>ki wâbamigossiminaban,</i>
“ <i>ki wâbamigossiwaban,</i>
“ <i>ki wâbamigossiwabanig.</i>

* See Remark at the end of this paradigm.

† See Remark, p. 166.

AFFIRMATIVE FORM.

NEGATIVE FORM.

PERFECT TENSE.

Ki gi-wâbamin, I have seen thee. *Kawin issinon*,
ki gi-wâbamigo, we have seen thee. " *igôssi*,
 Etc., after the above *present tense*, prefixing *gi*.

PLUPERFECT TENSE.

Ki gi-wâbamininaban, I had seen
 thee, *Kawin issinoninaban*,
ki gi-wâbamigonaban, we had
 seen thee, " *igossinaban*,

Etc., after the above *imperfect tense*, prefixing *gi*.

The two *future tenses* are easily formed after the *present*, prefixing *ga-*, and *ga-gi-*; as : *Ki ga-wâbamin* . . . *Ki ga-gi-wâbamin* . . .

SUBJUNCTIVE MOOD.

PERFECT TENSE.

<i>Kishpin wâbaminân</i> , *	if I see thee,	issinowân,
" <i>wâbamigoian</i> , if we see thee,	igossiwan,	
" <i>wâbamik</i> , if he sees thee,	issinog,	
" <i>wâbamikwa</i> , if they see thee,	issinogwa,	
" <i>wâbaminagog</i> , if I see you,	issinonagog,	
" <i>wâbamigoieg</i> , if we see you,	igossiweg,	
" <i>wâbamineg</i> , if he sees you,	issinoweg,	
" <i>wâbaminegwa</i> , if they see you,	issinowegwa.	

PERFECT TENSE.

Gi-wâbaminân, because I have seen thee, issinowân,
gi-wâbamigoian, because we have seen thee, igossiwan.

Etc., after the above *present tense*, prefixing *gi*.

PLUPERFECT TENSE.

<i>Wâbaminâmban</i> , † had I seen thee,	issinowâmban,
<i>wâbamigôiamban</i> , had we seen thee,	igossiwamban,

* See *Remark 1*, p. 110.

† See *Remark 3*, p. 110.

wâbamikiban, had he seen thee,	issinogiban.
wâbamikwaban, had they seen thee,	issinogwabam,
wâbaminagogoban, had I seen you,	issinonagogoban,
wâbamigoiegoban, had we seen you,	igossiwegoban,
wâbaminegoban, had he seen you,	issinowegoban,
wâbaminegwaban, had they seen you,	issinowegwaban.

Form the two future tenses after the *present*, prefixing *ge-*, and *ge-gi-*, as : *Ge-wâbaminân*, when I shall see thee, . . . *Ge-gi-wâbaminân*, when I shall have seen thee, etc.

You can also form the two tenses of the *conditional mood* after the present and perfect of the *indicative mood*, (p. 211, prefixing *da-*, as : *Ki da-wâbamin*, I would see thee, . . . *Ki da-gi-wâbamin*, I would have seen thee. . . .

PARTICLES.

PRESENT TENSE.

Nin waiabaminân, I who see thee,
ninawind waiabamigoian, we who see thee,
win waiabamik, he who sees thee,
winawa waiabamikig, they who see thee,
nin waiabaminagog, I who see you,
ninawind waiabamigoieg, we who see you,
win waiabamineg, he who sees you,
winawa waiabaminegog, they who see you.

Nin waiabamissinowân, I who don't see thee,
ninawind waiabamigossiwan, we who don't see thee,
win waiabamissinok, he who does not . . .
winawa waiabamissinokig, they who don't see thee,
nin waiabamissinonagog, I who don't see you,
ninawind waiabamigossiweg, we who don't see you,
win waiabamissinoweg, he who does not see you,
winawa waiabamissinowegog, they who don't see you.

IMPERFECT TENSE.

Nin waiabaminâmban, I who saw thee,
ninawind waiabamigoiamban, we who saw thee,

win waiabamikibān, he who saw thee,
winawa waiabamikibānig, they who saw thee,
 nin waiabaminagogoban, I who saw you,
ninawind waiabamigoiegoban, we who saw you,
 win waiabaminegoban, he who saw you,
winawa waiabaminegobānig, they who saw you.
 Nin waiabamissinowāmban, I who did not see thee,
ninawind waiabamigossiwamban, we who did not . . .
 nin waiabamissinogibān, he who did not see thee,
winawa waiabamissinogibānig, they who did not see thee,
 nin waiabamissinonagogoban, I who did not see you,
ninawind waiabamigossiwegoban, we who did not see you,
 win waiabamissinowegoban, he who did not see you,
winawa waiabamissinowegobānig, they who did not see you.

Form after these two the remaining tenses of these participles, as : *Nin ga-wâbaminâñ*, I who have seen thee . . . : *Nin ga-wâbaminâmban*, I who had seen thee . . . *Nin ge-wâbaminâñ*, I who will see thee . . . *Nin gë-gi-wâbaminâñ*, I who shall have seen thee . . .

Remark. In the present tense of the indicative mood, (p. 182,) we have, *Ki wâbamigo*, for “we see thee,” and *ki wâbamigom*, for “we see you.” Properly, *ki wâbamigo*, means, thou art seen; and *ki wâbamigom*, you are seen. (See p. ead.) But it is certain that the Otechipwe language expresses it as above. You may ask, a hundred times, Otechipwe Indians that understand English: How do you say in Otechipwe: We see thee; we see you? They will always answer you: *Ki wâbamigo*, *ki wâbamigom*. The *Otawra* dialect of the same language has: *Ki wâbaminimi*, for “we see thee,” and *ki wâbaminimmi*, for “we see you;” but this cannot be used in the *Otechipire* dialect.

The verbs ending in *awa* at the first person singular indicative, make some little deviations from the preceding paradigm, as you will see here below. We take again the verb *Nin nôndawa*, as an example.

In conjugating these verbs in our “First Case,” we take off the whole termination *awa*, and then apply the terminations of

the paradigm; because, (as you see,) nothing of this termination remains unchanged in the conjugating process of this *Case*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki nondon</i> , I hear thee,	<i>Kawin ossinon</i> ,
<i>ki nondago</i> , † we hear thee,	“ agossi,
<i>ki nondag</i> , he hears thee,	“ âgossi,
<i>ki nondagog</i> , they hear thee,	“ agossig,
<i>ki nondoninim</i> , I hear you	“ ossinoninim,
<i>ki nondagom</i> † we hear you,	“ agossim,
<i>ki nondagowa</i> , he hears you,	“ agossiwa,
<i>ki nondagowag</i> , they hear you,	“ agossiwag.

IMPERFECT TENSE.

<i>Ki nondoninaban</i> , I heard thee,	<i>Kawin ossinominaban</i> ,
<i>ki nondagonaban</i> , we heard thee,	“ agossinaban,
<i>ki nondagoban</i> , he heard thee,	“ agossiban,
<i>ki nondagobanig</i> , they heard thee,	“ agossibaniç,
<i>ki nondoninimwaban</i> , I heard you,	“ ossinoninimwaban,
<i>ki nondagominaban</i> , we heard you,	“ agossiminaban,
<i>ki nondagowaban</i> , he heard you,	“ agossiwaban,
<i>ki nondagowabanig</i> , they heard you,	“ agossiwabanig.

Form the other tenses of the indicative mood after these two, as : *Ki gi-nondon*, I have heard thee . . . *Ki gi-nondoninaban*, I had heard thee . . . *Ki ga-nondon*, I will hear thee . . . *Ki ga-gi-nondon*, I shall have heard thee.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin nondonân</i> , if I hear thee,	ossinowan,
“ <i>nondâgoian</i> , if we hear thee,	âgossiwan,
“ <i>nondok</i> , if he hears thee,	ossinog,
“ <i>nondokwa</i> , if they hear thee,	ossinogwa.

† See Remark above.

<i>Kiskpin nondonagog</i> , if I hear you,	<i>ossinonagogz.</i>
“ <i>nondàgoieg</i> , if we hear you,	<i>ágossiweg,</i>
“ <i>nondoneg</i> , if he hears you,	<i>ossinoweg,</i>
“ <i>nondonegwa</i> , if they hear you,	<i>ossinowegwa.</i>

PERFECT TENSE.

<i>Gi-nondonâñ</i> , because I have heard thee,	<i>ossinowan.</i>
<i>gi-nondâgoian</i> , because we have heard thee,	<i>ágossiwan.</i>

Etc., after the above *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Nondonâmban</i> , had I heard thee,	<i>ossinowâmban,</i>
<i>nondâgoiamban</i> , had we heard thee,	<i>agossiwamban,</i>
<i>nondokiban</i> , had he heard thee,	<i>ossinogiban,</i>
<i>nondokwaban</i> , had they heard thee,	<i>ossinogwaban,</i>
<i>nandónagogoban</i> , had I heard you,	<i>ossinonagogoban,</i>
<i>nondagoiegoban</i> , had we heard you,	<i>agossiwegoban,</i>
<i>nondonegoban</i> , had he heard you,	<i>ossinowegoban,</i>
<i>nondonegwaban</i> , had they heard you,	<i>ossinowegwaban.</i>

Form the two *future tenses* after the *present*, as : *Ge-nondonâñ*, when I shall hear thee . . . *Ge-gi-nondonâñ*, when I shall have heard thee . . .

Form the two tenses of the *conditional mood* after the *present* and perfect tenses of the *indicative mood*, (p. 215,) prefixing *da* , as : *Ki da-nondon*, I would hear thee . . . *Ki da-yi-nondon*, I would have heard thee . . .

PARTICIPLES.

PRESENT TENSE.

<i>Nin nwandonâñ</i> , I who hear thee,
<i>ninawind nwandâgoian</i> , we who hear thee,
<i>win nwandok</i> , he who hears thee,
<i>winawa nwandokig</i> , they who hear thee,
<i>nin nwandonagog</i> , I who hear you,
<i>ninawind nwandagoieg</i> , we who hear you,
<i>win nwandoneg</i> , he who hears you,
<i>winawa nwandonegog</i> , they who hear you,

Nin nwandossinowân, I who don't hear thee,
ninawind nwandâgossiwan, we who don't hear thee,
 win nwandossinog, he who does not hear thee,
 winawa nwandossinogig, they who don't hear thee,
 nin nwandossinonagog, I who don't hear you,
ninawind nwandagossiweg, we who don't hear you,
 win nwandossinoweg, he who does not hear you,
 winawa nwandossinowegog, they who don't hear you.

IMPERFECT TENSE.

Nin nwandonâmban, I who heard thee,
ninawind nwandâgoiamban, we who heard thee,
 win nwandokiban, he who heard thee,
 winawa nwandokibaniq, they who heard thee,
 nin nwandonagogoban, I who heard you,
ninawind nwandagoiegoban, we who heard you,
 win nwandonegoban, he who heard you,
 Nin nwandôssinowâmban, I who did not hear thee,
ninawind nwandagossiwamban, we who did not . . .
 win nwandossinogiban, he who did not hear thee,
 winawa nwandossinogibaniq, they who did not hear thee,
 nin nwandossinonagogoban, I who did not hear you,
ninawind nwandagossiwegoban, we who did not hear you,
 win nwandossinowegoban, he who did not hear you,
 winawa nwandossinowegobaniq, they who did not hear you.

Form the remaining tenses of these participles after the above two, as: *Nin ga-nondonâ* . . . *Nin ga-nondonâmban*, etc.

The verbs ending in *owa* at the first person singular, indicative, (p. 196,) are conjugated, in this *First Case*, again a little differently from those of the preceding sort. The difference is trifling; but it is important to the beginner to see it at once plainly. You will see it in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki pakitén</i> , I strike thee,	<i>Kawin ossinon</i> ,
<i>ki pakitéogo</i> , we strike thee,	" <i>ogóssi</i> ,
<i>ki pakitéog</i> , he strikes thee,	" <i>ogossi</i> ,
<i>ki pakitéogog</i> , they strike thee,	" <i>ogossig</i> ,
<i>ki pakiteoninim</i> , I strike you,	" <i>osseinoninim</i> ,
<i>ki pakiteogom</i> , we strike you,	" <i>ogossim</i> ,
<i>ki pakiteogowa</i> , he strikes you,	" <i>ogossiwa</i> ,
<i>ki pakiteogowag</i> , they strike you,	" <i>ogossiwag</i> .

IMPERFECT TENSE.

<i>Ki pakiteoninaban</i> , I struck thee,	<i>Kawin ossinoninaban</i> ,
<i>ki pakiteogominaban</i> , we struck thee,	" <i>ogossiminaban</i> ,
<i>ki pakiteogoban</i> , he struck thee,	" <i>ogossibaban</i> ,
<i>ki pakiteogobanig</i> , they struck thee,	" <i>ogossibananig</i> ,
<i>ki pakiteoninimwaban</i> , I struck you,	" <i>osseinoninimwaban</i> ,
<i>ki pakiteogominaban</i> , we struck you,	" <i>ogossiminaban</i> ,
<i>ki pakiteogowaban</i> , he struck you,	" <i>ogossiwaban</i> ,
<i>ki pakiteogowabanig</i> , they struck you,	" <i>ogossiwabanig</i> .

After these two tenses all the others of the *indicative mood* are formed; as: *Ki gi-pakitén* . . . *Ki gi-pakiteoninában* . . . *Ki ga-pakiteon* . . . *Ki ga-gi-pakiteon* . . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin pakiteonán</i> , if I strike thee,	<i>osseinowán</i> ,
" <i>pakiteogoian</i> , if we strike thee,	<i>ogossiwan</i> ,
" <i>pakiteok</i> , if he strikes thee,	<i>osseinog</i> ,
" <i>pakiteokwa</i> , if they strike thee,	<i>osseinogwa</i> ,

<i>Kiskpin pakiteonagog</i> , if I strike you,	<i>ossinonagog.</i>
“ <i>pakiteogoieg</i> , if we strike you,	<i>ogossiweg</i>
“ <i>pakiteoneg</i> , if he strikes you,	<i>osseinoweg,</i>
“ <i>pakiteonegwa</i> , if they strike you,	<i>osseinowegwa.</i>

PERFECT TENSE.

Gi-pakiteonan, because I have struck
thee, *osseinowan*,
gi-pakiteogoian, because we have
struck thee, *ogossiwan*.
Etc., after the *present tense*, prefixing *gi*.

PLUPERFECT TENSE.

<i>Pakiteonamban</i> , had I s. thee,	<i>osseinowanban</i> ,
<i>pakiteogoiamban</i> , had we s. thee,	<i>ogossiwamban</i> ,
<i>pakiteokiban</i> , had he s. thee,	<i>osseinogiban</i> ,
<i>pakiteokwaban</i> , had they s. thee,	<i>osseinogwaban</i> ,
<i>pakiteonagoban</i> , had I s. you,	<i>osseinonagogoban</i> ,
<i>pakiteogoiegoban</i> , had we . . .	<i>ogossiwegoben</i> ,
<i>pakiteonegoban</i> , had he s. you,	<i>osseinowegoban</i> ,
<i>pakiteonegwaban</i> , had they s. you,	<i>osseinowegwaban</i> .

Form the two *future tenses* after the above *present tense*; as:
Ge-pakiteonan, that I shall strike thee. . . . *Ge-gi-pakiteonan*,
that I shall have struck thee . . .

Form the two tenses of the *conditional mood* after the *present*
and perfect tenses of the above *indicative mood*, prefixing *da*;
as: *Ki da-pakiteon*, I would strike thee, etc.

PARTICLES.

PRESENT TENSE.

Nin pekiteonan, I who strike thee,
ninawind pekiteogoian, we who strike thee,
win pekitcock, he who strikes thee,

winawa pekiteokig, they who strike thee,
nin pekiteonagog, I who strike you,
ninawind pekiteogoieg, we who strike you,
win pekiteoneg, he who strikes you,
winawa pekiteonegog, they who strike you.

Nin pekitéossinowân, I who don't strike thee,
ninawind pekitéogossiwan, we who don't strike thee,
win pekiteossinog, he who does not strike thee,
winawa pekiteossinogig, they who don't strike thee,
nin pekiteossinonagog, I who don't strike you,
ninawind pekiteogossiweg, we who don't strike you,
win pekiteossinoweg, he who does not strike you,
winawa pekiteossinowegog, they who don't strike you.

IMPERFECT TENSE.

Nin pekitéonâmban, I who struck thee,
ninawind pekitéogoiamban, we who struck thee,
win pekiteokiban, he who struck thee,
winawa pekiteokibanig, they who struck thee,
nin pekiteonagoban, I who struck you,
ninawind pekiteogoiegoban, we who struck you,
win pekiteonegoban, he who struck you,
winawa pekiteonegobanig, they who struck you.

Nin pekiteossinowâmban, I who did not strike thee,
ninawind pekiteogossiwamban, we who did not strike thee.
win pekiteossinogiban, he who did not strike thee,
winawa pekiteossinogibanig, they who did not strike thee,
nin pekiteossinonagoban, I who did not strike you,
ninawind pekiteogossiwegoban, we who did not strike you,
win pekiteossinowegoban, he who did not strike you,
winawa pekiteossinowegobanig, they who did not strike you.

The remaining tenses of these participles are to be formed after the above two.

EXAMPLES ON THE FIRST CASE.

Anindi wendjibaiey kinawa? Kawin ki kikénimissinoninim.

Where do you come from ? I don't know you.

Ki jawendágosim, kinidjánissiwag ki ságiigowag, ki babamitayowag gaie. You are happy, your children love you and obey you.

K'oss nômaia ki bashanjéogoban, minawa dash ki kíwanis. Thy father whipped thee, not long ago, and thou behavest bad again.

Kawin na ki gi-minaigossig ishkotíwâbo? Have they not given thee ardent liquor to drink ?

Nâningim ki gi-jawénimigobanig igiw ikréwag ga-mâdjadjig pitchinâgo. Those women that departed yesterday, had often been charitable to thee.

Nin midja ; kawin dash ganabatch minawa ki ga-wâbamissinoninim omá aking ; wedi etu gjijong ki ga-wâbamininim. I am going away and perhaps I will no more see you here on earth ; but there in heaven I will see you.

Debenimiian, ged-ako-bimâdisiian ki ga-mâdjjiin, ki go-mino-anokiton, ki ga-ságiin enigokodecián : gjijong dash káginiq ki ga-wâbamin. Lord, as long as I live, I will adore thee, I will well serve thee, I will love thee from all my heart ; and in heaven I will eternally see thee.

Kwiwisensidog, wâbaminegwa etu kinigiigowag, ki bisán abim : kishpin dash kaginig ganawénimissinowegwa, pâbiye ki matchi dodám. Ye boys, only when your parents see you, you are quiet ; but when they are not constantly watching you, you do mischief immediately.

Gi-bamiikwa gi-âkosiian, mi wendji-ságiangidwa. We love them because they took care of thee when thou wast sick.

Enigok bibágimissinogiban, kawin ki da-gi-bi-giessi. If he had not called thee very loud, thou wouldst not have returned.

Jesus Debenimiian, aniniwapi ge-wâbaminâñ ki kitchehitwâwisi-wining ? Lord Jesus, when shall I see thee in thy glory ?

Awénen ge-naníbikimineg wika, kishpin mojag mino dodameg ?

Who shall ever rebuke you, if you always do right?

Ki da-ságiigowa, ki da-jawénimigowa Kijé-Manito, kishpin wi-anwenindisoiegoban : God would love you and would have mercy on you, if you would repent.

Ki da-gi-wábamin anamiewigamigong, pindigéiamban : I would have seen thee in the church, hadst thou come in.

Winawa minik kekeniminegog, dibádjimowag ejíwebisiiey : all those who know you, tell how you behave.

Gi-mádja aw inini mojag menaikiban ishkotewábo : that man is gone away who always gave thee to drink ardent liquor.

Oshkinawédog, mojag mikwénimig kinigiigowag ga-minokiki-noamonegog : young men, remember always your parents who have so well taught you.

Nikanissidog, wika ge-wauénimissiononagog, mojag gaie kinawa mikwénimishig. Brethren, whom I never shall forget, do also you always remember me.

SECOND CASE.

(*Thou . . . me.*)

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki wábam,</i> thou seest me,	<i>Kawin issi,</i>
<i>ki wábamim,</i> you see me,	" issim,
<i>nin wábamig,</i> he sees me,	" igossi,
<i>nin wábamigog,</i> they see me,	" igoséig,
<i>ki wábamimin,</i> thou seest us,	" issimin,
* <i>ki wábamimin,</i> you see us,	" issimin,
<i>nin wábamigonan,</i> he sees us,	" igossinan,
<i>nin wábamigonanig,</i> they see us,	" igossinauig.

* See Remark at the end of this paradigm.

IMPERFECT TENSE.

<i>Ki wábaminában</i> , thou sawest me,	<i>Kawin issinában</i> ,
<i>ki wábamimwában</i> , you saw me,	" <i>issimwában</i> ,
<i>nín wábamigoban</i> , he saw me,	" <i>igossiban</i> ,
<i>nín wábamigobanig</i> , they saw me,	" <i>igossibanig</i> ,
<i>ki wabamiminában</i> , thou sawest us,	" <i>issiminaban</i> ,
<i>ké wabamiminában</i> , you saw us,	" <i>issiminaban</i> ,
<i>nín wábamigonában</i> , he saw us,	" <i>igossinaban</i> ,
<i>nín wábamigonábanig</i> , they saw us,	" <i>igossinabanig</i> .

PERFECT TENSE.

<i>Ki gi-wábam</i> , thou hast seen me,	<i>Kawin issi</i> ,
<i>ki gi-wábamim</i> , you have seen me,	" <i>issim</i> .
Etc., after the above <i>present</i> tense, prefixing <i>gi-</i> .	

PLUPERFECT TENSE.

<i>Ki gi-wábaminában</i> , thou hadst seen me,	<i>Kawin issinában</i> ,
<i>ki gi-wábamimwában</i> , you had seen me,	" <i>issimwában</i> .
Etc., after the above <i>imperfect</i> tense prefixing <i>gi-</i> .	

Form the two *future* tenses after the present, prefixing *ga-*, and *ga-gi-*; as: *Ki ga-wábam*, thou shalt see me; . . . *Ki ga-gi-wábam*, thou shalt have seen me. . . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin wábamiian</i> , if thou seest me,	<i>issiwani</i> .
" <i>wábamiieg</i> , if you see me,	<i>issiweg</i> ,
" <i>wâbamid</i> , if he sees me,	<i>issig</i> ,
" <i>wâbamiwad</i> , if they see me,	<i>issigwa</i> ,
" <i>wâbamiâang</i> , if thou seest us,	<i>issiwâng</i> ,
" <i>wâbamiâang</i> , if you see us,	<i>issiwâng</i> ,
" * <i>wâbamiiangid</i> , } if he sees	<i>issiwangid</i> , }
" <i>wâbaminang</i> , } us,	<i>issinowang</i> , }
" * <i>wâbamiiangidwa</i> , } if they	<i>issiwangidwa</i> , }
" <i>wâbaminangwa</i> , } see us,	<i>issinowangwa</i> . }

* These terminations are employed when the person or persons spoken to, are not included. [See *Remark 3*, p. 42]

PERFECT TENS.

Gi-wâbamiiian, because thou hast
seen me, issiwan,
gi-wâbamiiieg, because you have
seen me, issiweg.
Etc., after the above *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

† *Wâbamiiamban*, hadst thou seen me, issiwamban,
wâbamiiegoba, had you seen me, issiwegoban,
wâbamipan, had he seen me, issigoban,
wâbamiwâpan, had they seen me, issigwaban,
wâbamiiângiban, hadst thou seen us, issiwangiban,
wâbamiiângiban, had you seen us, issiwangiban,
wâbamiiangidiban, } had he seen us, issiwangidiban,
wâbaminangoban, } issinowangoban,
wâbaminangidwâban, } had they seen issiwangidwaban,
wâbaminangwâban, } us, issinowangwaban.

The two *future tenses* are formed after the *present*, by prefixing *ge-*, and *ge-gi-*, as : *Ge-wâbamiiian*, when thou shalt see me...
Ge-gi-wâbamiiian, when thou shalt have seen me...

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, prefixing *da-*, as : *Ki da-wâbam*, thou wouldst see me... *Ki da-gi-wâbam*, thou wouldst have seen me...

IMPERATIVE MOOD.

• *Wâbamishin*, } see me, thou, *Keyo ishiken*,
• *wâbamishikan*, } (you,) " ishikegon,
wâbamishig, see me, (you,) " igossi,
nin ga-wâbamig, let him see me,

† See *Remarks 2 and 3*, p. 110.

* See *Remark 4*, p. 111.

<i>nin ga-wâbamigog</i> , let him see me,	<i>Kego</i>	igossig,
<i>wâbamishinâm</i> , see us, (thou)	“	ishikangen,
<i>wâbamishinâm</i> , see us, (you,	“	ishikangen,
<i>nin ga-wâbamigonan</i> , let him see us,	“	igossinan,
<i>nin ga-wâbamigonanig</i> , let them see us,	“	igossinanig.

PARTICIPLES.

PRESENT TENSE.

<i>Kin waiabamiian</i> , thou who seest me,		
<i>kinawa waiabamiiieg</i> , you who see me,		
<i>win waiabamid</i> , he who sees me,		
<i>winawa waiabamidjig</i> , they who see me,		
<i>kin waiabamiiâng</i> , thou who seest us,		
<i>kinawa waiabamiiâng</i> , you who see us,		
<i>win waiabamiiangid</i> , † { he who sees us,		
<i>win waiabaminang</i> , }		
<i>winawa waiabamiiangidjig</i> , † { they who see us,		
<i>winawa waiabaminangog</i> , }		
<i>Kin waiabamissiwan</i> , thou who dost not see me,		
<i>kinawa waiabamissiweg</i> , you who do not see me,		
<i>win waiabamissig</i> , he who does not see me,		
<i>winawa waiabamissigog</i> , they who don't see me,		
<i>kin waiabamissiwâng</i> , thou who dost not see us,		
<i>kinawa waiabamissiwâng</i> , you who don't see us,		
<i>win waiabamissiwangid</i> , } he who does not see us,		
<i>win waiabamissinowang</i> , }		
<i>winawa waiabamissiwangidjig</i> , } they who don't see us,		
<i>winawa waiabamissinowangog</i> , }		

IMPERFECT TENSE.

<i>Kin waiabamiiamban</i> , thou who sawest me,	
<i>kinawa waiabamiiégoban</i> , you who saw me,	
<i>win waiabamipan</i> , he who saw me,	

† See Note, p. 223.

winawa waiabamipanig, they who saw me,
kin waiabamiiāngiban, tho who sawest us,
kinawa waiabamiiāngiban, you who saw us,
win waiabamiiāngidibani, } he who saw us,
win waiabaminangoban, }
winawa waiabamiiāngidibani, } they who saw us,
winawa waiabaminangobanig, }
Kin waiabamissiwamban, thou who didst not see me,
*kinawa waiabamissiwégo*ban, you who did not see me,
win waiabamissigoban, he who . . .
winawa waiabamissigobanig, they who . . .
kin waiabamissiwāngiban, thou who didst not see us,
kinawa waiabamissiwāngiban, you who . . .
win waiabamissiwangidibani, } he . . .
win waiabamissinowangoban, }
winawa waiabamissiwangidibani, } they . . .
winawa waiabamissinowangobanig, }

The other tenses are formed after these two.

The verbs ending in *awa* make also here some little exceptions from the preceding paradigm. The difference is especially perceptible in the third persons. In order to conjugate easily these verbs in the *Second Case*, you will have to take off the last syllable *wa*, and place instead of it the terminations of the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki nondāw</i> , thou hearest me,	<i>Kawin</i> wissi,
<i>ki nondāwim</i> , you hear me,	" wissim,
<i>nin nondāg</i> , he hears me,	" gossi,
<i>nin nondāgog</i> , they hear me,	" gossig,
<i>ki nondāwimin</i> , thou hearest us,	" wissimin,
<i>ki nondāwimin</i> , you hear us,	" wissimin,
<i>nin nondāgonan</i> , he hears us,	" gossinan,
<i>nin nondāgonanig</i> , they hear us,	" gossinanig.

IMPERFECT TENSE.

<i>Ki nondáwinaban</i> , thou heardst me,	<i>Kawin wissinaban</i> ,
<i>ki nondáwiminaban</i> , you heard me,	" wissiminaban,
<i>nin nondágoban</i> , he heard me,	" gossiban,
<i>nin nondágobanig</i> , they heard me,	" gossibaniq,
<i>ki nondáwiminaban</i> , thou heardst us,	" wissiminaban,
<i>ki nondáwiminaban</i> , you heard us,	" wissiminaban,
<i>nin nondágónaban</i> , he heard us,	" gossinaban,
<i>nin nondágónabanig</i> , they heard us,	" gossinalanig.

After these two tenses you may form all the others of the indicative mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Nondáwiian</i> , if thou hearest me,	wissiwan,
<i>nondáwiieg</i> , if you hear me,	wissiweg,
<i>nondáwid</i> , if he hears me,	wissig,
<i>nondáwiad</i> , if they hear me,	wissigwa,
<i>nondáwiiāng</i> , if thou hearest us,	wissiwāng,
<i>nondáwiiāng</i> , if you hear us,	wissiwāng,
<i>nondáwiiangid</i> , } if he hears us,	wissiwangid,
* <i>nondonang</i> , } if they hear	ossinowang.
* <i>nondonangidwa</i> , } us,	wissiwangidwa,
* <i>nondonangwa</i> , }	ossinowangwa.

Now in the following conjugations, we mention no more the perfect and imperfect tenses of the indicative mood, so for the future, conditional and participles, the signs or prefixes of which are : *gi*, *ga*, *ge*, *da*, etc.

PLUPERFECT TENSE.

<i>Nondáwiāmban</i> , hadst thou heard me,	wissiwamban,
<i>nondáwiiegoban</i> , had you heard me,	wissiwegoban,
<i>nondáwipan</i> , had he heard me,	wissigoban,

* Note. In these third persons you have not only the last syllable *wa* to take off, but the whole terminations *awa*, before you add the terminations of the Conjugation to the verb.

nondâwiwâpan, ha } they heard me,
nondâwiangibân, hadst thou heard us,
nondâwiiâgibân, had you heard us,
nondâwiangidibân, } had he heard
nondonangoban, } us,
nondâwiangidwaban, } had they heard
nondonangwaban, } us,

wissigwaban,
wissiwângibân,
wissiwângibân,
wissiwangidibân,
ossinowangoban,
wissiwadgidwaban,
ossinowing waban.

IMPERATIVE MOOD.

<i>Nondâwîshin</i> , }	hear me (thou,)	<i>Kego</i> wishiken,
<i>nondâwîshikan</i> , }		" wishikegon,
<i>nondâwîshig</i> , hear me (you,)		" gossi,
<i>nin ga-nondâg</i> , let him hear me,		" gossig,
<i>nin ga-nondâgog</i> , let them hear me,		" wishikangen,
<i>nondâwîshinâm</i> , hear us (thou,)		" wishikangen,
<i>nondâwîshinâm</i> , hear us (you,)		" gossinan,
<i>nin ga-nondâgonan</i> , let him hear us,		" gossinanig.
<i>nin ga-nondâgonanig</i> , let them hear us,		

PARTICLES.

PRESENT TENSE.

Kin nwandâwiiian, thou who hearest me,
kinawa nwandâwiieg, you who hear me,
win nwandâwid, he who hears me,
winawa nwandâwidjig, they who hear me,
kin nwandâwiiâng, thou who hearest us,
kinawa nwandâwiiâng, you who hear us,
win nwandâwiangid, } he who hears us,
win nwandonang, }
winawa nwandâwiangidjig, } they who hear us,
winawa nwandonangog, }
Kin nwandâwissiwan, thou who dost not hear me,
kinawa nwandâwissiweg, you who don't hear me,
win nwandâwissig, he who does not hear me,
winawa nwandâwissigog, they who don't hear me,
kin nwandâwissiwâng, thou who dost not hear us,

kinawa nwandâwissiwâng, you who don't hear us,
win nwandiwissiwangid, } he who does not hear us,
win nwandossinowang, }
winawa nwandâwissiwangidjig, } they who don't hear us.
winawa nwandossinowangog, }

IMPERFECT TENSE.

Kin nwandâwiamban, thou who heardst me.
kinawa nwandâwiiegoban, you who heard me,
win nwandâwipan, he who heard me,
winawa nwandâwipanig, they who heard me,
kin nwandâwiângiban, thou who heardst us,
kinawa nwandâwiângiban, you who heard us,
win nwandâwiângidiban, } he who heard us.
win nwandonangoban, }
winawa nwandâwiângidibanig, } they who heard us.
winawa nwandonangobanig, }
Kin nwandâwissiwamban, thou who didst not hear me,
kinawa nwandâwissiwegoban, you who did not . . .
win nwandâwissigoban, he who . . .
winawa nwandâwissigobanig, they . . .
kin nwandâwissiwângiban, thou who didst not hear us,
kinawa nwandâwissiwângiban, you who . . .
win nwandâwissiwangidiban, } he who . . .
win nwandossinowangoban, }
winawa nwandâwissiwangidibanig, } they . . .
winawa nwandossinowangobanig, }
Form the remaining tenses of these participles after these two.

The verbs of the *three kinds* we mentioned on p. 194, which are irregular at the second person, singular, imperative, conserve this irregularity almost throughout the whole “*Second Case*,” as you will see in the following paradigms.

Let us now consider the verbs of the *first kind*, ending in *na*. The irregularity of these verbs, which consists in changing this termination *na* in *j*, appears then throughout all the moods, tenses and persons, which are irregular.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PERFECT TENSE.

<i>Kid anoj</i> , thou employest me,	<i>Kawin jissi</i> ,
<i>kid anojim</i> , you employ me,	" <i>jissim</i> ,
<i>nind anonig</i> , he employs me,	" <i>nigossi</i> ,
<i>nind anonigog</i> , they employ me,	" <i>nigossig</i> ,
<i>kid anojimin</i> , thou employest us,	" <i>jissimin</i> ,
<i>kid anojimin</i> , you employ us,	" <i>jissimin</i> ,
<i>nind anonigonan</i> , he employs us,	" <i>nigossinan</i> ,
<i>nind anonigonanig</i> , they employ us,	" <i>nigossinanig</i> .

IMPERFECT TENSE.

<i>Kid anojināban</i> , thou employedst me,	<i>Kawin jissināban</i> ,
<i>kid anojimwāban</i> , you employed me,	" <i>jissimwāban</i> ,
<i>nind anonigoban</i> , he employed me,	" <i>nigossibān</i> ,
<i>nind anonigobanig</i> , they employed me,	" <i>nigossibānig</i> ,
<i>kid anojiminaban</i> , thou employedst us,	" <i>jissimināban</i> ,
<i>kid anojiminaban</i> , you employed us,	" <i>jissimināban</i> ,
<i>nind anonigonaban</i> , he employed us,	" <i>nigossināban</i> ,
<i>nind anonigonabanig</i> , they employed us,	" <i>nigossinābanig</i> .

The remaining tenses of the indicative are formed after the present and the imperfect.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin anojiian</i> , if thou employest me,	jissiwan,
" <i>anojiieg</i> , if you employ me,	jissiweg,
" <i>anojid</i> , if he employs me,	jissig,
" <i>anojiwad</i> , if they employ me,	jissigwa,
" <i>anojiāng</i> , if thou employest us,	jissiwāng,
" <i>anojiāng</i> , if you employ us,	jissiwāng,
" <i>anojiangid</i> , } if he em. us,	jissiwangid,
" <i>anoninang</i> , } if they employ	nissinowang,
" <i>anojiangidwa</i> , } if they employ	jissiwangidwa,
" <i>anoninangwa</i> , } us,	nissinowangwa.

PLUPERFECT TENSE.

<i>Anojiiāmban</i> , hadst thou employed me,	jissiwāmban,
<i>anojiiegoban</i> , had you employed me,	jissiwegoban,
<i>anojipan</i> , had he employed me,	jissigoban,
<i>anojiwāpan</i> , had they employed me,	jissizwaban,
<i>anojiiangiban</i> , hadst thou employed us,	jissiwangiban,
<i>anojiiangiban</i> , had you . . .	jissiwangiban,
<i>anojiiangidibani</i> , had he employed	jissiwangidibani,
<i>anoninangoban</i> , } us,	nissinowangoban,
<i>anojiangidwāban</i> , } had they employed	jissiwangidwaban,
<i>anoninangwāban</i> , } us,	nissinowangwaban,

IMPERATIVE MOOD.

<i>Anojishin</i> , } employ me,	
<i>anojishikan</i> , } (thou,	<i>Kego</i> jishiken,
<i>anojishig</i> , employ me, (you,	" jishikegon,
<i>nin gad-anonig</i> , let him employ me,	" nigossi,
<i>nin gad-anonigog</i> , let them employ me,	" nigossig,
<i>anojishinām</i> , employ us, (thou)	" jishikangen,
<i>anojishinām</i> , employ us, (you,	" jishikangen,
<i>nin gad-anonigonan</i> , let him employ us,	" nigossinan,
<i>nin gad-anonigonanig</i> , let them emp. us,	" nigossinanig.

The *second kind* of irregular verbs comprehends the verbs ending in *ssā*. (See page 195.) These verbs are perfectly regular in the active and passive voices, except in the second person sing. imper. in the active voice. They also perfectly agree with the paradigm of the “First Case,” *Ki wābamin*: but they deviate a little from the paradigm of the “Second Case,” *Ki wābūm*. You will see the difference here below.

We have seen, (p. 195) that these verbs change their termination *ssā* into *shi*, at the second pers. sing. imper.; and this *sh* appears in the moods and tenses, which are irregular; as you will see in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki gosh</i> , thou fearest me,	<i>Karin</i> shissi,
<i>ki goshim</i> , you fear me,	" shissim,
<i>nin gossig</i> , he fears me,	" ssigossi,
<i>nin gossigog</i> , they fear me,	" ssigassig,
<i>ki goshimin</i> , thou fearest us,	" shissimin.
<i>ki goshimin</i> , you fear us,	" shissimin,
<i>nin gossigonan</i> , he fears us,	" ssigossinan,
<i>nin gossigonanig</i> , they fear us,	" ssigossinanig.

IMPERFECT TENSE.

<i>Ki goshinaban</i> , thou fearedst me,	<i>Karin</i> shissinaban,
<i>ki goshimwaban</i> , you feared me,	" shissimwaban,
<i>nin gossigoban</i> , he feared me,	" ssigossiban,
<i>nin gossigobanig</i> , they feared me,	" ssigossibanig,
<i>ki goshiminaban</i> , thou fearedst us,	" shissiminaban,
<i>ki goshiminaban</i> , you feared us,	" shissiminaban,
<i>nin gossigonaban</i> , he feared us,	" ssigossinaban,
<i>nin gossigonabanig</i> , they feared us,	" ssigossinabanig,

The other tenses of the indicative mood are formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin goshiian</i> , if thou fearest me,	" shissiwan,
" <i>goshiieg</i> , if you fear me,	" shissiweg,
" <i>goshid</i> , if he fears me,	" shissig,
" <i>goshiwad</i> , if they fear me,	" shissigwa,
" <i>goshiiang</i> , if thou fearest us,	" shissiwang.
" <i>goshiiang</i> , if you fear us,	" shissiwang,
" <i>goshiiangid</i> , } if he fears	" shissiwangid.
" <i>gossinang</i> , } us,	" ssissinowang.
" <i>goshiiangidwa</i> , } if they	" shissiwangidwa.
" <i>gossinangwa</i> , } fear us,	" ssissinowangwa.

PLUPERFECT TENSE.

<i>Goshiiāmban</i> , hadst thou feared us,	shissiwamban,
<i>goshiiegoban</i> , had you feared me,	shissiwegoban,
<i>goshipan</i> , had he feared me,	shissigoban,
<i>goshiwapan</i> , had they feared me,	shissigwaban,
<i>goshiangiban</i> , hadst thou feared us,	shissiwāngiban,
<i>goshiiangiban</i> , had you feared us,	shissiwāngiban,
<i>goshiiangidban</i> , } had he	shissiwangidban,
<i>gossinangoban</i> , } feared us,	ssissnowangoban,
<i>goshiiangidwaban</i> , } had they	shissiwangidwaban,
<i>gossinangwaban</i> , } feared us,	ssissinowangwaban.

IMPERATIVE MOOD.

<i>Goshishin</i> , } fear me,		
<i>goshishikan</i> , } (thou,) Kego	shishiken,	
<i>goshishig</i> , fear me, (you,) " "	shishikegon,	
<i>nin ga-gossig</i> , let him fear me,	" "	ssigossi,
<i>nin ga-gossigog</i> , let them fear me,	" "	ssigossig,
<i>goshishinām</i> , fear us, (thou,)	" "	shishikangen,
<i>goshishinām</i> , fear us, (you,)	" "	shishikangen,
<i>nin ga-gossigonan</i> , let him fear us,	" "	ssigossinan,
<i>nin ga-gossigonanig</i> , let them fear us,	" "	ssigossinanig.

PARTICIPLES.

AFFIRMATIVE FORM.

PRESENT TENSE.

<i>Kin gweshiian</i> , thou who fearest me,	
<i>kinawa gweshiieg</i> , you who fear me,	
<i>win gweshid</i> , he who fears me,	
<i>winawa gweshidjig</i> , they who fear me,	
<i>kin gweshiiang</i> , thou who fearest us,	
<i>kinawa gweshiiang</i> , you who fear us,	
<i>win gweshiiangid</i> , } he who fears us,	
<i>win gwessinang</i> , }	
<i>winawa gweshiiangidjig</i> , } they who fear us,	
<i>winawa gwessinangog</i> , }	

IMPERFECT TENSE.

kin gweshiiamban, thou who fearedst me,
kinara gweshiiegoban, you who feared me,
 win gweshipan, he who feared me,
winawa gweshipanig, they who feared me,
 kin gweshiiangiban, thou who fearedst us,
kinawa gweshiiangigan, you who feared us,
 win gweshiiangidibani, } he who feared us,
 win gwessinangoban, }
winawa gweshiiangidibaniig, } they who feared us,
winawa gwessinangobanig, }

The third kind of irregular verbs contains the verbs ending in *owa*. (See p. 196.) We have already noticed some irregularities of these verbs, (p. 218, etc.,) but there are some more, which you will find in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki pakite</i> , thou strikest me,	<i>Kawin ossi</i> ,
<i>ki pakiteom</i> , you strike me,	" <i>ossim</i> ,
<i>nin pakiteog</i> , he strikes me,	" <i>ogossi</i> ,
<i>nin pakileogog</i> , they strike me,	" <i>ogossig</i> ,
<i>ki pakiteomin</i> , thou strikest us,	" <i>ossimin</i> ,
<i>ki pakiteomin</i> , you strike us,	" <i>ossimin</i> ,
<i>nin pakite ogonan</i> , he strikes us,	" <i>ogossinân</i> ,
<i>nin pakiteogonanig</i> , they strike us,	" <i>ogossinanig</i> .

IMPERFECT TENSE.

<i>Ki pakite'onaban</i> , thou struckest me,	<i>Kawin ossinaban</i> ,
<i>ki pakite'omwaban</i> , you struck me,	" <i>ossimwaban</i> ,
<i>nin pakite'ogoban</i> , he struck me,	" <i>ogossibaban</i> ,
<i>nin pakite'ogobanig</i> , they struck me,	" <i>ogossibananig</i> ,
<i>ki pakite'ominaban</i> , thou struckest us,	" <i>ossiminaban</i> ,
<i>ki pakite'ominaban</i> , you struck us,	" <i>ossimitanban</i> ,
<i>nin pakite'ogonabanig</i> , they struck us,	" <i>ogossinabanig</i> .

SUBJUNCTIVE MOOD.

PR. SENT. TENSES.

<i>Pakiteoian</i> , if thou strikest me,	ossiwan,
<i>pakiteoieg</i> , if you strike me,	ossiweg,
<i>pakiteod</i> , if he strikes me,	ossig,
<i>pakiteowad</i> , if they strike me,	ossigwa,
<i>pakiteoiang</i> , if thou strikest us,	ossiwang,
<i>pakiteoiang</i> , if you strike us,	ossiwang,
<i>pakiteoiangid</i> , } if he s. us,	ossiwangid,
<i>pakiteonang</i> , }	ossinowang,
<i>pakiteoiangidwa</i> , } if they s.	ossiwangidwa,
<i>pakiteonangwa</i> , } us,	ossinowangwa.

IMPERATIVE MOOD.

<i>Pakiteoshin</i> , }	strike me, (thou,) <i>Kego oshiken</i> ,
<i>pakiteoshikan</i> , }	" oshikegon,
<i>pakiteoshig</i> , strike me, (you,) "	ogossi,
<i>nin ga-pakiteog</i> , let him strike me,	ogossig,
<i>nin ga-pakiteogog</i> , let them strike me,	oshikangen,
<i>pakiteoshinâm</i> , strike us, (thou,)	oshikangen,
<i>pakiteoshinâm</i> , strike us, (you,)	ogossinan,
<i>nin ga-pakiteogonan</i> , let him strike us,	ogossinanig,
<i>nin ga-pakiteogonanig</i> , let them strike us,	"

EXAMPLES ON THE SECOND CASE.

INDICATIVE MOOD.

PRESENT TENSE. *Debénimiaan, mōjag ki ganawibam, ki nôndau gaie ningôt ekkitoiin; kid ápitchi kikenim ejiwébisiiin*. Lord, thou lookest always upon me, and thou hearest me when I say something ; thou knowest me perfectly how I am, (or, how I behave.)

Kawin ganabatch ki nissitotáwissim ekkitoiin; kawin weenii ki pisindawissim. Perhaps you don't well understand me what I am saying ; you don't well listen to me.

Ki sūgiigonan Debéniminang, kid ininimigonan gaie, káginiq tchi jawendágosiiang gjigong. The Lord loves us, and it is his will, that we should be eternally happy in heaven.

Kawin ninidjanissinanig mojag nin babamitugossinanig. Our children don't always obey us.

IMPERFECT TENSE. *Ki ganójinaban, békish gaie kissaié nin ganó-nigoban ; kawin dash nin kikéndansin ga-ikkitoian.* Thou spakest to me, and at the same time thy brother spoke to me ; and so I don't know what thou hast said.

Nin na ki nandawibamimwaban jéba ? Kawin na gego ki wi-gagwédjimissimwaban ? Did you look for me this morning ? Had you not some question to ask me ?

SUBJUNCTIVE MOOD.

PRESENT TENSE. *Ninidjániss, kishpin geget sâgium, ki ga-babámitaw ; kishpin dash babamitariian, ki ga-jawendágos.* My child, if thou truly lovest me, thou wilt obey me ; and if thou obeyest me, thou wilt be happy.

Nikanssidog, kishpin anishinábeg jingeniminangra, bonigide-iawadanig. Brethren, if any persons hate us, let us forgive them. (The persons spoken to, included.)

Kawin nin gi-ganonigossig, gi-kikenimissigra, wíka giwábamissiywa. They have not spoken to me, because they have not known me, they have never seen me.

Gi-wábamiian, Thomas, ki-gidebweiendoam. Thomas, because thou hast seen me, thou hast believed.

PLUPERFECT TENSE. *Nandômipan nin dái-gi-ija éndad.—Gag-wédjipan nin da-gi-nakwétawa.* If he had called me, I would have gone to his house. If he had asked me, I would have answered him.

Wâbang ta-dagwîshin mekatewikwanaie ; mi ôma ge-daji-gagi-kiminang. The priest will come to-morrow ; and here he will preach to us.

IMPERATIVE MOOD.

Ganawâbamishin Debenimiian, kitimâgenimishin : mashkawen-damiishin tchi wika batâ-ijiwebissiwan. See me, Lord, and have mercy on me; give me strength that I may never sin.

Ninidjánissidog, babamitawishig, odapinumârishig nin ikkitowin ; kego ayonwetawishikeyon. My children, listen to me, receive my word; don't disobey me, gainsay me.

Mâno nin ga-nasikâgog abinodjiag bebirijinidjig, kego nin gagossigossiy. Let the little children come to me, let them not be afraid of me.

Ashâmishinâm, nin bakademin. Pindigajishinâm endiâian, or, endiieg, nin gikadjimin. Give us to eat, we are hungry. Take us in thy house, or, your house, we are cold.

Kego sagidjinajaoshikangen, karin nîngotchi nin pindigessimin. Don't turn us out, we have no house to go in.

Mâno nin ga-boniigonanig metchi-ikkidotdjig. Let ill-speakers let us alone.

Aw ikwe netâ-jawenimipan, o gi-nugadom kid odenawensinâm. That woman who used to be so charitable to me, has left our little village.

Debenimiian, kin ge-dibakonian waiba, yâssiamârishin nin matchi dodamowinan, tchi bwa nandomiian. Lord, who shalt soon judge me, blot out my iniquities, before thou callest me.

Let us now consider the verb, *Nin wâbma*, in the "Two Cases" of connection with the personal pronouns, *me, thee, us, you*, when used in a *dubitative* manner.

FIRST CASE.

(I . . . thee.)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

P R E S E N T T E N S E .

Ki wâbamininâdog, I see thee perhaps,
ki wâbamigôdog, we see thee perhaps,
ki wâbamigodog, he sees thee perhaps,
ki wâbamigodogenag, they see thee perhaps,
ki wâbamininimwadog, I see you perhaps,
“ *ki wâbamigômidog*, we see you perhaps,
“ *ki wâbamigowadog*, he sees you perhaps,
“ *ki wâbamigowadogenag*, they see you perhaps.

N E G A T I V E F O R M .

Kawin ki wâbamininoninâdog, I do perhaps not see thee.
“ *ki wâbamigôssidog*, we do perhaps not see thee,
“ *ki wâbamigossidog*, he does p. . .
“ *ki wâbamigossidogenag*, they . . .
“ *ki wâbamininoninimwadog*,
“ *ki wâbamigôssimidog*,
“ *ki wâbamigossiwadog*,
“ *ki wâbamigossiwadogenag*.

I M P E R F E C T T E N S E .

Wâbaminowâmban, I saw thee perhaps,
wâbamigôwamban, we saw thee perhaps,
wâbaminogoban, he saw thee perhaps,
wâbaminogwaban, they perhaps saw thee,
wâbaminowagogoban, I saw you perhaps,
wâbamigowegoban, we saw you perhaps,
wâbaminowegoban, he saw you perhaps,
wâbaminowegwaban, they saw . . .

Kâwin wâbamissinowâmbân, I did perhaps not see thee,

" *wâbamigossiwamban*, we did perhaps not . . .

" *wâbamissinogoban*, he did perhaps not . . .

" *wâbamissinogwaban*, they did perhaps not . . .

" *wâbamissinawagogoban*,

" *wâbamigossiwegoban*,

" *wâbamissinowegoban*,

" *wâbamissinowegwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin waiabaminowânen, if I see thee perhaps,

" *waiabamigowânen*, if we see thee perhaps,

" *waiabaminogwen*, if he sees thee,

" *waiabaminogwawen*, if they see thee,

" *waiabaminonogwawen*, if I see you perhaps,

" *waiabamigowegwen*, if we see you,

" *waiabaminowegwen*, if he sees you,

" *waiabaminowegwawen*, if they see you.

Kishpin waiabamissinowânen, if I perhaps see thee not.

" *waiabamigossiwânen*, if we see thee not,

" *waiabamissinogwen*, if he does not see . . .

" *waiabamissinogwawen*, if they don't . . .

" *waiabamissinonogwawen*,

" *waiabamigossiwegwen*,

" *waiabamissinowegwawen*.

PERFECT TENSE.

Ga-wâbamino-wânen, whether I have seen thee,

Ga-wâbamissinowânen, whether I have not seen thee,

Etc., after the *present tense*.

PLUPERFECT TENSE.

Wâbamino-wâbanen, if I had perhaps seen thee,

wâbamigôwambanen, if we had perhaps seen thee,

wâbamino-gobanen, if he had seen thee,

wâbamino-gwabanen, if they had seen thee.

wâbaminagogobanen, if I had perhaps seen you,
wâbamigowegobanen, if we had seen you,
wâbaminowegobanen, if he had seen you,
wâbaminowegwabanen, if they had seen you.
Wâbamissinowâmbanen, if I had perhaps not seen thee,
wâbamigôssiwambanen, if we . . .
wâbamissinogobanen, if he . . .
wâbamissinogwabanen,
wâbaminagogobanen,
wâbamigossiwegobanen,
wâbamissinowegobanen,
wâbamissinowegwabanen.

SECOND CASE.

(*Thou . . . me.*)

INDICATIVE MOOD.

PRESENT TENSE.

Ki wâbamidog, thou seest me perhaps,
ki wâbamimidog, you see me perhaps,
nin wâbamigodog, he sees me perhaps,
nin wâbamigodenag, they see me perhaps,
ki wâbamiminadog, thou seest us perhaps,
ki wâbamiminadog, you see us perhaps,
nin wâbamigonadog, he sees us perhaps,
nin wâbamigonadogenag, they see us perhaps.

NEGATIVE FORM.

Kawin ki wâbamissidog, thou dost perhaps not see me,
“ *ki wâbamissimidog*, you do perhaps not . . .
“ *nin wâbamigossidog*,
“ *nin wâbamigossidogenag*,
“ *ki wâbamissiminadog*,
“ *ki wâbamissiminadog*,
“ *nin wâbamigossinadog*,
“ *nin wâbamigossinadogenag*.

IMPERFECT TENSE.

Gonima wâbumiwamban, perhaps thou sawest me,

- “ *wâbamiwegoban*, perhaps you saw me,
- “ *wâbamigoban*, perhaps he saw me,
- “ *wâbamigwaban*, perhaps they saw me,
- “ *wâbamiwângiban*, perhaps thou sawest us,
- “ *wâbamiwângiban*, perhaps you saw us,
- “ *wâbamiwângidiban*, } perhaps he saw us,
- “ *wâbaminowangoban*, } perhaps they saw us,
- “ *wâbamiwângidwaban*, } perhaps they saw us,
- “ *wâbaminowângwaban*, }

Gonima kawin wâbamissiwamban, perhaps thou didst not see me,

- “ “ *wâbamissiwegoban*, perhaps you did not . . .
- “ “ *wâbamissigoban*,
- “ “ *wâbamissigwaban*,
- “ “ *wâbamissiwângiban*,
- ? “ “ *wâbamissiwângidiban*, }
- “ “ *wâbamissinowangoban*, }
- “ “ *wâbamissiwangidwaban*, }
- “ “ *wâbamissinowangwaban*, }

After these two tenses form the others of the indicative.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin waiabamiwanen, if thou perhaps seest me,

- “ *waiabamiwegwen*, if you perhaps see me,
- “ *waiabamigwen*, if he perhaps sees me,
- “ *waiabaniwigwen*, if they perhaps see me,
- “ *waiabamiwângen*, if thou perhaps seest us,
- “ *waiabamiwângen*, if you perhaps see us,
- “ *waiabamiwangiden* } if he perhaps sees us,
- “ *waiabaminowangen*, } if they perhaps see us,
- “ *waiabamiwangidwawen*, } if they perhaps see us,
- “ *waiabaminowangwawen*, }

Kishpin waiabamissiwanen, if thou perhaps see me not,

" *waiabamissiwegwen*, if you perhaps . . .

" *waiabamissigwen*,

" *waiabamissiwagwen*,

" *waiabamissiwangen*,

" *waiabamissiwangen*,

" *waiabamissiwangiden*, }

" *waiabamissinowangen*, }

" *waiabamissiwangidwawen*, } if they perhaps see us not.

" *waiabamissinowangwawen*, }

PERFECT TENSE.

Ga-wâbamiwanen, as thou perhaps hast seen me, issiwanen.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Wâbamiwambanen, if thou perhaps hadst seen me,

wâbamiwegobanen, if you perhaps had seen me,

wâbamigobanen, if he perhaps had seen me,

wâbamiwagobanen, if they perhaps had seen me,

wâbamiwângibabanen, if thou perhaps hadst seen us,

wâbamiwângibabanen, if you perhaps had seen us,

wâbamiwangidibabanen, } if he perhaps had seen us,

wâbaminowangobanen, }

wâbamiwangidwabanen, } if they perhaps had . . .

wâbaminowangwabanen, }

Wâbamiwiwanen, if thou perhaps hadst not seen me,

wâbamiwegobanen, if you perhaps . . .

wâbamissigobanen,

wâbamiwiwagobanen,

wâbamiwiwângibabanen,

wâbamiwiwângibabanen,

wâbamiwiwangidibabanen, }

wâbamiwiwangidwabanen, }

wâbamiwiwangidwabanen, }

wâbamiwiwangwabanen, }

Form the *future tenses* after the *pr. seat.* as: *Ge-wâbamiwanen* . . . *Ge-gi-wâbamiwanen* . . .

EXAMPLES ON THE TWO CASES OF THE IV. DUBITATIVE CONJUGATION.

Kego oiw ikkitoken : Nin wâbamigodog Kije-Manito.—*Gwaiak nin wibamig misiwe ; ikkiton mojatg.* Do not say : I suppose God sees me, (or perhaps he sees me.) Always say : He sees me certainly everywhere.

Ki gi-wâbamigowalog gi-dagrishineg : waiba ta-bi-ija. He has probably seen you when you arrived ; he will soon come here.
Aw oshkinare ki ga-nandomigodog gaie kin nimiiding : kego dash ijâken. That young man will perhaps invite thee also to dancing, but don't go.

Endogwen, ninidjâniss, saiagiwanen ; karin sa ki babâmitawis-si. I don't know, my child, whether thou lovest me ; thou dost not obey me.

Mi ga-ondji-bata-diiän, Debenimiian, weweni ga-sûgiissinowânen. Lord, I have behaved sinfully, because, I think, I have not loved thee enough.

Kishpin kinigiigog kikeniminograbanen ga-dodaman, ki da-gi-bashanjeogog ganabatch. If thy parents had known what thou hast done, they would perhaps had whipped thee.

Gagansomissiwângibanen, karin ganabatch wika nin da-gi-anamâssimin. Had you not exhorted us, we would perhaps never have become Christians.

Niogisiss nin gad-inend : mi dash api ganabatch ge-wibamirey wen minara. I will be absent four months ; and then I think) you will see me again.

Waiabamigwenag nongom ta-dibâdjimowag endolamîn. Those who perhaps see me now, will tell what I am doing.

Kin wika nwândawissiwambanen, nongom weweni ki wi-kikinoat-mon ge-dodaman. Thou who perhaps never heardst me, (preaching,) I will now instruct thee exactly what thou shalt do.

Karin nin wi-kikenimassirinanig ga-dajiniwangidenag. We don't want to know those that have spoken ill of us.

Kin ga-wibamiwambanen megwa kwiwensiwâniän, kiabi na ki mikwenim ? Thou who ha'lst seen me as they say when I was a boy, dost thou yet remember me ?

Aw inini wika ga-gañonissinogobanen, ki bi-anamikag. This man, who perhaps never had spoken to thee, comes to salute thee.

Anishinâbêdog, awegwenag wika ge-minatissinowegurenag ishkotewâbo, ta-mino-dodamog. Ye Indians, those who shall never give you ardent liquor to drink, shall do well.

Remark. In regard to the second third person in the “Two Cases,” we have to observe that in the I. Case it does not alter the verb. We say : *Aw oshkinawé ki wâbamig*, that young man sees thee ; and likewise : *Aw oshkinawé ossan ki wâbamig*, that young man’s father sees thee. But in the II. Case there is some difference, F. i.

Kishpin aw oshkinawé ossan wâbaminid, ta-bi-ijâwan oma. If that young man’s father sees me, he will come here.

Aw ikwe o gi-inan odânißan tehi ijinid ga-nondaminid. That woman told her little daughter to tell me what she heard.

Kawin wiñ nin nondagossi, ogwissan iniw nwandaminidjin He does not hear me, it is his son that hears me.

Etc., etc.

Kishpin ossan wâbamissinig, kawin ta-bi-ijâssiwan. If his father sees me not, he will not come.

O gi-inan odânißan tehi ijissinig ga-nondaminid. She told her little daughter, not to tell me what she heard.

Anawi wiñ nin ganonig iko ; ogwissan dash iniw wika genjissinigon. He uses to speak to me; but it is his son that never speaks to me.

Before we close the IV. Conjugation, let us consider, in short Examples, the verb *Nin wâbama*, in regard to the second third person.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wâbamimânn ossan, * I see his father,
ki wâbamimânn “ thou seest his father,
o wâbandamawan ossiniwan, he sees his father,
nin wâbamimânan, *ossan*, we see his father,
ki wâbamimâwan, “ you see his father,
o wâbamndâmawawan’ ossiniwan, they see . . .

NEGATIVE FORM.

Kawin nin wâbamimâssin ossan, I don’t see his father,
“ *ki wâbamimâssin*, “ thou dost not see his father,
“ *o wâbandamawassassin ossiniwan*, he does not see his f.
“ *nin wâbamimâssinan*, *ossan*, we don’t see . . .
“ *ki wâbamimâssiwan* “ you don’t see . . .
“ *o wâbandamawassiawan ossiniwan*, they don’t see his
father.

IMPERFECT TENSE.

Nin wâbamimabanin ogin, I saw his mother,
ki wâbamimabanin “ thou sawest his mother,
o wâbandamawabananin oginiwan, he saw his mother,
nin wâbamimanabanin ogin, we saw his mother,
ki wâbamimawabananin “ , you saw his mother,
o wâbandamawawabananin oginiwan, they saw his
mother,

Kawin nin wâbamimassibananin ogin, I did not see his mother,
“ *ki wâbamimassibananin* “ , thou didst not see his mother,
“ *o wâbandamawassibananin oginiwan*, he did not see his
mother,
“ *nin wâbamimassinanabanin ogin*, we did not see his mother,
“ *ki wâbamimassiwabananin* “ , you did not see his mother,
“ *o wâbandamawassiwabananin oginiwan*, they did not see
his mother.

* *Nin debwetawa Kîje Manito, nin debwetawiman gaiv Ogewisan*. I believe
in God, and I believe in his Son.

After these two tenses you can form all the remaining tenses of the *indicative*, and all the tenses of the *conditional mood*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin wibanimmag ogrissan, if I see his son,

" *wâbam* " if thou seest his son,

" *wâbandamawad ogrissiniwan*, if he sees his son,

" *wâbaminangid ogrissan*, } if we see his son,

" *wâbaminang* " } if you see his son,

" *wâbamimeg*, " if you see his son,

" *wâbandamawawad ogrissiniwan*, if they see his son.

Kishpin wâbamimassiwag, ogrissan, if I don't see his son,

" *wâbamimassiwad* " if thou dost not see his son,

" *wâbandamawassig ogrissiniwan*, if he does not see his son,

" *wâbamimassiwangid ogrissan*, } if we don't see

" *wâbamimassiwang* " } his son,

" *wâbamimassiweg* " if you don't see his son,

" *wâbandamawassigwa ogwissiniwan*, if they don't see his son.

PLUPERFECT TENSE.

Wâbamimagiban ossaieian, had I seen his brother,
wâbamimadiban " hadst thou s. h. b.

wâbandamawapan ossaieiniwan, had he seen his br.

wâbaminangidiban ossaieian, } had we seen

wâbamimagoban " } his brother,

wâbamimegoban " had you seen his br.

wâbandamawapan ossaieiniwan, had they seen his brother,

Wâbamimassiwagiban ossaieian, had I not seen.....

wâbamimassiwadiban " hadst thou not seen his brother,

wâbandamawassigoban *ossacieiniwan*, had he not seen his brother,
wâbamimassiwangidban *ossacieian*, had we not seen his br.,
wâbamimassiwangoban, “ ” seen his br.,
wâbamimassiwegoban “ ” had you not seen his brother,
wâbandamawassigwaban *ossacieiniwan?* had they not seen his brother?

After these two tenses all the others are formed in the *subjunctive mood*.

Remark 1. You see in these Examples, that the syllable *im* is inserted between the *body* of the verb and the *terminations*; and this syllable indicates the report to a *second* third person in the sentence.

Remark 2. The number makes no difference in these expressions. *Niu wâbamiman ogwissau*, means, I see his son, or, his sons. *O wabandamawan odanan*, means, he sees his daughter, or, his daughters.

V. CONJUGATION.

Besides the transitive or active verbs *animate*, belonging to the preceding Conjugation, which all terminate in *a*, there is another kind of these verbs, ending in *an*, at the first person sing. indicative; and likewise so at the third person. And these verbs belong to this V. Conjugation.

Here are some verbs of this Conjugation.

1. pers.	3. pers.
<i>Nind ijânan</i> , I go to him, or, I visit him,	<i>od ijânan</i> ,
<i>Nind atâwenan</i> , I sell him,	<i>od atâwenan</i> ,
<i>Nind atâwangenan</i> , I borrow him,	<i>od atâwangenan</i> ,
<i>Nin gimôdinan</i> , I steal him,	<i>o gimodinan</i> ,
<i>Nind apénimonan</i> , I trust in him,	<i>od openimonan</i> ,
<i>Nin manitokenan</i> , I adore him, (<i>an idol</i>)	<i>o mutnitokenan</i> ,
<i>Nind anokinan</i> , I order it to be made,	<i>od anokinan</i> ,
<i>Nin bôdawenan</i> , I burn it up for fuel,	<i>o bodawenan</i> ,

Nind ashanganan, I give it for food, or as

food,

od ashanganan,

Nin migiwenan, I give it away as a present, *o migiwenan*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nind apénimonan, I trust in him,

kid apénimouan,

od apénimonan,

nind apénimomin,

kid apénimonawa,

od apénimonawan,

Kawin ssinan,

" ssinan,

" ssinan,

" ssimin,

" ssinawa,

" ssinawan.

Plural.

Nind apénimonag, I trust in them,

kid apénimonag,

od apénimonan,

nind apénimomin,

kid apénimonawaq,

od apénimonawan,

Kawin ssinag,

" ssinag,

" ssinan,

" ssimin,

" ssinawag,

" ssinawan.

IMPERFECT TENSE.

Singular.

Nind apénimonaban, I trusted in him,

kid apénimonaban,

od apénimonabanin,

nind apénimominaban,

kid apénimomwaban,

od apénimonawabanin,

Kawin ssinaban,

" ssinaban,

" ssinabanin,

" ssinabanin,

" ssimwaban,

" ssinawabanin.

Plural.

Nind apénimonabanig, I trusted in them,

kid apénimonabanig,

od apénimonabanin,

nind apénimominabanig,

kid apénimomwabanig,

od apénimonawabanin,

Kawin ssinabanig,

" ssinabanig,

" ssinabannig,

" ssiminabanig,

" ssimwabanig,

" ssinawabanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Apénimoian</i> , because I trust in him, them,	ssiwán,
<i>apenimoian</i> ,	ssiwan,
<i>apenimod</i> ,	ssig,
<i>apenimoiang</i> , γ because we	ssiwang,
<i>apenimôiang</i> , δ trust . . .	ssiwang,
<i>apenimoieg</i> ,	ssiweg,
<i>apenimowad</i> ,	ssiawa.

PLUPERFECT TENSE.

Singular and Plural.

<i>Apenimoâmban</i> , had I tr. in him, (them.)	<i>ssiwâmban</i> ,
<i>apinimoâmban</i> ,	<i>ssiwamban</i> ,
<i>apenimopan</i> ,	<i>ssigoban</i> ,
<i>apenimoângiban</i> , γ had we	<i>ssiwangiban</i>
<i>apenimoiangoban</i> , δ trusted.	<i>ssiwangoban</i> ,
<i>apenimoiegoban</i> ,	<i>ssiewoban</i> ,
<i>apenimowapan</i> ,	<i>ssijgwaban</i> ,

IMPERATIVE MOOD

Singular and Plural.

<i>Apenimon</i> ,	I trust (thou) in
<i>apenimokan</i> , I him, them.	<i>Kego ken</i> ,
<i>a gal-apinemonan</i> , let him tr. in h. (them,	" <i>ssinan</i> ,
<i>apenimoda</i> , let us trust in him,	" <i>ssida</i> ,
<i>apenimodanig</i> , let us trust in them,	" <i>ssidanig</i> ,
<i>apenimoilog</i> , trust (you) in him, them,	" <i>kegon</i> ,
<i>a gal-apenimonawan</i> , let them trust in him,	" <i>ssinawan</i> ,
	them,

PARTICLES.

PRESENT TENSE.

Singular and Plural.

Nin epénimoian, I who trust in him,

(them),

ssiwán,

kin epénimoian, thou who trustest,

ssiwan,

win epenimod, he who trusts,

ssiz.

Remark. The verbs of the V. Conjugation cannot be given in the *Two Cases* by themselves, but only by the help of the following substantives with possessive pronouns, viz : *niaw*, my body ; *kiiaw*, thy body ; *wiaw*, his (her) body ; *niiawinanin*, our bodies ; *kiiawinanin*, our bodies ; *kiaawiwau*, your bodies ; *wiawiwau*, their bodies ; which are employed to express the personal pronouns, I, me ; he, she, it, him, her ; we, us ; you, ye ; they, them. In the “Examples on the V. Conjugation,” and “on the V. Dubitative Conjugation,” you will find several which contain the above words, by which, as you will see, the “Two Cases” are expressed, (I . . . thee ; thou . . . me.) These expressions are so natural to the Otipiwe language, that they are correctly applied even to the Lord God, who has no body : because they stand for the personal pronouns, and are not used with the intention to signify a material body.

Here follow some Examples illustrating the use of the above surrogates of personal pronouns.

Mi aw inini bemitod niaw ; (*mi aw inini bemiid*, *nin widigemagan*.) This is the man that takes care of me, my husband.

Nin jàwendan niaw ; (*nin jawenindis*.) I have pity on myself.

Kishpin matchi ijiwebisiâan, *nin kikendan jingenlamân niaw* : (*jingenindisoian*.) If I behave bad, I know that I hate myself.

O gi-niton wiaw ga-apitch-kashkendang : *gi-nissiliso*. He was so sad, that he killed himself.

Jesus o gi-kitimâgiton wiaw, kinawind ondji ; *gi-kitimâgiiliso*. Jesus made himself poor for our sake.

Aw oshkiuare o mino dodan wiauw mino ijivebisid ; mino daso.. This young man does good to himself in behaving well. *Nin wi-mino-ganawendamiau niawiwiania tchi-bata-ijiwetisissiwâng : nin wi-mino-ganawenindisomin*. We will take well care of ourselves, that we may not sin ; (the person spoken to, not included.)

Ki banadjitomin kiauwianâni, kishpiu babamendansiwang anamieriu ; ki banadjidisomin. We ruin injure ourselves, if we don't care for religion ; (the person spoken to, included.)

Enamiaieg, weweni ganawendamog kiauwian, tchi matchi ijivebisissiweg ; weweni ganawenindisoing. Christians, take well care of yourselves, in order not to behave bad.

Enamiaissiweg, jawendamog kiauwian : Cjarewindisog : kajip kitagitorining kid apajitonawan kiauwian, kishpiu jingen-dameg auamieriu : (kid apaidisom.) Pagans, have mercy on yourselves ; you are precipitating yourselves into eternal misery, if you hate religion.

Osam nibiwa wassnidjig od akositonawan wiauwian : akosidisowag. Those that eat too much, make themselves sick.

Nind inag abinogjiug tchi binitowad wiauwian, tchi bura bijawad kikinoamading, tchi biniidisowad. I tell the children to clean themselves before they come to school.

EXAMPLES ON THE V. CONJUGATION.

Debenjiged nind openimomin, karin bekânisid awia nind openimossimin. We trust in the Lord, we don't trust in any other. *Anishinâbeg na kid ijanay ? Karin nongom nind ijassinga* : Doest thou go to see the Indians ? No, I don't go to see them to-day ; I go to a sick Frenchman. *Aw kwiwisen naningim o bi-gimodinan mishiminan*. That boy comes often here to steal apples.

Waieshkât naningim nind ijânuâbanig anishinâbeg, anamierin gi-kikinoamawaga. In the beginning I went often to the Indians ; I taught them to say prayers.

Kabé-bibon kawin kid ijassimwâbanig kid inawemaganâniwag kitchi odenang. All winter you did not go to see your relations in the city.

Juda o gi-atâwenan Jesusan, nissimidana dasswâlik joniian gi-missawenimud. Judah has sold Jesus, because he has coveted the thirty pieces of silver.

Anishinâbeg enamiâssigog o gi-gimodinawan abinodjiian odennang. Some pagan Indians have stolen a child in the village.
Ki gi-bôdawenag na nabagissagonsag oma ga-abidjig ? Karin nin gi-bodaressinâg. Hast thou burnt up the little boards that were here? No, I have not burnt them up.

Ki minwendâm na, kid inawemaganirag ijaieg nongom ? Are you glad to go on a visit to your relations to-day?

Kishpin wi-atâwessiwan pakwejigan, mi go gaie nin tehi wi-atâwessiwâu. If thou dost not want to sell any flour, then I don't want to sell any.

Ki gi-jawenimug igiw enamiadjig, Debendjigian, kin etu gi-apenimowad kiaaw. Thou hast had mercy on these Christians, O Lord, because they have trusted in Thee alone.

Karin ki gi-mino-dodansi gi-ijâssiwan mekatewikkwanair, Pak gi-odjitchisseg. Thou hast not done right that thou hast not gone to the Missionary at Easter, (in the Easter-time.)

Atawangessiwâmban jéba pakwejigan, karin nongom ki da-amossi ; karin awiaa pakwejigan kid aiawassiwanan. If I had not borrowed this morning some flour, thou wouldst not eat bread now; we have no flour.

Debendjiged ki Kije-Manitom etu enigokolecian openimon, kego dash gretch awiaa bemâdisid openimoken. Trust in the Lord thy God only from all thy heart, but don't trust much in anybody living on earth.

Ijâkan aw aiakosid inini, jawenim, geget kitchei kotagito. Go to that sick man, be charitable to him, he suffers much indeed.

O gad-atawenan ol oprâyanan, kego dash o moshweman o gad-atâwessinan ; nind ina aw anishinâbe. I say to that Indian thus: Let him sell his pipe, but let him not sell his handkerchief.

Ijâdâniq anishinâbeg aui-gagikimangra ; kego dash atawewinini nongom ijassila. Let us go to the Indians to preach to them, (to exhort them,) but let us not go to-day to the trader.

Enishinâbewiiey, kego giminolikeyon opinig kitiganing ; ki gal-animisim. Ye, Indians, don't steal potatoes in the field; you will be punished for it.

Ogad-oshangenawan kokoshan, pakwejiganan gaie. Let them give pork and flour, (for food, not for sale, etc.)

Kawin wika nin ga-wanenimassig openimodjig niaw, kugnig nin ya-widokâwag ; ikkito Debeniminang. I will never forget those who trust in me, I will always assist them, saith the Lord.

Epénimod anishinâben, naningim waijima, Kijemaniton dash openimod, ka wika waijimassi. He that trusts in man, is often deceived; but he that trusts in God, is never deceived.

Apitchi matchi dodum aw masinitchiganan menitoked. *Euamiassigog mi igiw menitokedjig masinitchiganan.* He that adores an image, (idol,) does exceedingly wrong. Pagans (heathen) are those who adore images, (idols.)

V. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

NEGATIVE FORM

PRESENT TENSE.

Singular.

Nind apenimonadog, I trust perhaps in

him,	<i>Kawin ssinadog,</i>
<i>kid apenimonadog,</i>	" <i>ssinadog,</i>
<i>od apenimonadogenan,</i>	" <i>ssinadogenan,</i>
<i>nind apenemominadog,</i>	" <i>ssiminadog,</i>
<i>kid apenimomwadog,</i>	" <i>ssimwadog,</i>
<i>od apenimonawadogenan,</i>	" <i>ssinawadogenan.</i>

Plural.

Nind apenimonadogenag, I trust per-

haps in them,	<i>Kawin ssinadogenag,</i>
<i>kid apenimonadogenag,</i>	" <i>ssinadogenag,</i>
<i>od apenimonadogenan,</i>	" <i>ssinadogenan,</i>
<i>nind apenemominadogenag,</i>	" <i>ssiminadogenag,</i>
<i>kid apenimomwadogenag,</i>	" <i>ssimwadogenag,</i>
<i>od apenimonawadogenan,</i>	" <i>ssinawadogenan.</i>

The *perfect* tense is formed by prefixing *gi-* to the verb, as :
Nin gi-apenimonadog. . . .

PLUPERFECT TENSE.

Singular and Plural.

<i>Gonima gi-apenimowâmban,</i>	I had perhaps	<i>Kawin ssiwâmban,</i>
" <i>gi-apenimowâmban,</i>	trusted in him, them,	" <i>ssiwamban,</i>
" <i>gi-apenimogoban,</i>		" <i>ssigoban,</i>
" <i>gi-apenimomowângiban,</i>	, we	" <i>ssiwângiban,</i>
" <i>gi-apenimowangoban,</i>	, . . .	" <i>ssiwangoban,</i>
" <i>gi-apenimowegoban,</i>		" <i>ssiwegoban,</i>
" <i>gi-apenimogwaban,</i>		" <i>ssigwaban.</i>

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Epenimowânen,</i>	that I perhaps trust in him,	<i>ssiwânen,</i>
	(them,)	
<i>epenimowanen,</i>		<i>ssiwanen,</i>
<i>epenimogwen,</i>		<i>ssigwen,</i>
<i>epenimowângén,</i>		<i>ssiwângén,</i>
<i>epenimowangén,</i>	{	<i>ssiwangen,</i>
<i>epenimowegwen,</i>		<i>ssiwegwen,</i>
<i>epenimowagwen,</i>		<i>ssiwagwen,</i>

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

<i>Nin epenimowânen,</i>	I who perhaps trust in him, (them,)	
<i>kin epenimowanen,</i>	thou who perhaps tr. . . .	
<i>win epenimogwen,</i>	he who perhaps tr. . . .	
<i>ninawind epenimowângén,</i>	, we who perhaps trust in him,	
<i>kinawind epenimowangen,</i>	{ (them,)	

kinawa epenimowegwen, you who perhaps tr. . .
winawa epenimagwenag, they who perhaps tr. . . .
Nin epenimossiwâwen, I who perhaps do not tr. . . .
kin epénimossiwanen, thou who . . .
win epenimossigwen,
ninawind epenimossiwângén, } we who perhaps do not . . .
kinawind epenimossiwangen, }
kinawa epenimossiwegwen,
winawa epenimossigwenag,

IMPERFECT TENSE.

Singular and Plural.

Nin epenimowâmbânen, I who perhaps trusted in him,
(them,)
kin epénimowambanen, thou who . . .
win epénimogobanen,
ninawind epenimowângibânen, } we . . .
kinawind epenimowangobanen, }
kinawa epenimowegobanen,
winawa epenimogobanenag.

EXAMPLES ON THE V. DUBITATIVE CONJUGATION.

Kawin Kije-Maniton od apenimossinadogenan, mi apitchiwendji-segisid. He does probably not put his trust in God; that is the reason he fears so much.

Kawin abissiway : anishinâben od ijanawadogenan. They are not at home; they probably are visiting the Indians, (on a visit to the Indians.)

Kid openimomwadog niauw, ininiwidog, mi yanabatch wendjin-nasikawiieg nongom. Men, I suppose you place your confidence in me; that is perhaps the reason you come to me to-day.

Kid inawemaganag ki gi-ijânaadogenag pitchinâgo : kawin sa kabegijig ki gi-wâbamissionom. Thou hast probably been to see thy relations yesterday; so I did not see thee all day.

Aw oshkinawé osám o gi-apenimowadogenan, kakina' gego unishatchi ondinamagod kawin dash gi-anokissi. That young fellow relied perhaps too much on him, that he would let him have all things for nothing ; and so he did not work.

Endogwen aw inini epenimowgwen niaw ; karin gwaiak nia kikenimigossi. I doubt whether that man has any confidence in me ; he does not know me well.

Namindj éjitchigegwen, ejagwen ossan, gonima gaie ejassiqwen. I don't know what he is doing, and whether he goes to his father, or not.

Kinawa ketchi-apenimoweqwen niaw, wegonen ge-iji-gashkito-wâmbânen tchi dodonagog ? You who have perhaps much confidence in me, what would I be able to do for you ?

Kin aiâpitchi-apénimowanen aw inini, ki ga-kitchiuruijimigo ningoting. Thou who trustest so much in that man, (as I heard,) thou shalt be once much deceived.

Kinawa ejâwegwen mojag aiâkosidjig, ki ga-jawenimijora Jesus dibakonige-gijigak, kishpin wiw wendji-dadomoy. You who visit frequently the sick, (as I understood, Jesus will be merciful to you on the day of judgment, if you do it for his sake.)

VI. CONJUGATION.

To this Conjugation belong all the verbs *transitive* or *active*, INANIMATE. The object, upon which acts the subject of these verbs, is always comprised in the verb; as: *Nin wâbandân*, does not mean only, I see; but, I see it, some *inanimate* object. See page 14.)

All the verbs of this Conjugation end in *u*, *áu*, *eu*, *iu*, *ou*, at the first person sing. present, indicative ; and likewise so at the characteristical *third person*.

Here are a few verbs belonging to this Conjugation.

1. pers.

Nin débwetân, I believe it,
Nin kikéndân, I know it,
Nin minikwén, I drink it,

3. pers.

o debwetân,
o kikendân,
o minikwen,

Nind apândjigen, I eat it with some other
thing,

Nin midjin, I eat it, (some *in.* obj.)

Nind agwîn, I put it on, (clothing,)

Nin bidon, I bring it,

Nin biton, I wait for it,

od apandjigen,

o midjin,

od agwin,

o bidon,

o biton.

Note. In the paradigm, this final *n* is placed among the *terminations*, because it does not always remain with the verb.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbandân, I see it,

Kawin nsin,

ki wâbandân

“ nsin,

o wâbandân,

“ nsin,

wâbandâm, they see it, (on le voit,

one sees it,

“ nsim,

nin wâbandâmin,

“ nsimin,

ki wâbandânwawa,

“ nsinawa,

o wâbandânwawa,

“ nsinawa.

Plural.

Nin wâbandânan, I see them, (*in.* obj.)

Kawin nsinan,

ki wâbandânan,

“ nsinan,

o wâbandânan,

“ nsinan,

nin wâbandâmin,

“ nsimin,

ki wâbandânwawan,

“ nsinawan,

o wâbandânwawan,

“ nsinawan.

IMPERFECT TENSE.

Singular.

Nin wâbandânanaban, I saw it,

Kawin nsinaban,

ki wâbandânanaban,

“ nsinaban,

o wâbandânanaban,

“ nsinaban,

nin wâbandâminaban,

“ nsiminaban,

ki wâbandânwawanban,

“ nsinawaban,

o wâbandânwawanban,

“ nsinawaban.

Plural.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>wâbandâmân</i> , because I see it, them.,	nsiwân,
<i>wâbandâman</i> ,	nsowan,
<i>wâbandâng</i> ,	nsig,
<i>wâbandâming</i> , (qu'on le (les) voie,)	nsing,
<i>wâbandâmâng</i> , * ^y because we see it,	nsiwâng,
<i>wâbandâmang</i> . (them.)	nsiwang,
<i>wâbandâmeg</i> ,	nisiweg,
<i>wâbandâmowad</i> ,	nsigwa.

PLUPERFECT TENSE.

Singular and Plural.

<i>Wâbandâmâmban</i> , † had I seen it, (th.)	<i>nsiwâmban</i> ,
<i>wâbandâmâmban</i> ,	<i>nsiwamban</i> ,
<i>wâbandângiban</i> ,	<i>nsigoban</i> ,
<i>wâbandâmingiban</i> , { si on l'êut vu,	<i>nsingiban</i> ,
<i>wâbandâmângiban</i> , } had we . . .	<i>nsiwongiban</i> ,
<i>wâbandâmangoban</i> ,	<i>nsiwangoban</i> ,
<i>wâbandâmegoban</i> ,	<i>nsiwegoban</i> ,
<i>wâbandâmowapan</i> ,	<i>nsigwaban</i> .

* See *Remark 3*, p. 42.

[†] See Remark 3, p. 110.

IMPERATIVE MOOD.

<i>Wâbandan</i>	}	see it, (them,)	<i>Kego ngen,</i>
<i>wâbandâmokan,</i>			
<i>o ga-wâbandân,</i> let him see it,		" nsin,	
<i>o ga-wâbandânan,</i> let him see them,		" nsinan,	
<i>wâbandânda,</i> let us see it, (them,)		" nsida,	
<i>wâbandamog,</i> see it, (them,)		" ngegon,	
<i>o ga-wâbandâna</i> wa, let them see it,		" nsinawa,	
<i>o ga-wâbandâna</i> wan, let them see them,		" nsinawan.	

PARTICLES.

PRESENT TENSE.

<i>Nin waiâbandamân,</i> I who see it, (them,)	
<i>kin waiâbandaman,</i> thou who seest it, (them,)	
<i>win waiabandang,</i> he who sees it, (them,)	
<i>waiabandaming,</i> (ce que l'on voit,)	
<i>ninawind waiabandamâng,</i>	we who see it, (them,)
<i>kinawind waiabandamang,</i>	
<i>kinawa waiabandameg,</i> you who see it, (them,)	
<i>winawa waiabandangig,</i> they who see it, (them,)	

Nin waiabandansiwan, I who do not see it, (them,)
kin waiabandansiwan, thou who dost not . . .

Remark 1. The verb, *nind aiâu*, I have it, makes an exception from the above paradigm in the *third* persons of the subjunctive mood and the participles : as follows :

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Aiâd,</i> because he has it, (them,)	ssig,
<i>aiâng,</i> because one has it,	ssing,
<i>aiâwad,</i> because they have it,	ssigwa.

PLUPERFECT TENSE.

Singular and Plural.

Aiâpan, had he had it, (them,) . . .

ssinoban,
ssigwaban,

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

Eiâd, who has it, (them,) . . .

ssig,

ciâdjig, who have it, (them,) . . .

ssigog.

IMPERFECT TENSE.

Singular and Plural.

Eiâpan, who had it, (them,) . . .

ssigoban,

ciapanig, who had it, (them,) . . .

ssigobanig.

Remark 2. All the verbs of this Conjugation, ending in *ân*, are exactly conjugated after the preceding paradigm, *Nin wâbandân*. But the verbs ending in *en*, *in*, and *on*, undergo a little difference in some moods and tenses. We shall point out here this difference. The moods and tenses which are not mentioned in the following paradigm, are conformable to the above paradigm, *Nin wâbandân*.

We take the verb, *Nin sâgiton*, I like it, for an example; but the verbs in *en*, and *in*, are conjugated exactly like those in *on*.

In the AFFIRMATIVE form the whole *indicative mood* of *Nin sâgiton*, is exactly conjugated as in *Nin wâbandân*.

But in the NEGATIVE form you have to remember, that in the terminations of this form, the letters *ns* in the preceding paradigm, are always changed into *ss*, for the verbs in *en*, *ia* and *on*. So, for instance, you say: *Kawin nin wâbandsin*; change this *ns* in *ss*, for the verb, *Nin sâgiton*, and you will have: *Kawin nin sâgitossin*. And so on, always changing *ns* into *ss*. This is the only little difference between *Nin wâbandân* and *Nin sâgi-*

ton, etc., for the whole *indicative* mood. But in the *subjunctive* mood there is some more discrepancy, as you see here below.

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Sâgitoiân</i> , because I like it, (them,) <i>in</i> .objects,	<i>ssiwân</i> ,
<i>sâgitoiān</i> ,	<i>ssiwān</i> ,
<i>sâgitod</i> ,	<i>ssig</i> ,
<i>Sâgitong</i> , (qu'on l'aime,)	<i>ssing</i> ,
<i>sâgitōiang</i> , } bee. we like . . .	<i>ssiwāng</i> ,
<i>sâgitōang</i> , }	<i>ssiwang</i> ,
<i>sâgitōieg</i> ,	<i>ssiweg</i> ,
<i>sâgitowad</i> ,	<i>ssigwa</i>

PLUPERFECT TENSE.

Singular and Plural.

<i>Sâgitoiāmban</i> , had I like it, (them,)	<i>ssiwāmban</i> ,
<i>sâgitoiamban</i> ,	<i>ssiwamban</i> ,
<i>sâgitopan</i> ,	<i>ssigoban</i> ,
<i>sâgitongiban</i> , (si on l'eût aimé,)	<i>ssingoban</i> ,
<i>sâgitōiangiban</i> , } had we . . .	<i>ssiwangiban</i> ,
<i>sâgitōiangoban</i> , }	<i>ssiwangoban</i> ,
<i>sâgitōiegoban</i> ,	<i>ssiwegoban</i> ,
<i>sâgitowapan</i> ,	<i>ssigwaban</i> .

IMPERATIVE MOOD.

<i>Sâgiton</i> , } like it, (them,)	<i>Kego ken</i> .
<i>o ga-sâgiton</i> , let him like it,	" <i>ssin</i> ,
<i>o ga-sâgitonan</i> , let him like them,	" <i>ssinan</i> ,
<i>sâgitoda</i> , let us like it, (them,)	" <i>ssida</i> ,
<i>sâgitoiog</i> , } like it, (them,)	" <i>kegon</i> ,
<i>sâgitog</i> , }	" <i>ssinawa</i> ,
<i>o ga-sâgitonawa</i> , let them like it,	" <i>ssinawana</i> ,
<i>o ga-sâgitonawan</i> , let them like them,	" <i>ssinawan</i> .

PARTICLES.

PRESENT TENSE.

Singular and Plural.

Nin saiagitoiān, I who like it, (them,)
kin saiagitoian, thou who likest it, (them,)
win saiagitod, he who likes it, (them,)
 saiagiton, what one likes,
ninawind saiagitoiāng, } we who like it, (them,)
kinawind saiagitoiang, }
 kinawa saiagitoieg, you who like it, (them,)
 winawa saiagitodjig, they who like it, (them,)
Nin saiagitossiwān, I who don't like it, (them,)
 kin saiagitossowan, thou who dost not like . . .
 win saiagitossig, he who does not like it, (them,)
ninawind saiagitossiwāng, } we who don't . . .
kinawind saiagitossiwang, }
 kinawa saiagitossiweg, you who don't like,
 winawa saiagitossigog, they who . . .

IMPERFECT TENSE.

Singular and Plural.

Nin saiagitoiāmban, I who liked it, (them,)
 kin saiagitoiamban, thou who likedst it, (them,)
 win saiagitopan, he who . . .
 saiagitongiban, (ce qu'on aimait,)
ninawind saiagitoiāngiban, } we who liked . . .
kinawind saiagitoiangoban, }
 kinawa saiagitoiegoban, you who liked . . .
 winawa saiagitopanig, they who . . .
Nin saiagitossiwāmban, I who did not like it, them,)
 kin saiagitossiwamban, thou who didst not like . . .
 win saiagitossigoban, he who did not . . .
 saiagitossingiban, what one did not like,

ninawind saiagitossiwângiban,, } we who did not . . .
kinawind saiagitossiwangoban,, }

kinawa saiagitossiwegoban, you who did . . .

winawa saiagitossigobanig, they who . . .

Form after these two tenses all the others of these participles.

Exactly as the verb, *Nin sâgîton*, are conjugated the verbs which we call *personifying*. (See page 81.) They all end in *on*. These verbs *personify inanimate* things, that is to say, they represent them as doing actions, which only persons or other living beings can do. F. i.

Kid ikkitowin nin nibwâkâigon. Thy word makes me wise.

Anamiewin nin ginaamagon mateki dodamowin. Religion forbids me bad actions.

Kitchi akosiwin ki gi-odissigomin. A great sickness has come to us, (has visited us.)

Nitam batâdowin kakina anishinâbeg o gi-inigaigonawa. The first sin has injured all men, (all mankind.)

Here are some moods and tenses of these verbs, only exempli gratia.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nind odissigon</i> ,	it comes to me,	<i>Kawin ssin</i> ,
<i>kid odissigon</i> ,	" " " thee,	" ssin,
<i>od odissigon</i> ,	" " " him,	" ssin,
<i>nind odissigomin</i> ,	" " " us,	" ssimin,
<i>kid odissigonawa</i> ,	" " " you,	" ssinawa,
<i>od odissigonawa</i> ,	" " " them,	" ssinawa.

Plural.

<i>Nind odissigonan</i> , they come to me, (in. obj.)	<i>Kawin ssinan</i> ,
<i>kid odissigonan</i> , they come to thee,	" ssinan,
<i>od odissigonan</i> , " " " him,	" ssinan,

nind odissigomin, they come to us, *Kawin ssimin*,
kid odissigonawan, " " " you, " *ssinawan*
od odissigonawan, " " " them, " *ssinawan-*

IMPERFECT TENSE.

Singular.

Nind odissigonaban, it came to me, *Kawin ssinaban*,
kid odissigonaban, " " " thee, " *ssinaban*,
od odissigonaban, " " " him, " *ssinaban*,
nind odissigominaban, etc. . . . " *ssiminaban*,
kid odissigonawaban, " *ssinawaban*,
od odissigonawaban, " *ssinawaban-*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Odissigoiān</i> , if it comes (they come) to me,	esiwān,
<i>odissigoian</i> , if it " " to thee,	ssiwan,
<i>odissigod</i> , if it " " to him,	ssig,
<i>odissigoiāng</i> , } if it " " to us,	ssiwāng,
<i>odissigoiang</i> , } if it " " to you,	ssiwang,
<i>odissigoieg</i> , if it " " to you,	ssiweg,
<i>odissigowad</i> , if it " " to them,	ssigwa.

Etc. . . Etc. . .

PARTICLES.

PRESENT TENSE.

Nin wedissigoiān, I to whom it comes, (they come,)
kin wéddissigoian, thou to whom . . .
win wedissigod, he to whom . . .
ninawind wedissigoiāng, } we to whom . . .
kinawind wéddissigoiang, } we to whom . . .
kinama wedissigoieg, you . . .
winawa wedissigodjig, they . . .

PRESENT TENSE.

Nin wedissigossiwān, I to whom it does they do not come,
kin wedissigōssawan, thou . . .
win wedissigossig, he . . .

ninawind wedissigossiwāng, } we . . .
kinawind wedissigossiwang, } we . . .
kinawa wedissigossiweg, you . . .
winawa wedissigossigog, they . . .
Etc . . . etc . . .

Examples.

1 pers. pass voice, personifying verbs.

Nin wâbamigo, I am seen, *nin wâbamigon*, it sees me.

Nin nissigo, I am killed, *nin nissigon*, it kills me.

Nin ganôniго, I am spoken to, *nin ganonigon*, it speaks to me.

Nin nishkimigo, I am made angry, *nin nishkimigon*, it makes me angry.

Nin sâgiigo, I am loved, *nin sâgiigon*, it loves me.

Nin nôpinanigo, I am followed, *nin nôpinanigon*, it follows me.

Nind ânwenimigo, I am reproached, *nind ânwenimigon*, it reproaches me.

Nin jingénimigo, I am hated, *nin jingénimigon*, it hates me.

Nin kikenimigo, I am known, *nin kikenimigon*, it knows me.

Etc . . . etc . . .

VI. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nin wâbandanadog</i> , I see it perhaps,	<i>Kawin usinadog</i> ,
<i>ki wâbandanadog</i> ,	" <i>usinadog</i> ,
<i>o wâbandanadog</i> ,	" <i>usinadog</i> ,
<i>nin wâbandaminadog</i> ,	" <i>usiminadog</i> ,
<i>ki wâbandanawadog</i> ,	" <i>nsinawadog</i> ,
<i>o wâbandanawadog</i> ,	" <i>nsinawadog</i> .

PARTICLES.

PRESENT TENSE.

Nin waiabandamowânen, I who perhaps see it, them,
kin waiabandamowanen, thou who . . .
win waiabandamogwen,
ninawind waiabondamowângen, } we who perhaps see . . .
kinawind waiabondamowangen, }
kinawa waiabondamowegwen,
winawa waiabondamogwenag.

PRESENT TENSE.

Nin waiabandansiwânen, I who p. don't see it, (them,)
kin waiabandansiwanen, thou who p. . .
win waiabandansigwen,
ninawind waiabandansiwângen, } we who p. . .
kinawind waiabandansiwangen, }
kinawa waiabandansiwegwen,
winawa waiabandansigwenag.

IMPERFECT TENSE.

Nin waiabandamowâmbanen, I who perh. saw it, (them,)
kin waiabandamowambanen, thou who p. . .
win waiabandamogobanen,
ninawind waiabandamowangibanan, } we who . . .
kinawind waiabandamowangobanen, }
kinawa waiabandamowegobanen,
winawa waiabandamogobanenag,
Nin waiabandansiwâmbanen, I who did perhaps not see it,
(them,)
kin waiabandansiwambanen, thou who . . .
win waiabandansigobanen,
ninawind waiabandansiwangibanan, } we who . . .
kinawind waiabandansiwangobanen, }
kinawa waiabandansiwegobanen,
winawa waiabandansigobanenag.

Remark. Respecting the verbs ending in *en*, *in* and *on*, (page 256,) you will please remember, that in all the cases where the verbs ending in *ān*, take the syllable *mo* in the Dubitative Conjugation, this syllable is taken out, for the verbs ending in *en*, *in* and *on*. So you say: *Waiabandamowānen*, *waiabandamog-wen*, etc . . . but you will not say: *Saiagitolomowānen*, *saiagitol-mogwen*; but: *Saiagitorānen*, *saiagitologren*: and so forth, always taking out the syllable *mo*, for the verbs in *en*, *in*, *on*.

EXAMPLES ON THE WHOLE VI. CONJUGATION.

Bejig eta wākaigan nin wābandan, kawin nij nin wābandansinan.

I see only one house, I don't see two.

Nin bitomin nābikwān tchi bagamassing. Kowin nin kikendansimin api ge-dagwishinomugadogren. We are waiting for the vessel to come in. We don't know when it shall arrive.

Aw kiriwicens kawin gego o kikendansinaban bura-dagwising oma, nonjom dash weweni o wābandan masinaigan. This boy knew nothing when he came here, but now he real's well.

Ki gi-giwē'widonan na anokāsorinan? Bejig eta nin gi-giwēidon; nij dash kawin mashi nin yi-aiossianum. Hast thou carried back the tools? I have carried back (returned) one only; but the other two I have not yet used.

Nin gwinawābandun wiāss oma ga-atleg: animosh o gi-bi-gimod-dinadog. I cannot find (I miss) the meat that was here; I suppose a dog has stolen it away.

Weweni nin ga-ganawendanan Kije-Manito o ganasongewinan, kawin minawa ondjita nin ga-wi-bigobidossinan. I will faithfully keep the commandments of God, I will no more break them purposely.

Ninidjāniiss, kishpin gego dihādodaman, gonima gaié gego ejito ian, mikwenim Debendjiged misi gego waiābandang. My child, if thou art telling something, or doing something, remember the Lord who sees all.

Kishpin wa-aiāmowanen gego, gagwedjimishin, ki ga-minin. Bidādjimowin nwandalamowegwen, kego pakige debwetangegon. If thou perhaps wishest to have something, ask me, I will give

it to thee. If you happen to hear reports, don't believe them immediately.

Nawatch waiba mikamângibân tehimâñ, mewija nin da-gi-dagwi-shinimin. Had we found a canoe sooner, we would have arrived long ago.

Minikwéssiwamban iw wenijishing mashkikiwâbo, giuwnej ki da-gi-akos. Hast thou not taken this good medicine, thou wouldst have been sick a long time.

Ge-gi-kitigadameg Kije-Manito o kitigâning, enumiaieg, mi iw gemamaiey wedi, ge-ishkwa-bimâdisiieg aking. Whatever you shall have sown on the field of God, Christians, that you shall reap there, after your life on earth.

Ki da-wanendanawa Debeniminang od ikkitowin, kishpinwika nondansiweg gagikwevin. You would forget the word of the Lord, if you never heard sermons.

Nij jaigwa wâkaiganan o da-dibendanan, nij gaie kitigânan o da-aianan ar inini, minikwessig. That man would already possess two houses, and would have two fields, gardens, if he did not drink.

Ki da-wâbandan masinaigan, wendamitâssiwanin. Thou oughtst to read when thou hast leisure time.

Weweni sâgiton kid anamiewin, minotan anamie-gagikwevin, mino inâbaljiton dash. Like well thy religion. Listen with pleasure to religious sermons, and make a good use of them.

Gijigado-masinaigan ojitokan, tehi kikendamâng gijigalon. Please make a calendar, that we may know the days.

Kego wiku gego yimodiken, ki wâbamig sa ar ge-dibakonik. Never steal anything, because he who will judge thee, sees thee.

Nin nagadanun oma anind nind aiiman: kego uria o gamamossinan. I leave here some of my things ; let nobody take them away.

Ambe ijâda, awi-wâbandunda ga-ijiwekak Bethleheming. Let us go, let us see what happened in Bethlehem.

Kego babamendansida matchi minawanigosiwu aking, tehi wanitôssiwang iw kagige minawanigosiwu gijigong. Let us not

care for sinful pleasures on earth, lest we lose that everlasting joy in heaven.

Kin waiâbandamamban nibiwa maianadak, kego iw bâpish kiki-nowâbandangen. Thou who sawest so many evil things, do not take any example on those things.

Nin, ga-pisindamân iw gigitowin, nin igo nin dibâdjim : dehew-tawishig. I who have listened to that discourse, I do report ; believe me.

Kawin bekânisidjig da-gaywedjimassiwag ; igiw sa ininiwag ga-

A few Examples in regard

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin win gege o wâbandansin, ogwissan o wâbandamini. He sees nothing, his son sees it.

Kawin winawa o bi-nadissinawan masinaiganan, oshimeiwân sa o bi-nadimini. They don't come for the books, their brothers (sisters) come for them.

And so on in all the tenses

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ossan wâbandaminid ga-iji-anokinid, ta-minwendamon.

When his father sees how he has worked, he will be contented.

Kishpin onigiigon wâbandaminig minik ga-ojitonid, o ga-mini-gon gege. When his parents see how much he has done, they will give him something.

wâbandamogwenag matchi dodanowin, dagagwedjimawag. Not others ought to be questioned ; those men who have seen the ill doing, (as I understood,) ought to be called.

Jawendagosiwag ga-wâbandsigoy, anawi dash gi-debwetamog. Blessed are they that have not seen, and yet have believed.

Ge-mino-ganawendang od anamiewin ged-akohimâdisid, kajinig gjigong ta-debisi. He who shall keep well his religion (be a good Christian) as long as he shall live shall eternally be happy in heaven.

to the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Win eta o kikendan, kawin ossaieian o kikendansinini. He only knows it ; his brother knows it not.

Winawa geget o sâgitonawa anamiewin, kawin dash onidjânissiwan o sâgitossinini. They truly like religion, but their children don't like it.

derived from the present.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ogîn odapinansinig iu wâboian, win igo o gadodapinan. If her mother does not take that blanket, she will take it herself.

Kishpin onigiigon gego odapinansinig, anisha ta-yi-anokiwan. If his parents take no payment, they shall have worked for nothing.

PARTICLES.

PRESENT TENSE.

Mi sa witu waiabandaminidjin mojag masinaigan. It is his brother-in-law that is always reading, looking in the book.)
Kawin wiñ o dibandasin iw ; omishomissan mi iñim debendominidjin. He does not own this ; it is his grandfather that owns it.

And so in other tenses

VII. CONJUGATION.

In order to accommodate all the verbs of the Otechipwe language, we must establish three more conjugations, for the *unipersonal verbs*; (see page 83.) One of these Conjugations will be for the unipersonal verbs ending in a *vowel*; the two others will be for those ending in a *consonant*.

To this VII. Conjugation then belong all the *unipersonal verbs* ending in a *vowel*. This vowel may be *a, e, i, or o*.

Here are a few verbs belonging to this Conjugation.

Kissinâ, it is cold, (speaking of the weather.)

Sasagâ, it is full of brushes, or underwood.

Jibéia, there are no brushes, no underwood.

Ijinikâde, it is called, (some *inanimate* object.)

Ijitchigâde, it is made, constructed.

Dagonigâde, it is mixed with . . .

Kijite, it is warm, (speaking of the weather.)

Até, there is of it ; it is.

Odjitchisse, it arrives, (speaking of a certain day or time.)

Dimî, it is deep, (a river, etc.)

PARTICLES.

PRESENT TENSE.

Mi iniñ onidjánissan gego kekendansinigon. This is his child
that knows nothing, (or, these are his children that know no-
thing.)

Nibiwa wiñ o dibendan aki : widjikiwéian dash inir gego deben-dansinigon. He owns much land ; it is his friend (brother) that owns none.

derived from the *present*.

Mashkawâgami, it is strong, (a liquid.)

Miskwâgami, it is red, (a liquid.)

Makatéwagami, it is black, (a liquid.)

Dagô, there is, it is.

Sôgipo, it snows.

To this Conjugation also belong all the verbs which we call *Abundance-verbs*, (see p. 83,) which all end in *ka*, and are *uni-personal*. You will find a few of these verbs on the same page, and some of the *in.* *Numeral verbs*, which have only the *plural*, ending in *wan*.

Some verbs of this Conjugation have only the third person singular, as : *Kissina*, *kijáte*, *sogipo*, etc. Others have the third person singular and plural, as : *Ijinikide*, *ijinikádewan*; *até*, *ate wan*, etc.

AFFIRMATIVE FORM.

NEGATIVE FORM

INDICATIVE MOOD.

PRESENT TENSE.

Ijinikâde, it is called
ijinikâdewan, they are called, *in. obj.*) Kauin ssinon,
" " ssinon.

IMPERFECT TENSE.

Ijinikâdeban, it was called, *Kawin ssinoban*,
ijinikâdebanin, they were called, " *ssinobanin*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ijinikâdeg, if it is called, *ssinog*,
" *ijinikâdeg*, if they are called, *ssinog*.

PLUPERFECT TENSE.

Ijinikâdegibán { had it been called, } *ssinogiban*.
 { had they been called, }

PARTICIPLES.

PRESENT TENSE.

Ejinikâdeg, called, (which is called,) *ssinog*,
ejinikâdegín, called, (which are called,) *ssinogin*.

IMPERFECT TENSE.

Ejinikâdegibán, which was called, *ssinogiban*,
ejinikâdegibánin, *ssinogibanin*.

VII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ijinikâdedog, it is perhaps called, *ssinodog*,
ijinikâdedogenan, they are perhaps called,
 (inanimate objects.) *ssinodogenan*.

IMPERFECT TENSE.

Ijinikâdegoban, it was called, (they say,) *ssinogoban*,
ijinikâdegobanin, they were called, (they say,) *ssinogobanin*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Gonima ejinikâdegwen, whether it is called,

Gonima ssinogwen,

“ *ejinikâdegwen*, whether they are
called,

“ *ssinogwen*.

PERFECT TENSE.

Ga-ijinakâdegwen, { whether it has been
 { called,
 { whether they have b. c. } *ssinogwen*.

PLUPERFECT TENSE.

Ijinikâdegobanen, { if it had been called,
 { if they had been } *ssinogobanen*.
 { called,

EXAMPLES ON THE WHOLE VII. CONJUGATION.

Adopowin ijinikâde ow; *onow dash apabirinan ijinikâdewan*.

This is called a table; and these are called chairs, (or benches.)

Kitchi sogipo nongom, karin dash anari kissinâssinon. It
snows much to-day, but it is not very cold.

Nopiming atédog ki wâgakwad; *ki makisinan dash kawin wedi
atéssinodogenan*. I think thy axe is in the woods; but thy
shoes, I think, are not there.

Gi-apitchi, áteban kid ishkotemiwa bura bi-mâdjaiān. Your fire
had been quite out, before I started to come here.

*Kawin gwetch gi-sogipossinoban bibonong bura Nibânamamicgiji-
gak*. Last winter it had not much snowed before Christmas-
day.

*Waïba ow wâkaigan ta-bigobidjigâde, bekanak dash nawatch
metchag ta-ajitchigâde*. This house will soon be taken down,
and another one larger than this will be constructed.

*Kawin wereni anokissim, kishpin osâm kijâteg : kawin gaie
mino bimossessim, kishpin sogipog kabé-gijig*. One does not
work well when it is too warm; and one does not travel well
when it is snowing all day.

Kishpin pangí eta bodawádeg kijapikisiganing, pubige kitchí kijide oma pindig. When a little fire only is made in the stove, it is immediately very warm in this room.

Endogwen degonigadessinoqwen ishkotewáho oma mishiminábong. I don't know whether there is no ardent liquor mixed with this cider.

Akosiwin, nibowin gaie kawin da-atessiuon, kishpin batadowin atessinoy. There would be no sickness and no death, if there be no sin.

Da-kitchi-kijáte nongom, kishpin nodinsinoy.—Da-gijigate non-gom tibikak, kishpin mijakwak, (mijakwanitibikak.) It would be very warm to-day if there be no wind.—It would be light this night, if there be clear weather.

Mewija onow wâkaiganan da-gi-sakidewan, kakina da-gi-tchûgidewan, oma aiussiwâmban. These houses would have caught fire long ago, and would have all burnt down, had I not been here.

Kawin mashkossiwan da-gi-debissessinon kabé-bibom, bejig pijiki nissassiwindiban. Hay would not have been sufficient all winter, had one of the oxen not been killed.

Minik ejibiigádeg Kije-Manito o masinaiganing, ápitchi debweewin-nagad. All that is written in the Bible, in God's book,, is perfectly true.

Kakina aking eteg kawin nin babamendansin, mekwendamánin minik gjigong endagoy. For all that is on earth I don't care, as soon (or, as often) as I remember what is in heaven.

Wegonin iw endayogobanen kitchi kitiganing, ga-duji-bimálisi-wad nitam ánishinabeg? What is that that was (or, what was) in the great garden, (Paradise,) where the first man lived ?

Pitchinágo kakina nind aiiman misiwe etegibainin nin gi-mawandjitonan; nongom weweni nin wi-ganawendanan. Yesterday I gathered all my things together, that were scattered about ; I will now well take care of them.

VIII. CONJUGATION.

To this Conjugation belong all the *unipersonal* verbs ending in *ad*, as :

Sanagad, it is difficult, hard, disagreeable ; dear, high in price. *Wenipanad*; it is easy ; cheap.

Manadad, it is bad, wrong, malicious.

Mindokad, there is dew on the ground.

Anakwad, it is cloudy.

Mijakwad, the weather is fair, clear, no clouds.

Etc., etc.

Note. The verbs of the preceding Conjugation become often verbs of this VIII. Conjugation, by taking the termination *magad*, which do not alter at all their signification, as :

Kijāte, it is warm weather;

kijâtemaqad.

Kissing, it is cold weather;

kissinâmgad.

Sōqino, it snows;

sôginomaagd.

Mitcha, it is big, large;

mitchâmagad.

Agassa, it is small, parrow:

agâssamagad.

To this Conjugation also belong the *personifying* verbs of the second kind, (see p. 81,) which are formed by adding *mugul* to the third person singular, present, indicative, of verbs belonging to the I. II. and III. Conjugations. (See examples of these verbs on the same page.)

Note. Some verbs of this Conjugation have only the third person *singular*; others have the *plural* also.

Here is the paradigm of a verb of the VIII. Conjugation.

AFFIRMATIVE FORM

NEGATIVE FORM

INDICATIVE MOOD.

PRESENT TENSE

Sangas, it is difficult; dear, Kauin ssinon.

sangayalon, they are dear, (*inan. obj.*) " ssinon,

IMPERFECT TENSE

Sanagadoban, it was difficult ; dear, *Kawin ssinoban*,

"usingbanin."

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Sanagak, because it is (they are) diff. . . ssinog.

PERFECT TENSE.

Gi-sanagak, because it has been (they have been) diff. . . ssinog.

PLUPERFECT TENSE.

Sanagakikan, { had it been diff. . .
had they been dear, . . . ssinogiban.

IMPERATIVE MOOD.

Ta-sanagad, be it diff.; dear, Kego ssinon,
ta-sanayadon, let them be dear, " ssinon.

PARTICLES.

PRESENT TENSE.

Senagak, something difficult; dear, ssinog
senagakin, things dear; diff. ssinogin.

IMPERFECT TENSE.

Senagakiban, that was difficult; dear, ssinogiban,
senagakibinan, things that were diff. . . ssinogibinan.

VIII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagadodog, it is perhaps diff.; dear, Kawin ssinodog,
sanayadodenan, they are perhaps dear, " ssinodogenan.

IMPERFECT TENSE.

Sanagadogoban, { it was perh. diff. . .
they were perh. . . Kawin ssinogoban.

SUBJUNCTIVE MOOD.

PRES^TENT TENSE.

Gonima senagadogwen, where it is dear ;
diff... *Gonima ssinogwen*,
“ *senagadogwen*, whether they are
dear ; diff... “ *ssinogwen*.

PERFECT TENSE.

Ga-sanagadogwen, { whether it has been diff. . .
 { whether they have been . . . *ssinogwen*.

PLUPERFECT TENSE.

Sanagadogobanen, { if it had been dear,
 { if they had been dear, ssinogobanen.

PARTICLES.

PRESENT TENSE.

Senagadogwen, that is perhaps dear, dist. ssinogwen,
senayadogwenan, that are perhaps dear, ssinogwenan.

IMPERFECT TENSE.

Senagadogobanen, a thing that was perh.
diff. *ssinogobanen*,
senagadogobanenan, things that were perh.
dear. *ssinogobanenan*.

Some Examples in regard to the second third person, expressed by an inanimate object.

Sanagadini od anokiwin. Kawin gwetch sanagassinin, nind inendam. His work is hard, (difficult). It is not very hard, I think.

Sanagadiniwan aw atawewinini od aiiman. O wáboianan kawin gwetch sanagassinniniwan. The goods (or things) of this trader are dear. His blankets are not very dear.

Missawa sanagadinig od ákosiwin, weweni od odápinan. Although his sickness be difficult, (painful,) he accepts it well, (he takes it with resignation.)

Kishpin osâm sanagadinig od anokiurinan, karin kakina o ga-gijitossinan. If his works are too difficult, he will not do them all.

Kishpin sanagassininig bimossewin, wâbang ta-dagwishin If walking is not difficult, he will arrive to-morrow.

Kishpin sanagassininig aw atawerenini o habisikawâganan, ni-biwa o gad-atawenau. If this trader's coats are not too dear, he will sell many.

Senagadinig anogadjigan nin gi-wâbandamawa nongom; senagassininig. I have seen to-day his dear (valuable) merchandise; (not dear.)

Senagadinigin od aiiman ânind o gi-wanitonan; (senagassininig.) He has lost some of his dear valuable things; (not dear.)

IX. CONJUGATION.

To this Conjugation belong the *unipersonal* verbs ending in *aw*, or *in*; as :

Onijishin, it is fair, handsome; good, useful; (an *inanimate* object.)

Nângan, it is light, not heavy.

Kosigwan, it is heavy.

Biwan, the snow is driven by the wind.

Mikanâwan, there is a road, a trail.

Nibîwan, it is wet, (a piece of clothing, etc.)

Sôngan, it is strong.

Nodin, it blows, it is windy.

Anwâtin, it is calm, there is no wind.

Pangissin, it falls, (an *in.* object.)

Gashkadin, it freezes over, (a lake, or river, etc.)

Mashkawadin, it freezes, (any *in.* object.)

To this Conjugation also belong some of the *in.* *Numerical verbs*, ending in the *plural in non*.

Note. Some verbs of this Conjugation are used only in the third person *singular*; and some have also the third person *plural*.

Here follows the paradigm of one of these verbs.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Onijishin, it is fair, good, useful,
onijishinon, they are good, *in. obj.* *Kawin* sinon,
 “ sinon.

IMPERFECT TENSE.

Onijishinoban, it was fair, good,
onijishinobanin, they were good, *Kawin* sinoban,
 “ sinobanin

SUBJUNCTIVE MOOD.

—
Onijishing, because it is (they are) fair, sinog.

PLUPERFECT TENSE.

Onijishingiban, { had it been fair,
 had they been fair, sinogiban.

IMPERATIVE MOOD.

Ta-onijishin, let it be fair, good, *Kego* sinon,
ta-onijishinon, let them be fair, good, “ sinon.

P A R T I C I P L E S .

PRESENT TENSE.

Wenijishin, what is fair, good,
wenijishingin, things that are fair, sinog,
 sinogin.

IMPERFECT TENSE.

Wenijishingibanin, things that were fair, sinogibanin

IX. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

Onijishinodog, it is perhaps fair, good, *Kawin sinodog*,
onijishinodogenan, they are perh. fair,
(in. obj.) *sinodogenan*,

IMPERFECT TENSE.

Onijishinogoban, { it was perhaps fair, } *Kawin sinogoban*.
they were p. fair, }

Form after these two tenses, all the others of the *indicative*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wenijishinogwen, whether it is (they are) fair, *sinogwen*.

PERFECT TENSE.

Ga-onijishinogwen, whether it has (they have
been good, *sinogwen*.

PLUPERFECT TENSE.

Onijishinogobanen, if it (they) had been fair, good, *sinogobanen*.

P A R T I C I P L E S.

PRESENT TENSE.

Wenijishinogwen, a thing that is perhaps good, *sinogwen*.
wenijishinogwenan, things that are perh. good, *sinogwenan*.

IMPERFECT TENSE.

Wenijishinogobanen, a thing that was perhaps
good, *sinogobanen*.

A few Examples in regard to the second third person, expressed by an inanimate object.

Onijishinini o babasikawâgan, o wiwâkwan eta karin onijishinini. His coat is nice, (good,) but his hat is not nice.

Onijishininiwan o makissinan, o wâboianan dash kawin onijishinsininiwan. His shoes are good, (fine,) but his blankets are not good.

Kishpin onijishininig, od anokiwin, weweni ta-dibaamawa. If his work is good, (fair,) he will be well paid.

Kishpin ode onijishinsininig, kawin gaie od ikkitowinan ta-onijishinsininiwan. If his heart is not good, (clean,) neither will his words be good, (fair.)

Missawa onijishininig kakina o masinaiganan, kawin gwetch o wâbandansinan. Although his books are good, (useful,) he does not much read them, (look into them.)

Kishpin onijishininiwig od ikkitowinan, kawin gaie ode binassini. If his words are not decent, neither is his heart clean.

Wenijishininig o kitiganens o gi-atawen, (wenijishinsininig.) He has sold his fine garden, (not fine.)

*O kitchi sâgitonan wenijishininigin o masinaiganan ; (wenijishin-
inigin.)* He likes very much his fine (useful) books ; (not fine..)

EXAMPLES ON THE VIII. AND IX. CONJUGATIONS.

Nin nâbikawâgan nokéndagwad, nin bimîwanan dash nângan : ikkito Debendjiged. My yoke is sweet, and my burden is light ; says the Lord.

Sanagad na iu wejitoian ? Kawin sanagassanon. Is that difficult what thou art doing? No, it is not difficult.

Onijishinoban keiabi nin masinaigan ya-wanitoian, oshkinagwadoban. The book that I have lost, was good yet, it appeared like new.

Gi-kitchi-niskadal pitchinâgo kabegijig ; tibikong gaie kabebik gi-gimiran. It has been bad weather yesterday all day ; and last night it has rained all night.

Apejisk mijakwak, inendam awia; minawa dash bejig, apegish kimir ing, inendam. Añin dash ged-ijir bakihaa? One person thinks : I wish it would be clear weather ; another again thinks : I wish it would rain. Now how should it be?

Missawa sogipomagak, kitchi niskadak gaie, potch nin wi-mádja. Even if it snows, and if the weather is very bad, I will still depart.

Osám sunagassinogiban bimossewin, mino gijigakibau gaie, pítehinágo nin da-gi-dagwishinimin. Had walking not been so difficult, and had the weather been fair, we would have arrived yesterday.

Minwanimakibau, kimiwansinogiban gaie, jiba ki da-gi-bosimin. Had the wind been fair, and had it not rained, we would have embarked this morning.

Da-kitchi-sanagad kakina gego, kishpin bejig etu atowéwinini oma aiad. Every thing would be very dear, if there be only one merchant here.

Karin bápisz da-minwendagwassiuon oma, geget da-kitchi-kashdagwad, kishpin kin mágjaian. It would not be agreeable at all here, it would be very sad indeed, if thou shouldest go away from here.

Ta-wasseiamagad, gi-ikkito Debeniminang Kije-Manito ; ni dash ga-iji-wasseiamagak. Let there be light, said our Lord God ; and there was light.

Kego osám ta-sanagassinon kid aiiman, manó ta-wendulon ; nin gi-iná atawewinini. Let your goods not be too dear, let them be cheap ; said I to the merchant.

Pintligeiog egassadéiumayak ishkwundeming, tchi mikameg kagyige minawanigosiwın. Go in through the narrow gate, to find joy everlasting.

Kajina gego maianadak, keshkendagwak gaie, atemagad oma aking : gjigong dash uiapitchi-minwendagwak etu dagomagad. All that is evil, and all that causes sorrow, is here on earth ; but in heaven is only that which gives the greatest contentment, (Joy.)

Ojindan kakina wenijishinsinogin ikkitorinan. Shun all words that are not fair, (indecent.)

Dibâkonige-gijigak kakina ta-kikendjigâde, minik ge-gi-ijiwebak oma aking. On the day of judgment all will be known that shall have happened here on earth.

Kakina gegi-kâdjigâdemayak nongom aking, weili mijishâ tu-nagwad. All that shall have been hid now on earth, will appear there openly.

DEFECTIVE VERBS.

Defective verbs are called those which are not used in all the moods, tenses and persons of common verbs. There are some defective verbs in the Otipchipwe language ; as :

Iwa, he (she, it) says, (inquit.)

Iwîban, he (she, it) said.

Iwîbanig, they said.

Gi-iwâ, he (she, it) has said.

This is all I ever heard of this verb. There is another defective, and also irregular verb, which is somewhat more complete than the above. In the following paradigm are exhibited the moods, tenses and persons, which are commonly used of this verb. It has several significations ; it signifies : I do, I am, I conduct myself, etc.

AFFIRMATIVE FORM.

INDICATIVE MOOD.



P R E S E N T T E N S E.

Nind ind, I do, I am,

kid ind,

(*di*), *ino*, he (she, it) is,

ino, it is, (*in. object*),

nind indimin, (*nin dimin*),

kid indim, (*ki dim*),

dowag,

NEGATIVE FORM.

<i>Kawin nind indissi,</i>	or : <i>Kawin nin dissı,</i>
“ <i>kid indissi,</i>	“ <i>ki dissı,</i>
“ <i>dissi,</i>	“ <i>dissı,</i>
“ <i>nind indissimin</i>	“ <i>nin dissimin,</i>
“ <i>kid indissim,</i>	“ <i>ki dissim,</i>
“ <i>dissiwag,</i>	“ <i>dissiwag.</i>

PERFECT TENSE.

(*No affirmative.*)

Kawin nin gi-dissi, I have not done, been,
Etc., as above.

FUTURE TENSE.

(*No affirmative.*)

Kawin nin ga-dissi, (*kawin nin ga-wi-dissi.*)
Etc., after the present tense.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Tchi diiān</i> , that I do, be,
“ <i>diiān,</i>
“ (<i>did, digid;</i>) <i>ing</i> , (<i>bata-digid,</i>)
“ <i>diiāng</i> , (<i>bata-diiāng,</i>)
“ <i>diiang</i> , (<i>bata-diiang,</i>)
“ <i>diieg</i> , (<i>bata-diieg,</i>)
“ <i>dowad</i> , (<i>bata-dowad</i>)
<i>Tchi dissiwān</i> ,
“ <i>dissiwan</i> ,
“ <i>dissig</i> ,
“ <i>dissiwāng</i> ,
“ <i>dissiwang</i> ,
“ <i>dissiweg</i> ,
“ <i>dissigwa</i> ,

PARTICLES.

PRESENT TENSE.

Nin endiiān, I who do, who am,
kin endiian, thou who dost, who art,
win endid, (*endigid*,) he (she, it) who.....
iw eng, it which is, (in. obj.)

ninawind endiiāng, } we who are, who do,
kinawind endiiang, }
kinawa endiieeg, you who do, are,
winawa endidjig, they who do, are, etc.

Nin endissiwān, I who was not, etc.,
kin endissiwan, thou who wast not,
win endissig, he who . . .

ninawind endissiwāng, } we who . . .
kinawind endissiwanwang, }
kinawa endissiweg, you who do, are,
winawa endissigog, they who do, are, etc.

PERFECT TENSE.

Nin ga-diiān, I who have been, done,
kin ga-diian,
win ga-did, (*ga-digid*,)
iw ga-ing, it that has been, (in. obj.)

Nin ga-dissiwān, I who have not done,
kin ga-dissiwan, thou who, etc . . .

Etc., after the present tense.

Here are some of the most common cases of *Change* in this defective verb.

PRESENT TENSE.

Mi endiiān, it is thus I am, I do, I behave,
mi endiian, it is thus thou art so,
mi endid,
mi eng, it is thus it is, it is so,
mi endiiāng, (*ninawind*,) }
mi endiiang, (*kinawind*,) }
mi endiieeg,

mi endowad, it is thus they are, they do so, etc.,
Endiiâniñ, when I am so, when I do so, etc.,
éndiianin, when thou art so, etc.,
endidjin,
endiiángon, ‘*endiiyangon*.
endiiegon,
endowadjin,

PERFECT TENSE.

Mi ga-diián, it is thus I have done, I have been, etc.,
mi ga-diian,
mi ga-did, (*ga-digid*),
mi ga-ing, it was thus it happened, it has been so, etc.
mi ga-diiâng,
mi ga-diiang,
mi ga-dowad, so they have been, done, etc.

Remark. The prefix *en* in *endiián*, *éndiian*, etc., is only an effect of the *Change*, (see p. 118.) It is omitted in compositions; as: *Ga-diián*, *ge-diián*; *nim baiatá-diian*, I a sinner; *baiatá-digid*, a sinner; *baiatá-didjig*, sinners, etc. The end-syllable *in*, in *endianin*, etc., is likewise an effect of the *Change*, in another case.

Here are some specimens of the *Dubitatiire* of this defective verb.

Endowanen, I don't know how I am, how I do, etc.,
endowanen “ how thou art, etc.,
endogwen, “ how he (she, it) does, etc.,
endowângen, “ how we are, do, behave, etc.,
endowangen, “ how you are, do, . . .
endowegwen, “ how they are, behave, etc.
Endogobanen, how he (she, it) was, did,
endowagobanen, how they did, were, etc.,
Ga-dowanen, how I have been, how I have done,
Ga-dowanen, how thou hast been, etc.,
ga-dogwen, how he, . . .

ga-inogwen, how it has been, *in.* obj.

ga-dowângen, how we have been, etc., etc. . .

Ge-dowânen, how I shall be, how I will do, etc.,

ged-inogwen, how it shall be, how it will happen,

ge-dowângen, how we shall be, how we will be, behave, etc., etc.

A few Examples on the Defective Verbs.

Wâbang nin wi-mâdja, *kitchi giwenj dash nin gad-inend*, *iwâ*.

He says: I will depart start to-morrow, and will be absent very long.

Ki gi-wâbama na ? nind ano gagwedjima—*Kawin ki wi windamossinon, iwâ dash*. I ask him indeed: Hast thou seen him? but he says: I will not tell thee.

Nin ga-gosimin wâbang : iwbaniq pitchinâgo. They said yesterday: We will move to-morrow.

Wegmen ga-wikkitol arishtoia ?—*Nin gad-ajiton wâgakwad : gi-iwâ sa*. What has the blacksmith said?—He has said: I will make the axe.

Ezatchingin nind indimin, mojag batu-diiâng. We behave shamefully, because we are sinning always.

Debenimiang, widokawishinám ningot endiianquin : angotamawishinám gaie ga-bi-aindiiâng, ga-bi-diiâng. Lord, assist us when anything happens us; and take from us what we have done, (committed,) (our sins.)

Debenimiang, kaginig dibendum ge-dowângen, minik gaie gekitimâgisiwângen. Lord, always govern, be master of, whatever we shall be, and whatever misery (poverty, shall befall us.

Anin endiian nongom ? Endián sa nind ind. How dost thou do to-day? I do as I do.

FORMATION OF VERBS.

There are several kinds or modifications of verbs in the Otipchipwe language, which are formed from principal verbs,* or from substantives, to express different circumstances, which use

* We call *principal verbs*, the *transitive-proper*, and the *intransitive-proper verbs*.

to be expressed in other languages by the combination of two or more parts of speech.

We will exhibit here these kinds of verbs, and give the rules for their formation, in as much as *Rules* can be indicated for that.

I. RECIPROCAL VERBS.

They show a reaction of the subject on itself. They all end in *as* or *dis*, at the first person singular, indicative, present; and at the third person in *o*, belong to the I. Conjugation. Here are the Rules for their formation.

RULE 1. Transitive verbs ending in *awa*, change their last syllable *wa* into *s*, in order to form reciprocal verbs.

EXAMPLES.

Nin babâmitawa, I obey him; *nin babamitas*, I obey myself.

Nin nôndawa, I hear him; *nin nondas*, I hear myself.

RULE 2. Transitive verbs ending in *aa*, *ea*, *ia*, *oa*, or *a* with a consonant before it, (excepting *m* and *w*), change the final *a* into *idis*.

EXAMPLES.

Nin minaa, I give him to drink; *nin minaidis*, I give to drink to myself.

Nin ganona, I speak to him; *nin ganonidis*, I speak to myself.

RULE 3. Transitive verbs ending in *owa*, change their last syllable *wa* into *dis*.

EXAMPLE.

Nin pakiteowa, I strike him; *nin pakiteodis*, I strike myself.

RULE 4. Transitive verbs ending in *ma*, change this syllable into *ndis*.

EXAMPLES.

Nin wâbama, I see him; *nin wâbandis*, I see myself.

Nin kik'ânama, I know him; *nin kikenindis*, I know myself.

II. COMMUNICATIVE VERBS.

These verbs show a mutual action of two or more subjects upon each other. They have only the *plural* number, and they all end in *dimin*, at the first person plural, indicative, present. (To the I. Conj.) They are formed after the reciprocal verbs, according to the following Rules.

RULE 1. The reciprocal verbs ending in *as*, change this *as* into *adimin*, in order to make communicative verbs

EXAMPLES.

Nin nondas, I hear myself ; *nin nondadimin*, we hear each other.

Nin nissitotas, I understand myself ; *nin nissitotadimin*, we understand each other.

Nind anokitas, I work for myself ; *nind anokitadimin*, we work for each other.

RULE 2. The reciprocal verbs ending in *dis*, change this syllable into *dimin*.

EXAMPLES.

Nin bamiidis, I take care of myself ; *nin bamiidimin*, we take care of each other.

Nin nishkiiidis, I make myself angry ; *nin nishkidiidimin*, we make each other angry.

Note. The personal pronoun *ki* is to be employed instead of *nin* in the communicative verbs in the first person, when the person spoken to is *included*. (See Rem. 3, p. 45.)

III. PERSONIFYING VERBS.

They serve to represent an *inanimate* thing as doing actions of an *animate* being. There are two kinds of these verbs ; the one ending in *on*, and the other in *magad*.

IV. REPROACHING VERBS.

A reproaching verb is used in order to signify that its subject has a habit or quality, which is a *reproach* to him. They are all

derived from intransitive verbs of the I. Conjugation, and they also all belong to this Conjugation, because they all end in *i* at the characteristical third person.

The only Rule for their formation is this : Take the verb you want to transform into a reproaching verb, in the third person singular, indicative, present, affirmative form, and add *shk* to this person, and you have the reproaching verb.

EXAMPLES.

Nin niba, I sleep ; 3 pers. *niba* ; *nin nibashk*, I sleep too much.
Nin minikwe, I drink ; 3 pers. *minikwe* ; *nin minikweshk*, I drink too much ; I am a drunkard.

Nin masinaige, I make debts ; 3 pers. *masinaige* ; *nin masinai-
geshk*, I make always debts.

V. SUBSTANTIVE VERBS PROPER.

This kind of verbs is derived from substantives. They end in *i* at the third person. (I. Conj.) In regard to the formation of these verbs, two Rules are to be observed, viz :

RULE 1. To a substantive *animate* or *inanimate*, ending in a vowel, only a *w* is added, to form a verb.

EXAMPLES.

<i>Inini</i> , man ;	<i>nind ininiw</i> , I am a man.
<i>Ikwe</i> , woman ;	<i>nind ikwew</i> , I am a woman.
<i>Ogima</i> , chief ;	<i>nind ogimaw</i> , I am a chief.
<i>Aki</i> , earth ;	<i>nind akiw</i> , I am earth.
<i>Sibi</i> , river ;	<i>nin sibiw</i> , I am a river.

Exception. To a substantive ending in a vowel that has the nasal sound after it, (*â, ê, î, ô, **) you have to add the syllable *iw*, to form a verb.

EXAMPLES.

<i>Akiwesî</i> , an old man ;	<i>nind akiwesîw</i> , I am an old man.
<i>Mindimôié</i> , an old woman ;	<i>nin mindimoïéw</i> , I am an old woman.

* See page 16, No. 3.

Abinodjî, a child; *nind abinodjîw*, I am a child.
Gigô, a fish; *nîn gigôir*, I am a fish.

RULE 2. To a substantive, *animate* or *inanimate*, ending in a consonant, the syllable *iw* is added, to make a verb of it. Only those substantives ending in a consonant, whose mutative vowel is *o*, † which make their plural in *og*, and some in *wag*,) take the syllable *ow*, to become verbs.

EXAMPLES.

Wâbigan, clay ; *nin wâbiganiw*, I am clay.
Jiwitâgan, salt ; *nin jiwitâganiw*, I am salt.
Assin, a stone ; *nind assiniw*, I am a stone.

Note. There is yet another kind of substantive verbs in this language. They are *unipersonal* and belong to the IX. Conjugation. They are derived from *inanimate* substantives ending in *win*; and their formation consists in adding *icwan* to the end-syllable *win*.

EXAMPLES.

<i>Minawânígoziwin</i> , joy ;	<i>minawânígoziwiniwan</i> , there is joy.
<i>Kashkendamowin</i> , sorrow ;	<i>kashkendamowiniwan</i> , there is sorrow.
<i>Bâpiwin</i> , laughter ;	<i>bâpiwiniwan</i> , there is laugh.
<i>Mâwiwin</i> , weeping ;	<i>mâwiwiniwan</i> , there is w.
<i>Bakadewin</i> , starvation ;	<i>bakadewiniwan</i> , there is st.

VI. ABUNDANCE-VERBS.

These verbs are also substantive-verbs, being formed from substantives. But as they signify at the same time *abundance* of what they express, they justly form a distinct class of verbs, called as above. They are unipersonal verbs, belonging to the VII. Conjugation.

There are two Rules for their formation, somewhat relating to those of the preceding number.

^f See p. 32.

RULE 1. To form an abundance-verb, add the syllable *ka* to a substantive ending in a vowel, may it be *animate* or *inanimate*.

EXAMPLES.

<i>Anishinâbe</i> , Indian ;	<i>anishinâbekâ</i> , there is plenty of Indians.
<i>Sagime</i> , moscheto ;	<i>sagimeka</i> , there is plenty of mos.
<i>Nibi</i> , water ;	<i>nibika</i> , there is much water.
<i>Animiki</i> , thunder ;	<i>animikika</i> , there is a thunder-storm.

Exception. Substantives ending in a vowel which has the *nasal* sound, take *ika*, to become abundance-verbs.

EXAMPLES.

<i>Gigô</i> , fish ;	<i>gigôika</i> , there is plenty of fish.
<i>Abinodjî</i> , a child ;	<i>abinodjiika</i> , there is abundance of children.
<i>Assabikeshî</i> , a spider ;	<i>assabikshîka</i> , there is abundance of spiders.
<i>Mishiké</i> , a turtle ;	<i>mishikéika</i> , there is plenty of turtle.

RULE 2. Substantives *animate* or *inanimate*, ending in a *consonant*, require the addition of *ika* or *oka*, to be transformed into verbs of this class. (The mutative vowel *o* requires *oka*.)

EXAMPLES.

<i>Mikwam</i> , ice ;	<i>mikwamika</i> , there is much ice.
<i>Gon</i> , snow ;	<i>gonika</i> , there is much snow.
<i>Ashishk</i> , dirt, (on the road, etc.)	<i>ashishkika</i> , there is much dirt, mud.
<i>Namégoss</i> , trout ;	<i>namegossika</i> , there is abundance of trout.
<i>Miskwimin</i> , a raspberry ;	<i>miskwiminika</i> , there is plenty of raspberries.
<i>Anâng</i> , a star ;	<i>anangoka</i> , there are many stars.
<i>Mitig</i> , a tree :	<i>mitigoka</i> , there is abundance of trees.
<i>Wâbos</i> , a rabbit ;	<i>wâbosoka</i> , there are many rabbits.

VII. POSSESSIVE VERBS.

These verbs indicate possession or property, in a very peculiar manner. They are substantive-verbs, being derived from substantives, *animate* or *inanimate*, by prefixing *o* or *ad*, and the personal pronoun *nind* or *nind* in the first person, etc.; and they belong to the I. Conjugation, being intransitive verbs, ending in a vowel at the characteristical third person; that is, in *i* or *o*. (This *o* refers to the mutative *o*.)

Those that terminate in a *consonant* at the first person singular, indicative, present, do ordinarily not take the possessive terminations. Some may take them occasionally.

But those that end in a *vowel* at the said person, take the possessive terminations. These all end in *i* at the characteristical third person.

EXAMPLES.

Tchimân, canoe ;	<i>nind otchimâni</i> , I have a canoe.
Mokomân, a knife ;	<i>nind omôkomâni</i> , I have a knife.
Odâbâni, a sledge ;	<i>nind ododâbâni</i> , I have a sledge.
Noss, (<i>n-oss</i> ,) my father ;	<i>nind ooss</i> , I have a father.
<i>Ningwiss</i> , (<i>nin-gwiss</i> ,) my son ;	<i>nind ogwiss</i> , I have a son.

Note. These end in *i* at the third person, *otchimâni*, etc.

Wâgâkwad, an ax ;	<i>nind owâgâkwad</i> , I have an axe.
Makak, a box ;	<i>nind omakak</i> , I have a box.
Akik, a kettle ;	<i>nind odakik</i> , I have a kettle.
Mitig, a tree or wood ;	<i>nind omitig</i> , I have a tree or wood.

Note. These end in *o* at the third person, *owâgâkwado*, . . .

Jonia, silver, money ;	<i>nind ojoniam</i> , I have money.
Pijiki, a cow ;	<i>nind opijikim</i> , I have a cow.
Opin, a potatoe ;	<i>nind odopinim</i> , I have potatoes.
Aki, earth, land ;	<i>nind odakim</i> , I have land.
Ishkote, fire ;	<i>nind odishkotem</i> , I have fire.

Note. These have the possessive terminations, ending in *i* at the third person, *ojoniamî*, *opijikimi*. . . .

VIII. WORKING VERBS.

The verbs of this class signify the *doing of a work*; and so I think they are properly called *working verbs*. They are substantive-verbs, all being derived from substantives, *animate* or *inanimate*, and follow the same Rules in their formation, as the abundance-verbs of No. VI. These verbs belong all to the I. Conjugation.

EXAMPLES.

Mikana, path, road; *nin mikanâke*, I make a road.

Ishkote, fire; *nind ishkoteke*, I make fire.

Akakanje, charcoal; *nind akahânjeke*, I burn charcoal.

Joniia, silver; *nin joniiake*, I work silver.

Mashkikiwâbo, medicine; *nin mashkikiwâboke*, I prepare a medicine.

IX. FEIGNING VERBS.

These verbs are used to designate *feigning* or dissimulation. A verb of this kind represents its subject doing something for show only, or by dissimulation. They all terminate in *kâs*, at the first person singular, indicative, present; and in *o* at the characteristical third person; and consequently belong to the I. Conjugation. Some of them are derived from other verbs, and some from substantives.

Those derived from *substantives*, follow in their formation exactly the Rules established in No. VI. All you have additionally to do is, to add *s* to an abundance-verb, and to prepose *nin* (*nind*), and you have a feigning verb, *nind anishinâbekâs*, I play or act the Indian, I feign to be an Indian. *Abinodjiika*; feigning verb, *nind abinodjiikâs*, I play the child. *Wâbosoka*; feigning verb, *nin wâbasokâs*, I feign to be a rabbit, (in fables.)

Those feigning verbs that are derived from *verbs*, add the syllable *kâs* to the characteristical third person of the verbs from which they are formed.

EXAMPLES.

Nin niba, I sleep ; 3d. person, *niba*; *nin nibâkâs*, I feign to sleep.

Nin gagibishe, I am deaf ; 3d. person, *gagibishe*; *nin gagibishékâs*, I dissemble to be deaf.

Nind âkos, I am sick ; 3d. person, *âkosi*; *nind âkosikâs*, I feign to be sick.

Nin nib, I die ; 3d. person, *nibo* ; *nin nibôkâs*, I feign to die.

X. CAUSING VERBS.

These verbs are called so, because they indicate that the subject of such a verb *causes* some animate object to *be* in a certain circumstance, or to *do* something. They are all *animate verbs*, belonging to the IV. Conjugation. They are obtained from the characteristical third person of intransitive verbs, by adding *a*, *ia*, or *oa* ; according to the following Rules.

RULE 1. When the characteristical third person ends in a *owel*, the letter *a* only is added, to form a causing verb.

EXAMPLES.

Nind âbitchiba, I rise from the dead ; 3d. person, *âbitchiba* ; *nind âbitchibaa*, I raise him from the dead.

Nin manisse, I chop ; 3d. person *manisse*; *nin manissea*, I make him chop wood.

Nin widige, I am married ; 3d. person, *widige* ; *nin widigea*, I make him be married.

Nind anoki, I work ; 3d. person, *anoki* ; *nind anokia*, I make him work.

RULE 2. When the characteristical third person ends in a *consonant*, the syllable *ia* or *oa* is added to make a causing verb. (The syllable *oa* refers to the mutative vowel *o*.)

EXAMPLES..

Nin kashkendam, I am sad ; 3d. person, *kashkendam* ; *nin kashkendamia*, I make him sad.

Nin mashkawendam, I am firmly resolved ; 3d. person, *mashkawendam* ; *nin mashkawendamia*, I cause him to be firmly resolved.

Nin dôdam, I do it; 3d. person, *dôdam*; *nin dodamot*, I make him do it.

Nin twâshin, I break through the ice; 3d. person, *twâshin*; *nin twâshinoa*, I cause him to break through the ice.

Note 1. All the verbs of the II. and III. Conjugations, when transformed into causing verbs, ought to end in *ot*, because their mutative vowel is *o*. But usage seems to require to add *ia* to those that are composed of *inendam*, he thinks, as the first two of these Examples, and many others.

Note 2. It must be observed here, that not *all* the verbs of the first three (or other) Conjugations used to be transformed into causing verbs; and some have their own way of becoming verbs of this kind, as: *Niba*, he sleeps; *nin niba*, I cause him to sleep. *Kitimâgisi*, he is poor; *nin kitimâgisi*, I make him poor. *Widigendiway*, they are married together; *nin widigendiaug*, I marry them together. *O wâbandan*, he sees it; *nin wâbandua*, I cause him to see it, I show it to him. *O kikendân*, he knows it; *nin kikendamot*, I cause him to know it, I make it known to him, etc., etc. These are verbs by themselves.

XI. FREQUENTATIVE VERBS.

This kind of verbs is used to indicate a repetition or reiteration of the action expressed by the verb. The contrivance which makes common verbs become frequentative, is, to double the first syllable of the verb.

EXAMPLES.

Nin pakiteowa, I strike him; *nin papakiteowa*, I strike him repeatedly.

Nin tângishkawa, I kick him; *nin tatîngishkawt*, I kick him several times.

But sometimes, especially when the first syllable of the common verb has the vowel *i*, this *i* is changed in *a* in the first syllable of the frequentative verb.

EXAMPLES.

Nin gigit, I speak a short time; *nin gâgigit*, I speak long, much.

Nin pindige, I come in; *nin pâpindige*, I come often in.
Nin nibaw, I stand; *nin nânibaw*, I stand here and there.

XII. PITYING VERBS.

This modification of verbs is used to manifest *pity*, which the subject of these verbs has on himself, or on others. In English it requires a whole phrase to express the meaning of such a verb. We will exhibit here some of them; and below are the English phrases which express their meaning.

<i>Pit. v. 1 pers.</i>	<i>3 pers.</i>	<i>Subj. mood, pres.</i>
<i>Nin debimâsh</i> ; *	<i>debimâshi</i> ;	<i>debimâshan</i> .
<i>Nin bakadesh</i> ; †	<i>bakadeshi</i> :	<i>bakadeshan</i> .
<i>Nin gagibishesh</i> ; ‡	<i>gagibisheshi</i> :	<i>gagibisheshan</i> .
<i>Nind âkosish</i> ;	<i>âkosishi</i> ;	<i>akosishan</i> .
<i>Nind ijivesish</i> ; §	<i>ijiwesishi</i> ;	<i>ijiwesishan</i> .

* It is but too true what they say of me.

† I am worth pity, being so hungry.

‡ I am worth pity, being deaf.

|| I am worth compassion, being sick.

§ I am miserable, being so.

Dehimâshinâdog: I think, what they say of that poor fellow, is but too true. (Thirteen words for one.)

Remark 1. Many active verbs ending in *amawa*, indicate by this termination something belonging to the object of the verb, or relating and alluding to it. This modification of verbs is much used in the Otechipwe language, and is expressive.

SOME EXAMPLES.

Nin wîbandamawa od inanokiwin; I see his work.

Nin gi-wâbandamawa od ijibiigan; I have seen his writing.

Nin jingendamawa o batadowin; I hate his sin.

Nin jingendamawa o gaginuwishkiwin; I hate his habit of lying.

You could, indeed, say : *Nin wâbandan od inanokirin*; *nin jingendan o gaginarishkiwin*; *nin kikendant od ijiwebisiwin*; *nin nondan o matchi gijewewin*; etc. . . This would be understood by Indians, but it is not genuine Otechipwe.

You see by these Examples, that the *last* syllable of the verb, (which always is a verb of the VI. Conjugation,) from which a verb of this description is formed, is changed into *amâwa*, which makes it become a verb of the IV. Conjugation.) But in some verbs ending in *on*, this last syllable is not changed in *amâwa*, but in *awa*; as :

Nin mâdjidon, I carry it away; *nin mâdjidawa*, I carry it to him.

Nin bidon, I bring it; *nin bidawa*, I bring it to him.

Nind aton, I put it; *nind atura*, I put it to him, or for him.

Nin kâdom, I hide it; *ntn kâdawa*, I conceal it to him.

Nin sâgiton, I like (keep) it; *ninsâgitara*, I don't give it to him.

Etc. . . etc. . .

It is evident that the verbs ending in *ân*, change invariably this syllable in *amâwa*, to become verbs of this description. But for those ending in *on*, I can discover no Rule which could show us those that change this *on* in *amâwa*, and those that change it in *awa*.

Remark 2. Let me now say a word of *contracted verbs*. The Otechipwe language is full of them. There are no fixed Rules for this contraction; usage contracted or abbreviated them, and established them in the language. Nor is it the business of the *Grammar*, to give a detailed account of them; this is the duty of the *Dictionary*. I will here only give you a few specimens of contracted verbs, and at the same time a hint, to be attentive and diligent in the analyzing of compound and contracted verbs and other parts of speech. Here are a few specimens.

Nin nâdondân, I fetch and bring it on my back, (*Nin nâdin*, I fetch it; *nin bimondân*, I carry it on my back.)

Bidâssimishka, he is coming here in a canoe. (*Bi*, denoting approach; *ondâss*, come here; *bimishka*, he goes or comes in a canoe, boat, etc.)

Nin bidâdjim, I come and tell something. (*Bi*, denoting coming ;
nin bidâdjim, I tell it.)
And innumerable others.

CHAPTER IV.

OF ADJECTIVES.

An *Adjective* is adjected or added to a substantive to express its quality or manner of existing.

The Otechipwe adjectives, like the English, are perfectly invariable, respecting gender, number and case. So we say : *Minô kwiwisens*, a good boy ; *minô ikwesens*, a good girl ; *minô dodamowin*, a good action. As long as they are adjectives they are invariable ; but they are ordinarily transformed into verbs, and then they are conjugated.

There are only a few adjectives *proper* in the Otechipwe language, they are almost all *adjective-verbs*.

1. Here are some of the first sort, adjectives proper.

Minô, good. *Geget mino inini kissaie*; thy brother is indeed a good man.

Minô ikwéban aw o gi-kitchi-nita-jawenimán widj' anishináben : she was a good woman, she was very charitable towards her neighbor.

Minô aki na endaji-kitigeicay? Is the soil good where your field is?

Matchî, bad, evil. *Matchî manito ki wi-minigónan matchî inendamowinan*; the evil spirit suggests us bad thoughts.

Matchi anishinábeg anôtch matchi ijiwebtsiwinan ood aianawan, *matchi nibi gaie o sâgitonawa*; bad Indians have many evil habits, and they also like liquor, (bad water.)

Matchi abinodjiag; bad children.

Geté, old, ancient. *Geté anishinábeg gi-kitchi-bataïnowag*: the Indians of old were very numerous .

Nin geté misinaigan nin bidon, bekának dash mijishikan; I bring my old book, please give me another one. *Gete kitiganan*; old fields.

Oshki, new, recent; young. *Oshki misinaigan ki bi-nandotamon*; I come to ask thee for a new book.

Gwaiak, good, just, right, upright, straight.—*Gwaiak inini*, a good or just man; *gwaiak atawéwininiwag*, good traders.

Kagigé, eternal, everlasting.—*Gwaiak enamiadjig kagigé limá-disirin gjigong ta-mináwag*; to good Christians life everlasting will be given in heaven.

Kitchitwâ, holy, saint.—*Kitchitwa Marie*; Saint Mary. *Kitchitwâ Paul*; Saint Paul. *Kitchitwâ Anamiéwigamig*; the holy Church.

Nibiwa, much, many. *Nibiwa aki o gi-gishpinadon*; he bought much land.

Pangi, some, a little, a few.—*Pangi jiwitágan mijishikan*; give me some salt.

Note. These two adjectives, *nibiwa* and *pangi*, are oftener adverbs than adjectives.

2. Here are some of the second sort, adjective-verbs.

Nibwákâ aw inini; this is a wise man.

Nita-anoki aw ikwé; this is an industrious woman.

Néta-anokidjig kitigéwininiwag kitchi dâniwag; industrious farmers are wealthy.

Kakina niniyánissug ákosiwag, my children are all sick.

Bakalé, he is hungry; *nibâgwe*, he is thirsty; *kitimágisi*, he is poor; *jawendâgosi*, he is happy.

Kissinâ, it is cold; *kijate*, it is warm; *anwatin*, it is calm; *nó-din*, it is windy.

Remark 1. Where we use in English an *adjective* with the auxiliary verb *to be*, the Otipchipwe language will employ a verb, in which the adjective and the auxiliary verb are joined in one verb. For this reason we call these words *adjective-verbs*. So, for instance, in the above sentences, *nibwakâ*, does not signify

only *wise*, but, *he is wise*; *bakadé*, means not only *hungry*, but, *he is hungry*; *kissina*, not only *cold*, but, *it is cold*, etc.

Remark 2. These adjective-verbs are true verbs denoting *quality*, and are conjugated. They don't belong all to the same Conjugation. The characteristical third person and the quality of the verb indicate the Conjugation to which an adjective-verb belongs.

Nin wâbiskis, I am white; *nin makatewis*, I am black; *nin jawendagos*, * I am happy; *nin sâgiigos*, I am amiable, or loved.) To the I. Conjugation.

Nind ayôdjin, I am hanging; *nin minoshin*, I am well placed, (lying down.) To the III. Conjugation

Wâbishka, it is white; *bigoshku*, it is broken; *wâsseia*, it is light; *minosse*, it is convenient, it goes well, fits well.) To the VII. Conjugation.

Wâbishkamagad, it is white; *manâdad*, it is bad; *kashkenday-wad*, it is melancholy, sorrowful. To the VIII. Conjugation.

Gwanâtchiwan, it is beautiful; *songan*, it is strong; *onijishin*, it is fair, useful. To the IX. Conjugation.

DEGREES OF COMPARISON IN ADJECTIVES.

There are *three* degrees of qualification or comparison which can be expressed in adjectives, the *Positive*, *Comparative* and *Superlative*. In the Otechipwe language these degrees of comparison are expressed in the *adjective-verbs*, by placing before them certain adverbs, as the Examples of No. 2 and 3 will show.

1. *The Positive*

Adjectives in the *Positive* express the quality of objects simply, without respect to other objects, as :

Bekâdisi, tabassénindiso gaie aw oshkinare; this young man is meek and humble, (without respect to the meekness and humility of others.)

* By the intercalation of the syllable *wi* between the final *o* and *s*, in the last syllable of adjective-verbs ending in *gos*, the Otechipwe language gives to these verbs the signification of the *influence of Divine Power or Goodness*. F. L. *Nin sagigowis*, I am loved by God, (God loves me.)

Giwashkwébiwag igiw anishinábeg; these Indians are drunk, (without expressing whether they are more or less drunk than others.)

Gwanáatchiwan ki kitigan; thy field is beautiful.

Onijishin ów mashkiki; this medicine is good.

Note. All the adjectives *proper*, and the *adjective-verbs* of the *Dictionary* are in the Positive.

2. *The Comparative.*

Adjectives in the *Comparative* express the quality of an object in a higher or lower degree than that of another; and according to these two kinds of comparison, the comparative also is double,—the comparative of *superiority*, and the comparative of *inferiority*.

a. The comparative of *superiority* is formed, in the Otipiwe language, by placing the adverbs *awashime* or *nawatch* before an adjective-verb in the positive. These two adverbs have both the same signification; they signify *more*.

Paul nawatch kitimi, John dash; Paul is more lazy than John.
Awashime apitendâgwad anamiewin, kakina dash aking endagog; religion is more worth than all other things on earth.

Nin jâwéndagos geget awashime dash kin ki jâwéndagos; I am happy indeed, but thou art more happy, (happier).

Nawatch gisiss wassési, tibikigisiss dash; the sun is brighter (more bright) than the moon.

b. The comparative of *inferiority* is formed by placing before an adjective-verb the two adverbs *nawatch pangí*, which signify *less*, or *not so much*, as:

Nawatch pangí kissinamagal nongom, bibinong dash; it is not so cold now than it was last winter.

Namatch pauji ákosi nongom, pitchinâgo ga-digid; he is not so sick to-day, as he was yesterday.

3. *The Superlative.*

Adjectives in the *Superlative* express the quality in a very high or low, or even in the highest or lowest degree in one ob-

ject compared with one or more others ; and according to this distinction, the superlative also is double, *relative* and *absolute*.

a. The *relative* superlative (which expresses a very high or low, but not the highest or lowest degree of all,) is constructed by placing the adverbs *âpitchi*, or *kitchi*, before an adjective-verb. These adverbs signify *very*, *very much*. Sometimes also, to give more strength to the superlative, both adverbs, *âpitchi* and *kitchi*, are put together.

EXAMPLES OF THIS SUPERLATIVE.

Kitchi ginôsi aw inini; this man is very tall, but not the tallest of all.)

Apitchi mino bimâdisi aw kwiwisens; this is a very good-natured boy.

Kitchi minwendâgossiwag ogôw abinôdjiiag; these are very amiable children.

Apitchi kitchi âkosi; he is extremely sick.

Apitchi kitchi kitimâgisi netâ-giwashkwébid; a drunkard is extremely miserable.

b. The *absolute* superlative, which expresses the highest or lowest degree of all, is constructed by placing before an adjective-verb, the adverb *mâmawi*, which signifies *together*, or, *at all*. (In the *Change* it sounds *maiâmawi*.)

EXAMPLES OF THE ABSOLUTE SUPERLATIVE.

Mi aw maiâmawi-ginôsid inini; this man is the tallest of all.

Aw kwiwisens mâmawi nibwâka endashiwad nin kikinoamakanag; this boy is the wisest of all my scholars.

Maiâmawi-nigânisid Kitchi-mekatewikwanaie; The Sovereign Pontiff, (the highest or foremost Bishop.)

Maiâmawi-Ishpêndâgosit; the Most-High.

Remark. By the right use of the above adverbs, the strictest distinction of the degrees of comparison can be expressed. It must, however, be observed, that in common speaking the adverb *âpitchi* is often employed to denote the *absolute* superla-

tive. F. i. *Kijé Manito ápitchi kijérádisi, ápitchi gaie graiak ijíwebisi*: God is most merciful and most just, in the highest degree, of course.)

CHAPTER V.

OF NUMBERS.

Numbers, which are properly adjectives, adverbs and verbs, serve to express exactly the quantity and succession of objects that can be counted.

There are in the Otechipwe language *five* distinct sorts of numbers. These sorts of numbers I have arranged here according to their derivation from each other. This order is unusual in Grammars, but natural in the Otechipwe Grammar, (*Nij, nénij, Nijing, nénijing, éko-nijing*.)

1. *Cardinal* numbers, which express an exact quantity of objects without any report.
2. *Distributive* numbers, which denote distribution and reparation.
3. *Multiplying* numbers, which indicate reiteration or repetition.
4. *Multiplying-distributive* numbers, which combine the idea of multiplication and distribution in one expression.
5. *Ordinal* numbers, which mark the order and succession of objects.

CARDINAL NUMBERS.

<i>Béjig,</i>	-	-	-	-	one.
<i>Nij,</i>	-	-	-	-	two.
<i>Nisswi,</i>	-	-	-	-	three.
<i>Niwin,</i>	-	-	-	-	four.
<i>Nânan,</i>	-	-	-	-	five.
<i>Ningotwâsswi,</i>	-	-	-	-	six.
<i>Nijwâsswi,</i>	-	-	-	-	seven.
<i>Nishwâsswi,</i>	-	-	-	-	eight.

<i>Jângasswi,</i>	-	-	-	nine.
<i>Midâsswi,</i>	-	-	-	ten.
<i>Midâsswi ashî bêjig,</i>	-	-	-	eleven.
<i>Midâsswi ashî nij,</i>	-	-	-	twelve.
<i>Midâsswi ashî nisswi,</i>	-	-	-	thirteen.
" <i>nîwin,</i>	-	-	-	fourteen.
" <i>nânanu,</i>	-	-	-	fifteen.
" <i>ningotwâsswi,</i>	-	-	-	sixteen.
" <i>nîjwâssi,</i>	-	-	-	seventeen.
" <i>nishwâsswi,</i>	-	-	-	eighteen.
" <i>jângâsswi,</i>	-	-	-	nineteen.
<i>Nijtana,</i>	-	-	-	twenty.
<i>Nijtana, ashî bejig,</i>	-	-	-	21.
" <i>nij,</i>	-	-	-	22.
" <i>nisswi,</i>	-	-	-	23.
<i>Nissimidana,</i>	-	-	-	30.
<i>Nissimidana ashî bejig,</i>	-	-	-	31.
<i>Nimidana,</i>	-	-	-	40.
<i>Nânimidana,</i>	-	-	-	50.
<i>Ningotwâssimidana,</i>	-	-	-	60.
<i>Nîjwâssimidana,</i>	-	-	-	70.
<i>Nishwâssimidana,</i>	-	-	-	80.
<i>Jângassimidana,</i>	-	-	-	90.
<i>Ningotwâk,</i>	-	-	-	100.
<i>Ningotwâk ashî bejig,</i>	-	-	-	101.
" <i>nij,</i>	-	-	-	002.
" <i>midâsswi,</i>	-	-	-	110.
" <i>midâsswi ashî bejig,</i>	-	-	-	111.
" " <i>ningotwâsswi,</i>	-	-	-	116.
" <i>nijtana</i>	-	-	-	120.
" <i>nijtana ashî nânán,</i>	-	-	-	125.
<i>Nîjwâk,</i>	-	-	-	200.
" <i>ashi nânímidana ashî nij,</i>	-	-	-	252.
<i>Nisswâk,</i>	-	-	-	300.
<i>Niwâk</i>	-	-	-	400.
<i>Nânwâk,</i>	-	-	-	500.

<i>Ningotwâsswâk,</i>	-	-	-	-	600.
<i>Nijwâsswâk,</i>	-	-	-	-	700.
<i>Nishwâsswâk,</i>	-	-	-	-	800.
<i>Jangâsswâk,</i>	-	-	-	-	900.
<i>Midâsswâk,</i>	-	-	-	-	1,000.
<i>Midâsswâk ashi bejig,</i>	-	-	-	-	1,001.
“ <i>midâsswi</i>	-	-	-	-	1,010.
“ <i>nijwâk ashi nissimidana,</i>					1,230.
<i>Nijing midâsswâk,</i>	-	-	-	-	2,000.
<i>Nissing</i> “	-	-	-	-	3,000.
<i>Niwing</i> “	-	-	-	-	4,000.
<i>Nâning</i> “	-	-	-	-	5,000.
<i>Ningotwâtching midâsswâk,</i>	-	-	-	-	6,000.
<i>Nijwâtching</i> “	-	-	-	-	7,000.
<i>Nishwâtching</i> “	-	-	-	-	8,000.
<i>Jângatching</i> “	-	-	-	-	9,000.
<i>Midâtching</i> “	-	-	-	-	10,000.
<i>Midâtching ashi âbiding midâsswâk,</i>	-				11,000.
<i>Midâtching ashi âbiding midâsswâkashi ningotwâk ashi midâsswi ashi bejig</i>	-	-	-	-	11,111.
<i>Midâtching ashi nijing midâsswâk,</i>	-				12,000.
“ <i>nissing</i> “	-				13,000.
“ <i>nishwâtching</i> “	-				18,000.
<i>Midâtching ashi jângatching miâsswâk ashi nijwâsswâk ashi nishwâssimidana ashi ningotwâssi,</i>	-	-	-	-	19,786.
<i>Nijtana dassô midâsswâk,</i>	-	-	-	-	20,000.
“ <i>ashi nânán,</i>	-				20,005.
“ <i>ashi midâsswâk</i>	-				21,000.
“ <i>ashi midâsswâk ashi ningotwâk ashi midâsswi ashi nij,</i>	-				21,112.
<i>Nijtana dassô midâsswâk ashi nânín midâsswâk,</i>	-	-	-	-	25,000.
“ <i>niswâtching</i>					
<i>midâsswâk ashi nisswâk,</i>	-	-	-	-	28,300.
<i>Nissimitana dasso midâsswâk</i>	-	-	-	-	30,000.

<i>Nânimidana</i>	"	-	-	50,000.
"	"	<i>ashi nânwâk ashi</i>		
<i>nânan,</i>	-	-	-	50,505.
<i>Jângassimidana dasso midâsswâk,</i>			-	90,000.
<i>Ningotwâk</i>	"	-	-	100,000.
<i>Nisswâk</i>	"	-	-	300,000.
<i>Midâssmâk</i>	"	-	-	1,000,000.
Etc., etc.				

Remark 1. To express 2000, they also say: *nijtanâk*; 3000, *nissimidanâk*; 4000, *nîmidanâk*; 5000, *nanimidanâk*; 6000, *ningotwâssimididanâk*; 7000, *nîjwâssimididanâk*; 8000, *nishwâssimididanâk*; 9000, *jângassimididanâk*. This is the same as: twenty hundred, thirty hundred, forty hundred, etc.

Remark 2. In counting from *eleven* up to *twenty*, they ordinarily omit *midâssi*, and only say: *ashi bejig*, eleven; *ashi nij*, twelve; *ashi nisswi*, thirteen, etc.

Remark 3. In common quick counting they say *jâng*, instead of *jângâssi*, nine; and *kwetch*, instead of *midâssi*, ten. This is however not to be imitated.

EXAMPLES.

Adam, nitâm inini, jângasswâk ashî nissimidana dassô bibôn gi-bimâdisi oma aking. Adam, the first man, lived nine hundred and thirty years on earth.

Nijo bibon gi-anoki, mi dash nânwâk dasswibik jônian gi-gashkiad. He has worked two years and earned 500 dollars.

Nâning midâsswâk ininiwan Jesus o gi-ashamân pagwulakamig, nânan dash eta pakwejiganan o gi-awan. Jesus fed 5000 men in the desert with only five loaves of bread.

Remark 1. The Cardinal numbers from *one* to *ten* undergo a little change before substantives signifying *measure*, of time or of other things; and these substantives always remain in the singular number. Instead of *bejig*, *nij*, *nisswi*, etc., we say before those substantives: *ningô*, *nîjo*, *nissô*, *nio*, *nâno*, *ningotwâssô*, *nîjwâssô*, *nishwâssô*, *jângâssô*, *midâssô*. Some instances

of this you have seen in the above Examples, and I will give you some more here.

Ningó gisiss nin gi-anonig. He hired me for a month, or for one month.

Kawin na ki dâ-mijissi ningó tibaigan manitowegin? Wouldst thou not give me a yard of cloth.

Nijo bibón gi-aiâ Moniangu. He was two years in Montreal.

Nissô tibaigan papagiwaiâinigin ki minin. I give thee three yards of cotton.

Géga ningotwâsso gisiss yi-inwudi. He was absent nearly six months.

Remark 2. Cardinal numbers from *ten* to *nineteen*, when before substantives denoting *measure*, are expressed in *three* manners, viz :

1. *Midâsso bibon ashi bejig*, eleven years.

“ *nij*, twelve years.

“ *nânan*, fifteen years, etc.

2. *Midîsso bibon ashi ningo bibon*, eleven years.

“ *gisiss* “ *nijo gisiss*, twelve months.

“ *dibaigan ashijangâsso dibaign*, nineteen bushels, etc.

3. *Ashi ningo bibon*, eleven years.

Ashi nisso dibaign, thirteen yards, bushels, feet, etc.

Ashi nâno gisiss, fifteen months, etc.

Note. These *three* manners of expressing numbers are to be applied also to the subsequent *Remarks*; mutatis mutandis.

Remark 3. When the Cardinal numbers before substantives denoting *measure*, are expressed in *round* numbers, twenty, thirty, fifty, hundred, thousand, etc., the word *dasso* * is put between the number and the substantive, this latter remaining invariably in the *singular*. But when numbers *under ten* are joined to the round numbers, the rules of the foregoing *Remark* take place. You have already seen some cases of this in the above Examples, and here are some more.

Note. The word *dasso* signifies nothing in itself : it is only used in connection with words signifying *measure*, of time or of other things.

Gwaiak nijtona dasso bibon gi-bimádisi nindánissibam. My deceased daughter has lived just twenty years.

Nimidana dasso tibaigan séniba nin gi-gishpinana. I bought forty yards of ribbon.

Nijwák dassô tibábishkodjigan, anokadjigan o bimóndan. He carries on his back 200 pounds of goods.

Nimishómíssiban ningótawák dassô bibon ashi nijô bibon gi-bimádisi. My deceased grand-father lived a hundred and two years.

Nissimidana ashi náno tikábishkodjigan pakwéjiganan nin giashamig. He gave me thirty-five pounds of flour.

Remark 4. When the substantive following the Cardinal number, from *one* to *nineteen*, signifies objects of *wood*, *stone*, *metal*, etc., or when *days* are mentioned, the Cardinal number is connected with certain syllables alluding to the material, or shape, of the object expressed by the substantive; according to the following scheme.

a. With the syllable *gwan*, to indicate days; as:

Nijogwan nin gi-bimossé. I walked two days.

Jatqwan nissogwan káwin wissinissi. He has eaten nothing now three days.

Nánoqwan gi-aiá omá. He stayed here five days.

Niogwan, nishwássogwan, midássogwan : midássogwan ashi nijogwan, or only ; ashi nijogwan, etc.

To express *one day*, they will say, *ningo gijig*.

b. With the syllable *ssag*, to denote wooden vessels, such as barrels, kegs, boxes, etc., as:

Ningotossag mandáminag nin ga-gishpinanag. I will buy a barrel of corn.

Nijossag pakwéjigansan od aiawan. He has two barrels of crackers.

Jángássossag sagáiganan. Nine kegs of nails.

Nissossag joniia. Three boxes of money.

Niossag, nánirossag, midássossag : midássossag : ashi bejig, etc.

c. With the syllable *weg*, to mark clothing materials, as:

Béjigweg wábôian. One blanket.

Nijweg wâbôianan, niweg dash papagiraiânan, nissweg dash moshweg, mi minik ga-dibaamagoiân. My pay consisted in two blankets, four shirts and three handkerchiefs.

Nâneweg, ningotwassweg, midâssweg : midâssweg ashi bêjig. . . .

- d. With the syllables *wâti* to allude to *wood* or *lumber* ; as :
Kawin ganage bêjigrâtiq nabagissay nind aiâwassi. I have not a single board.

Midâsswâtiq missan bidon. Bring ten sticks of wood.

Nisswâtiq abwin. Three paddles.

Ningotwâsswâtiq ajéboianan. Six oars.

Nijwâtiq, nânwâtiq, nijwâsswâtiq : midâsswâtiq ashi bêjig, midasswatig ashi niwin ; ashi nanwâtiq

- e. With the syllables *wâbik*, to signify *metal*, *stone*, or *glass* ; as :
Bejigeâbik joniia ki ga-dibaamon. I will pay thee one dollar.
Midâsswâbik wassétcighanabikôn. Ten window-glasses, ten panes of window-glass.)

Nisswâbik kijabikisiganan. Three stoves.

Nânwâbik jigwanabikog nin binay. I bring with me five grindstones.

Niwâbik, nishwâsswâbik : midâsswâbik ashi nijwâbik, or, midasswâbik ashi nij, or only ashi nijwâbik, ashi nisswâbik...

- f. With the syllables *minag*, to designate *globular objects*, as :
Béjigominag tehiss ganagé ashramâkan. Give him at least one turnip.

Nissôminag mishiminag ki ga-minin. I will give thee three apples.

Niominag opinig. Four potatoes.

Midâssominag anwîn. Ten musket-balls.

Midâssominag ashi bêjig ; midâssominag ashi nij ; midassominag ashi niominag ashi nanominag, ashi jangâssominag.

There are many other syllables of this description in the Otipchipwe language, which are attached to Cardinal numbers to allude to some particular object.

Here are again some of them.

- g. *wénan*, alluding to a *pair* or *pairs*, as :

Ningotewen makisinan, a pair of shoes ; nijewen, nisswe-

wan, niwewan; nanwewan pijikiway, five pair of yoke of oxen. *Midássewan ashi bejig; midassewan ashi ningol-wassewan; ashi jangássewan*, nineteen pair.

h. ôshkin, to allude to a bag or sack, as :

Ningotoshkin opiniq, a bag of potatoes; *nijoshkin, nissoshkin, nánoshkin; nijwássoshkin mishimiway*, seven bags of apples; *midássoshkin ashi nánan*, fifteen bags.

i. ônag, to allude to a canoe, boat, vessel, etc., as :

Ningotónag, nijonag; nionag tchimónau nin wâbandan. I see four canoes; *nanonag; midássonag nábikwanan*, ten vessels; *midássonag ashi nanonag ishkotenábikwanan gi-nibamagadon*, fifteen steamboats have perished.

j. nik, alluding to the outstretched arms of a man measuring a fathom, as :

Ningotonik, nijonik, nissonik, nionik, nánonik; midássonik biminakwan, ten fathoms of cord; *midassonik ashi ningot-wâssonik*, sixteen fathoms.

k. sid, alluding to the measurement by the foot, as :

Ningotosid, nijosid, nissosid, nanosid, nishwâssosid; midás-sosid, ten feet; *midassosid ashi bejig; midassosid ashi nijosid; ashi nissosid*, thirteen feet.

l. wâkwoagan, alluding to the measurement by the span, as :

Ningotwâkwoagan, nisswâk woagan; midasswâkwoagan, ten span; *midasswâkwoagan ashi nanwâkwoagan*, fifteen span.

m. nindj, alluding to a finger, for the measurement by the inch, as :

Ningotonindj, one inch; *nijonindj, nissonindj; jangáss-oninj*, nine inches; *midássonindj ashi bejig*, eleven inches.

Remark 5. The same syllables are also annexed to the interpolation-word *dasso*, under the circumstances referred to in the preceding Remark 3, when the Cardinal numbers before the substantive above described are *round* numbers; as twenty, thirty, forty, eighty, hundred, thousand.—The following Examples will illustrate this Remark.

a. gwan, nijtana dassogwan, twenty days; *nánumidana dassogwan*, fifty days.

- b. *ssag, ningotwâk dassôssag timidé*, a hundred barrels of oil ;
nissimidana dassossag gigô, thirty barrels of fish.
- c. *weg, ningotwâssimidana dasswég wîbôianan*, sixty blankets ;
wîmidana dasswég adâpowiniginon, forty tablecloths.
- d. *wâtig, nijwassimidana dasswâtig gjikay*, seventy cedars ;
nijtana dasswâtig abajîn, twenty lodge-poles.
- e. *wâbik, nishwâssimidana dasswâbik joniia*, eighty dollars ;
midisswak dasswâbik sagâiganan, one thousand nails.
- f. *niatyg, nissimidana dassominaganindjimin*, thirty peas : *jawgissimidana dassiminag ogwissiminan*, ninety pumpkins.

And so also with the other syllables ; *dasswérân, dassôshkin, dassónag, dasnik, dassosid, dasswâwoagan, dassonindj*.

Numbers *under ten*, attached to those round numbers, will follow the rules of *Remark 2*. As, *nijtana dassogwan ashi nijogwan* : *ningotwâk dassôssag ashi nâmossag*, etc. etc.

The manner of expressing *age*, the *day of the month*, and the *hour*, is another peculiarity and difficulty of the Otchipwe language, which we have to consider here.

Manner of expressing age.

1. If the age of a child is *under a month*, it is expressed in the in the same manner as the *day of the month*, p. 315.) F. i. *Anin endassogwanagisid ar abinodji?* How many days is this child old ? *Nijogwanagisi, nissiogwanagisi, niogwanagisi, midassogwanagisi*, etc. . . It is two, three, four, ten days old, etc. . .
2. If the age of a child is to be expressed in *months*, they say thus :
Anin endasso-gisisswagisid ar abinodji? How many months is this child old ? *Ningogisisswagisi, nijo-gisisswagisi, nio-gisisswagisi, ningotwasso-gisisswagisi, midiesso-gisisswagisi ashi nisswi, nijtana dasso-gisisswagisi ashi nij*, etc. . . He is one, two, four six, thirteen, twenty-two months old, etc.
3. If the age to be expressed is *not over ten years*, they connect the *Cardinal number* with the word *bibon*, which signifies *winter or year*, and make a verb of it ; thus :

Anin endasso-bibonagisiian? *Nin nishwássö-bibonagis.* How many years art thou old? I am eight years old. *Anin endasso-bibonagisid?* *Midâssö-bibonagisi.* How many years is he (she) old? He (she) is ten years old. *Ogôw nijódeiag kawin mashi nánuo-bibonagisissiway.* These twins are not yet five years old.

4. If the age is from *ten to nineteen years*, it can be expressed in three different manners; thus:

Midâssö-bipônagisi ashi nîo bibônagisi, or *midâssö-bibônagisi ashi nîrin*, or *ashi nîo-bibonagisi*; he is fourteen years old. (In the first person the second manner is usual; as, *nin midâssö-bibonagis ashi nij*: *nin midâssö-bibonagis ashi nânânan*, etc.)

5. If the age is *over nineteen years*, and expressed in *round numbers*, they put *dasso* before *bibon*, and frame the whole into a verb. *Nin nimidana dasso-bibônagis*, or *nimidana nin dassö-bibônagis*; I am forty years old. *Nanimidana dassö-bibônagisi*; he is fifty years of age. *Awashime níjtana dasso-bibonagisiway nishimeiag*; my brothers are over twenty years old.

6. If the age is *upwards of twenty years*, and expressed in *mixed numbers*, it is given as follows, viz:

Níjtana dassö-bibonagisi ashi nîrin; he is twenty-four years old. *Nin nánimidana dassö-bibsnagis ashi nisswî*; I am fifty-three years old. *Níjtana dassö-bibônagisi nin bebôjigoryanjim, ashi nij*; my horse is twenty-two years old.

Manner of expressing the day of the month.

The Otechipwe names of the twelve months or moons:

1. *Manito-gisiss*, the moon of the spirit, (January.)
2. *Namébini-gisiss*, the moon of suckers, (fish,) (February.)
3. *Onâbani-gisiss*, the moon of the crust on the snow, (March.)
4. *Bebokwédagiming-gisiss*, the moon of the breaking of the snow shoes, (April.)
5. *Wâbigon-gisiss*, the moon of flowers and blooms, (May.)
6. *Oléimini-gisiss*, the moon of strawberries, (heart-berries) (June.)

7. *Miskwímini-gisiss*, the moon of raspberries, red-berries, (July.)
8. *Min-gisiss*, the moon of whortleberries, (August.)
9. *Manominike-gisiss*, the moon of the gathering of wild rice, (September.)
10. *Binákwi-gisiss*, the moon of the falling of leaves, (October.)
11. *Gashkadiwo-gisiss*, the moon of freezing, (November.)
12. *Manito-gisiss*, the little moon of the spirit, (December.)

The word *gisiss* which means *sun* and *moon*, is an *animate substantive*.*

The question after the date is in Otechipwe thus: *Anin éndas-sogwanagisid gisiss nongom?* How many days is the moon old to-day? or, *anin epitch gisissowagak?* How late is the moon?

The answer is, for the *first* day: *Nongom mādugino manito-gisiss, namébini-gisiss*, etc.; to-day the month of January, February, etc., begins to be counted. For the *following* days they say: Such a month, or moon, is so and so many days old. F. i.

Manito-gisiss nongom njogwanagisi, to-day is the 2d of Jan.

“ *nissogwanagisi*, to-day is the 3d Jan.

“ *njogwanagisi*, to-day is the 4th Jan.

“ *nâ nogwanagisi*, to-day is the 5th Jan.

Namébini-gisiss nongom nishwâssogwanagisi, to-day is the 8th of February.

“ *midâssogwanagisi*, to-day is the 10th of February.

“ *midassogwanagisi ashi bejig*, to-day is the 11th of February.

Onâbani-gisiss nongom ashi nijogwanagisi, to-day is the 11th of March.

“ *nijogwanagisi*, “ 13th March.

“ *ningotwâssogwanagisi*, to-day is the 16th of March.

* When they want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *tibikigisiss*, (night sun,) for the moon.¶

Wâbigon-gisiss nongom tashi uijwâssogwanagisi, to-day is the 17th of May.

“ *jângassogwanagisi*, to-day is the 19th of May.

Wâbigon-gisiss nongom nijtana dassogwanagisi, to-day is the 20th of May.

Odvimin-gisiss nongom nijtana dassogwanagisi ashi bejig, to-day is the 21st of June.

Odvimin-gisiss nongom nijtana dassogwanagisi ashi nij, to-day is the 22d of June.

Binâkwi-gisiss nongom nijtana dassogwanagisi ashi nânâñ, to-day is the 25th of October.

Binâkwi-gisiss nongom nijtana dassogwanagisi ashi jangâsswi, to-day is the 29th of October.

Manito-gisiss nongom nissimidana dassogwanagisi, to-day is the 30th of December.

Manito-gisiss nongom nissimidana dassogwanagisi ashi bejig, to-day is the 31st of December.

Manner of expressing the hour.

The Indians have no proper term for *hour* in their language. They call it *dibaigan*, which signifies *measure* in general, and is applied to several divisions of time and other things. It means : i mile, acre, bushel, yard, foot, etc. Applied to the twelve hours it is used thus :

For the question :

Anin endasso-dibaiganey? What o'clock is it ? or, *Anin epitch gjigak?* (epitch tibikak?) How late is it in the day ? in the night ?)

For the answer :

Ningo *dibaigan*, it is one o'clock ;

nijo *dibaigan*, it is two o'clock ;

nijo *dibaigan ashi âbita*, it is half-past two ;

nissô *dibaigan*, it is three o'clock ;

nîo “ “ four “

nâno “ “ five “

nishwâssô “ “ eight “

midâssô “ “ teu “

midâssô dibaigan ashi ábita, it is half-past ten;

midâssô dibaigan ashi bejig, it is eleven o'clock;

midâssô dibaigan ashi nij, it is twelve o'clock.

Instead of *midâssô dibaigan ashi nij*, they commonly say : *nâwokwe*, or, *nâwokwémugad*, it is noon ; *abitâ-tibikad*, it is midnight.

2. DISTRIBUTIVE NUMBERS.

<i>Bébejig</i> ,	-	-	-	-	1 by 1; 1 each, or to each,
<i>nénij</i> ,	-	-	-	2	every time, 2 each, or to each,
<i>nenisswi</i> ,	-	-	-	3	" " 3 "
<i>néniwin</i>	-	-	-	4	" " 4 "
<i>nénânan</i> ,	-	-	-	5	" " 5 "
<i>néningotwâsswi</i> ,	-	-	-	6	" " 6 "
<i>nenijwâsswi</i> ,	-	-	-	7	" " 7 "
<i>nenishwâsswi</i> ,	-	-	-	8	" " 8 "
<i>jéjangasswi</i> ,	-	-	-	9	" " 9 "
<i>mémidâsswi</i> ,	-	-	10	" " 10 "	
<i>mémidâsswi ashi bejig</i> ,	-	11	" " 11 "		
<i>mémidâsswi ashi nij</i> ,	-	12	" " 12 "		
<i>mémidâsswi ashi nânán</i> ,	-	15	" " 15 "		
<i>mémidâsswi ashi jângasswi</i>	-	19	" " 19 "		
<i>nénijtana</i> ,	-	-	20	" " 20 "	
<i>nénijtana ashi bejig</i> ,	-	21	" " 21 "		
<i>nénissimidana</i> ,	-	-	30	" " 30 "	
<i>nénimidana</i>	-	-	40	" " 40 "	
<i>nénânimidana</i> ,	-	-	50	" " 50 "	
<i>néningotwâssimidana</i> ,	-	60	" " 60 "		
<i>nenijwâssimidana</i>	-	70	" " 70 "		
<i>nenishwâssimidana</i>	-	80	" " 80 "		
<i>jéjangâssimidana</i> ,	-	90	" " 90 "		
<i>néningotwâk</i>	-	-	100	every time 100 each or to each,	
<i>néningotwâk ashi bejig</i> ,	-	101	" " 101 "		
<i>nénijwâk</i> ,	-	-	200	" " 200 "	
<i>jéjangasswâk</i> ,	-	-	900	" " 900 "	
<i>memidasswâk</i> ,	-	-	1000	" " 1000 "	
<i>nijing memidasswâk</i> ,	-	2000	" " 2000 "		

<i>nissing mémidasswâk,</i>	-	3000	"	3000	"	"
<i>midatching ashi abil-</i>						
<i>ing mémidasswâk.</i>	-	11000	"	11000	"	"
<i>midatching ashi nijing</i>						
<i>mémidasswâk,</i>	-	12000	"	12000	"	"
<i>nijana dassing mémidass-</i>						
<i>wâk,</i>	-	20000	"	20000	"	"
<i>ningotwâk dassing mëmi-</i>						
<i>dasswâk,</i>	-	100000	"	100000	"	"
Etc., etc.						

EXAMPLES.

Kakina ogow ininiwag bebéjig mitigotchimân gi-minâwag. A boat was given to each of these men.

Neniewin masinaiganan od aiawanan. They have four books each.

Namingim bi-ijâñ, nénij dash bi-widjiw kidji-kwiwisensag. Come often, and bring every time two other boys with thee.

Anishinâbeg nenîjweg wâbôianan gi-dibaamawâwag. The Indians received in their payment two blankets each.

Memidâssossag pakwijiganan od aiawanan. They have ten barrels of flour each.

Nissaičiag nêningotwâk dassô dibaigan aki o gi.gishpinadonawa. My brothers bought a hundred acres of land each.

Nissing gi-ijâ tâshkibôdjiganing, jcjângassimidana dasswâtig dash nabâgissagon o gi-binan. He went three times to the mill, and brought ninety boards every time.

Memidâssswâbik ashi nânan sagaiganan nin gi-bi-nandôtamagog, nenijtana dasswâbik dash nin gi-minay. They came and asked me fifteen nails each, and I gave to each twenty, (or twenty each.)

Nenijtana, nénissimidana gaie bemâdisidjig gi-niboway endassô-gijigadinig odenang, mîgwâ aiâmagak kitchi âkosiwin. Twenty or thirty persons died every day in the city, during the time of cholera.

Remark. All the five *Remarks* (p. 309-313,) are applicable to

Distributive Numbers as well as to Cardinal, as you see in some of the above Examples.

3. MULTIPLYING NUMBERS.

<i>Abiding,</i>	-	-	-	-	-	-	-	-	once,
<i>nijing,</i>	-	-	-	-	-	-	-	-	twice,
<i>nissing,</i>	-	-	-	-	-	-	-	-	three times.
<i>nîwing,</i>	-	-	-	-	-	-	-	-	4 times,
<i>nâning,</i>	-	-	-	-	-	-	-	-	5 "
<i>ningotwâatching,</i>	-	-	-	-	-	-	-	-	6 "
<i>nûjwâtching,</i>	-	-	-	-	-	-	-	-	7 "
<i>nishwâtching,</i>	-	-	-	-	-	-	-	-	8 "
<i>jângatching,</i>	-	-	-	-	-	-	-	-	9 "
<i>midâtching,</i>	-	-	-	-	-	-	-	-	10 "
<i>midâtching ashi âbiding,</i>	-	-	-	-	-	-	-	-	11 "
<i>midâtching ashi nijing</i>	-	-	-	-	-	-	-	-	12 "
<i>midâtching ashi jângatching,</i>	-	-	-	-	-	-	-	-	19 "
<i>nijtana dassing,</i>	-	-	-	-	-	-	-	-	20 "
<i>nijtana dassing ashi abiding,</i>	-	-	-	-	-	-	-	-	21 "
<i>nijiana dassing ashi nijing,</i>	-	-	-	-	-	-	-	-	22 "
<i>nissemitana dassing,</i>	-	-	-	-	-	-	-	-	30 "
<i>ningotwâssimidana dassing,</i>	-	-	-	-	-	-	-	-	60 "
<i>ningôtwâk dassing,</i>	-	-	-	-	-	-	-	-	100 "
<i>ningotwâk dassing ashi abiding,</i>	-	-	-	-	-	-	-	-	101 "
<i>ningôtwâk dassing ashi midâtehing ashi nijing,</i>	-	-	-	-	-	-	-	-	112 "
<i>nissicâk dassing,</i>	-	-	-	-	-	-	-	-	300 "
<i>nanurâk dassing,</i>	-	-	-	-	-	-	-	-	500 "
<i>midasswâk dassing,</i>	-	-	-	-	-	-	-	-	1,000 "
<i>midasswâk ashi nisswak arhi nijtana dassing ashi niwing,</i>	-	-	-	-	-	-	-	-	1,324 "
<i>midâtching midasswâk dassing,</i>	-	-	-	-	-	-	-	-	10,000 "
<i>ningotwak dasso midasswak dassing,</i>	-	-	-	-	-	-	-	-	100,000 "

Etc., etc.

EXAMPLES.

Nijing ki ga-dipâkonigonan Kije-Manito. God will judge us twice.

Kitchitwa Paul nâning gi-bashanjeowra, autumiewin ondji. St.

Paul was flogged five times, for religion's sake.

Ningotwâk dassing ki windamoninim tehi gimôdissiwey, minotch dash ning minawa ki gi-gimôdin. I tell you a hundred times not to steal, and yet you have stolen twice again.

Midâtching ashi nissing nin gi-wâbama bibônong. I saw him thirteen times last winter.

Meno-ijiwebisid inini nijwâtching pangishin, minawa dash pasigwi. A just man falls seven times, and rises up again.

Pierre, nôngom tibikak nissing ki gad-âgonwetam kikénimiiian. Peter, this night thou shalt deny me three times.

4. MULTIPLYING-DISTRIBUTIVE NUMBERS.

<i>Aiâbiding,</i>	-	once every time ; once each, or to each,		
<i>nénijing,</i>	-	twice every time ; twice each, or to each,		
<i>nénissing,</i>	-	3 times every time ; 3 times each or to each		
<i>néniwing,</i>	- 4	" 4 "	"	"
<i>nénâning,</i>	- 5	" 5 "	"	"
<i>nénîngotwâtching,</i>	- 6	" 6 "	"	"
<i>nenînjwâtching,</i>	- 7	" 7 "	"	"
<i>nenishwâtching,</i>	- 8	" 8 "	"	"
<i>jîjangâtching,</i>	- 9	" 9 "	"	"
<i>mémidâtching,</i>	- 10	" 10 "	"	"
<i>mémidâtching ashi abiding,</i>		11 times every time ; 11 tim. e., or to e.,		
<i>memitatching ashi nijing,</i>	12	" 12 "	"	"
<i>memidatching ashi naning,</i>	15	" 15 "	"	"
<i>nénijtana dassing,</i>	20	" 20 "	"	"
<i>nénijtana dassing ashi âbiding,</i>	21	" 21 "	"	"
<i>nénissimidana das-</i>				
<i>sing,</i>	30	" 30 "	"	"
<i>nénimidana dassing,</i>	40	" 40 "	"	"

<i>jejangassimidana</i>						
<i>dassing,</i>	90	"	90	"	"	"
<i>néningotwâk das-</i>						
<i>sing,</i>	100	"	100	"	"	"
<i>néningotwâk das-</i>						
<i>sing ashi abiding,</i>	101	"	101	"	"	"
<i>néningotwâk das-</i>						
<i>sing achi midat-</i>						
<i>ching ashi jân-</i>						
<i>gatching,</i>	119	"	119	"	"	"
<i>nénijwâk dassing,</i>	200	"	200	"	"	"
<i>nénisswâk dassing,</i>	300	"	300	"	"	"
<i>jejangasswâk das-</i>						
<i>sing,</i>	900	"	900	"	"	"
<i>mémidasswâk das-</i>						
<i>sing,</i>	1000	"	1000	"	"	"
<i>wémidasswâk ashi</i>						
<i>nijwak ashi nis-</i>						
<i>simiâana dassing</i>						
<i>ashi niwing,</i>	1234	"	1234	"	"	"
<i>mémidatching</i>						
<i>midasswâk das-</i>						
<i>sing.</i>	10,000	"	10,000	"	"	"
<i>néningotwîk das-</i>						
<i>sing midass-</i>						
<i>wâk,</i>	100,000	"	100,000	"	"	"
Etc., etc.						

EXAMPLES.

Gêget matchi kwiwisensish mabam; néning, néniissing gaie o gi-papakiteowan iniw widji-kwiwisensan. This is indeed a bad boy ; he struck twice or three times each of these his fellow-boys.

Nij ningwissag nénâníg gi-ijâwag odenang. Two of my sons went to town five times each.

Nissing bi-ijawag endassô-gijigadinig, néniwing dash mojag nin

kikinoamaway. They come three times a day; and I teach them their lessons four times every time they come.)

Nij masinaiganan nind âiânan, neníjwâtching dash jaigwa nin gi-wâbandanan. I have two books, and I have read them already seven times each.

Nénissing niu gi-ganónay. I have spoken three times to each, (to every one of them.)

Nisswi nind inawémayaganag wâssa aiaway, nénishwâtching dash jaigwa nin mâdjibiamâway. Three of my relatives are far off, and I have already written eight times to each.

5. ORDINAL NUMBERS.

Nétamissing, or nitam, the first, or first;

eko-nijjing, the second, or secondly;

eko-nissing, the third, or thirdly;

eko-niwing, the fourth, or fourthly;

eko-nânaning, the fifth, or fifthly;

eko-ningotwâtching, the sixth, or sixthly;

eko-nijjwâtching, the seventh, or seventhly;

eko-nishwâtching, the eighth, or eighthly;

eko-jângatching, the ninth, or ninthly;

eko-midâtching, the tenth, or tenthly;

eko-ashi-bejig, the eleventh, or eleventhly;

eko-ashi-nijjing, the twelfth, or twelfthly;

eko-ashi-nissing, the thirteenth, or thirteenthly;

eko-ashi-jangatching, the nineteenth, or nineteenthly;

eko-nijtanaweg, the twentieth, or twentiethly;

eko-nijtanaweg ashi bejig, the twenty-first, or twenty-firstly;

eko-nijtana ashi nijjing, the twenty-second, or twenty-secondly;

eko-nijtana ashi nissing, the twenty-third, or twenty-thirthly;

eko-nissimidanaweg, thirtieth, or thirtiethly;

eko-nissimidanaweg ashi bejig, the thirty-first, or thirty-firstly;

eko-nissimidanaweg ashi nijjing, the thirty-second, or thirty-secondly;

eko-nissimidanaweg ashi nâning, the thirty-fifth, or thirty-fifthly;

eko-nimidanaweg, the fortieth, or fortiethly;

eko-nânimidanaweg, the fiftieth, or fiftiethly;

eko-ningotwássimidanaweg, the sixtieth, or sixtiethly ;
eko-níjwassimidanaweg, the seventieth, or seventiethly ;
eko nishwássimidanaweg, the eightieth, or eightiethly ;
eko-jângassimidanaweg, the ninetieth, or ninetiethly ;
eko-ningotwâkwak, the hundredth, or hundredthly ;
eko-ningotwâkwak ashi bejig, the hundred-first, or hundred-firstly ;
eko-ningotwâkwak ashi nijing, the hundred and second, or hundred and secondly ;
eko-ningotwâkwak ashi nissing, the hundred and third, or hundred and thirdly ;
eko-ningotwâkwak ashi midâtchîng ashi bejig, the hundred and eleventh, or hundred and eleventhly ;
eko-ningotwâkwak ashi midâsswi ashi nijing, the hundred and twelfth, or hundred and twelfthly ;
eko-ningotwâkwak ashi midâsswi ashi nissing, the hundred and thirteenth, or hundred and thirteenthly ;
eko-ningotwâkwak ashi nijtanaweg, the hundred and twentieth, or hundred and twentiethly ;
eko-ningotwâkwak ashi nijtanaweg ashi beiig, the hundred and twenty-first, or hundred and twenty-firstly ;
eko-ningotwâkwak ashi nijtana ashi nijing, the hundred and twenty-second, or hundred and twenty-secondly ;
eko-ningotwâkwak ashi nissimidanaweg, the hundred and thirtieth, or hundred and thirtiethly ;
eko-nijwakwâk, the two hundredth, or two hundredthly ;
eko-nisswakwâk, the three hundredth, or three hundredthly ;
eko-jangasswakwâk, the nine hundredth, or nine hundredthly ;
eko-midasswakwâk, the thousandth, or thousandthly ;
eko-nijing midasswakwâk, the two thousandth, or two thousandthly ;
Etc., etc.

EXAMPLES.

Nitam inini Adam kitchi ginwénj gi-bimâdisi. The first man
Adam lived very long.

Eko-nissing apâbiwinan namadabi. He sits on the third bench.
Kitchi ganâsongewin éko-niwing Kijé-Manito o ganâsongewinan.

The fourth commandment of God is a great commandment.

Eko nijtana ashi nissing wâkaiganan odenây, mi ina endaiâun.

I live in the twenty-third house in the village.

Kitchi nîbiwa atéwan wedi masinaiganan, éko-ashi-nissing dash bîdawishin. There are a great many books there, bring me the thirteenth.

Anin iw éko-midâsswakwak ashi béjig gagwéndjindiwînam? Which is the thousand and first question?

Eko-nânaning omôdensan bîdon : wénijishing mashkiki pindimagad. Bring here the fifth vial; there is a good medicine in it.

Eko-nijing gabéshiwinan mî maiâmawi-onijishing. The second encampment is the best of all.

Remark. You see in the above Examples, that the Otechipwe substantive following the *Ordinal Number*, is always in the *plural*, different from the English, which is in the *singular*. The reason for this is, because the Otechipwe Ordinal denotes a *selection out of several objects*. So, for instance, in the above Examples: *Eka-nissing apâbiwinan*, the proper sense is: the *third* of the *benches* that are standing there.—*Eku-nânaning omoden-san*: the *fifth* of the *vials* that are placed somewhere.—*Eko-nijing gabéshiwinan*: the *second* of all the *encampments* on a certain route.

Cardinal numbers are frequently transformed into verbs, which may be called *Numeral verbs*. This transformation is performed in two different ways, according to the *substantive* to which the numeral verb refers, being different for each of the two classes of substantives, animate and inanimate.

1. *Numerical Verbs for animate Substantives.*

Béjig, one; *nin béjig*, I am one, or alone,

ki béjig, thou art one,

béjigo, he (she) is one,

Nij, two; *nin nijimin*, we are two of us,

ki nijim, you are two,

nijiwag, they are two,

Nisswi, three; *nin nissimin*, we are three,
ki nissim, you are three,
nissiwag, they are three.

Niwin, four; *nin niwimin*, we are four of us, etc.

Nânan, five; *nin nânanimin*, we are five.

Ningatlwâssi, six; *nin ningotlwâtchimin*, we are six.

Nijwasswi, seven; *nin nijwatchimin*, we are seven.

Nishwâsswi, eight; *nin nishwâtchimin*, we are eight.

Jângâsswi, nine; *nin jângâtchimin*, we are nine.

Midâsswi, ten; *nin midâtchimin*, or *nin midâdatchimin*, we are ten.

Midâsswi ashi bejig, eleven; *nin midadâtchimin ashi bejig*, we are eleven.

Midâsswi ashi nij, twelve; *nin midadâtchimin ashi nij*, we are twelve.

Midâsswi ashi nisswi, thirteen; *nin midâdâtchimin ashi nisswi*, we are thirteen, etc.

Nijtana, twenty; *nin nijtanawémin*, we are twenty of us.

Nijtana ashi bejig, twenty-one; *nin nijtanawémin ashi bejig*, we are twenty-one.

Nissimidana, thirty; *nin nissimidanaawémin*, we are thirty.

Nijwâssimidana, seventy; *nin nijwâssimidanaawémin*, we are seventy.

Jângâssimidana, ninety; *nin jângâssimidanaawémin*, we are ninety.

Ningotwâk, a hundred; *nin ningotwâkosimin*, we are a hundred.

Ningotwâk ashi bejig, 101; *nin ningotwâkosimin ashi bejig*, we are 101 of us.

Ningotwâk ashi midâsswi, 110; *nin ningotwâkosimin ashi midâsswi*, we are 110.

Ningotwâk ashi nijtana ashi nisswi, 123; *nin ningotwâkosimin ashi nijtana ashi nisswi*, we are 123.

Nijwâk, 200; *nin nijwâkosimin*, we are 200.

Midâsswâk, 1,000; *nin midâsswâkosimin*, we are 1,000.

Nijing midâsswak, 2,000; *nijing midasswâkosimin*, we are 2,000.

Nâning midâssswak, 5,000; *nâning nin midasswâkosimin*, we are 5,000.

Midâtching midâsswak, 10,000 ; *midâtching nin midasswâkosimin*, we are 10,000 of us.

Midâtching ashi âbiding midâsswâk, 11,000 ; *midâtching ashi âbiding nin midasswâkosimin*, we are 11,000.

Midâtching ashi nissing midâsswâk, 13,000 ; *midâtching ashi nissing nin midasswâkosimin*, we are 13,000.

Midâtching ashi niwing midâsswâk ashi nisswâk ashi midâsswi ashi nijwâssi, 14,317 ; *midâtching ashi niwing nin midâsswâkosimin ashi nisswâk ashi midâsswi ashi nijwâssi*, we are 14,317.

Nijtana dassô midâsswâk, 20,000 ; *nijtana nin dasso midâsswâkosimin*, we are 20,000.

Nijtana dassô midâsswak ashi midâsswak, 21,000 ; *nijtana nin dasso midasswâkosimin ashi midasswâk*, we are 21,000.

Nijtana dassô midâsswak ashi midâsswak ashi ningotwâk ashi midâsswi ashi bejig, 21,111 ; *nijtana nin dasso midasswâkosimin ashi midâsswak ashi ningotwâk ashi midâsswi ashi bejig*, we are 21,111.

Ningotwak dasso midâsswâk, 100,500 ; *ningotwâk nin dassô midâsswâkosimin*, we are 100,000.

Midasswâk dassô midâsswâk, 2,000,000 ; *midâsswak nin dasso midasswâkosimin*, we are a million of people.

Etc., etc.

Remark 1. All these numeral verbs belong to the I. Conjugation, and may be conjugated throughout all the tenses and moods, both in the affirmative and negative forms, in the *plural*, (except the first one.)

Remark 2. As a particularity of the Otechipwe language, we observe here, that these numeral verbs are sometimes even employed in the *singular*. F. i. *Nissi*, he is three, three in one, as in the Blessed Trinity.) They also say, for instance, when a man has a wife and four children: *Ningotwâchi*, he is six. When a widower or a widow has three children, they will say: *Niwi*, he (she) is four.

EXAMPLES.

Bejigo eta ninidjâniß, kin dash kinidjânißag níjwâtchiray. I have only one child, but thou hast seven of them.

Nânanibanig ninidjânißag, nij dash gi-nibawag, mi dash nongom nissiwad eta. I had five children, but two died, and so there are now only three.

Kawin midasswâkosissiway eto omâ odénang bemâdisidjig, na-watch bâtañoway. Not only a thousand persons live in this town, but more.

Midâatching ashi nânîng midasswâkosiway kakina Otcipweg en-dashiwâl. The number of the Chippewa Indians is fifteen thousand.

Otâway dash niwing midasswâkosiway. And the number of the Otawa Indians is four thousand.

Kitchi odénang Wawiaâtanong geja nijtana dasso midasswâkosiway bemâdisidjig. The number of the inhabitants of the city of Detroit is about twenty thousand.

Nongom ga-bi-ijâdjig kikinoamâding kawin gi-de-nijtanawessiway. Those that came to-day to school, were not quite twenty.

Midâdatchiwag nîn pijikimug, nîn manishanishimug dash mîdâdatchiwag ashin niwin. I have ten cows and fourteen sheep.

2. *Numeral Verbs for inanimate Substantives.*

Béjig, one ; *béjigwan*, one thing.

Nij, two ; *nîjinon*, there are two things.

Nisswi, three ; *nissinon*, there are three things.

Niwin, four ; *nîwinon*, there are four things.

Nânan, five ; *nânaninon*, there are five things.

Ningotwâsswi, six ; *ningotwâtchinon*, there are six things.

Nijwâsswi, seven ; *nijwâtchinon*, there are seven things.

Nishwâsswi, eight ; *nishwâtchinon*, there are eight things.

Jângasswi, nine ; *jângatchinon*, there are nine things.

Midâsswi, ten ; *midâdatchinon*, there are ten things.

Midâsswi ashi béjig, eleven ; *midâdatchinon ashi béjig*, there are eleven things.

Midâsswi ashi nânán, fifteen; *midâdatchinon ashi nânán*, there are fifteen things.

Nijtana, twenty; *nijtanawéwan*, there are twenty things.

Nijtana ashi bejig, twenty-one; *nijtanawéwan ashi bejig*, there are twenty-one things.

Ningotwassimidaná, sixty; *ningotwâssimidanawéwan*, there are sixty things.

Ningotwâkwadon, 100

Ningotwâkwadon ashi békig, 101.

Ningotwâkwadon ashi midâsswi, 110.

Nijwâkwadon, 200.

Nisswâkwadon, 300.

Midâsswâkwadon, 1,000.

Midâsswâkwadon ashi ningotwâk, 1,100.

Nijing midâsswâkwadon, 2,000.

Midâtching midâsswâkwadon, 10,000.

Nijtuna dassô midâsswâkwadon, 20,000.

Ningotwâssimidaná dassô midâsswâkwadon, 60,000.

Ningotwâk dasso midâsswâkwadon, 100,000.

Midâsswâk dasso midâsswâkwadon, 1,000,000 of inanimates objects.

Remark. Some of these inanimate numeral verbs, being all unipersonal, belong to the VII. Conjugation, in the *plural*, (except the first, and others to the IX. Conjugation.)

EXAMPLES.

Nijinon nind adopôwinan, *ningotwâtchinon dash nind apâbiwan*. I have two tables and six chairs.

Oma odénang midâdatchinon anamiéwigamigon ashi bejig. In this city there are eleven churches.

*Nânaniniwan * o wâkaiganan*. He possesses five houses.

Anin endassing ki masinaiganan?—*Nijtanawewan ashi nisswi*. How many books hast thou?—Twenty-three, (or, there are twenty-three.)

* Report to a second third person.

Awashime nibiwa nin nind aiānan : gēga niwâkwardon nin masi-naiganan. I have more; I have nearly four hundred books.
Midâdashinon Kije-Manito o ganásongewinan. There are ten commandments of God.

CHAPTER VI.

OF PREPOSITIONS.

A *Preposition* is a word placed before a substantive or a pronoun, to show the relation between it and some other word in the sentence.

The word following a preposition, is the *complement* thereof, or its *object*.

There is a great difference, regarding prepositions, between the Otchipwe language and other languages.

The same preposition is sometimes employed to point out different relations. We shall see here how the principal prepositions of the English language, in their different relations, are given in Otchipwe.

There are in this language scarcely any prepositions that *precede the substantive*; they are ordinarily *connected with the substantive* which is their complement, forming with it only one word; or they *precede the verb* to which they refer, and are conjugated with the verb.

We shall see here: I^e which are the prepositions that precede the substantive, their complement. II^e We will consider the prepositions that are connected with the substantive, their complement, forming but one word with it. III^e We shall point out the manner, how prepositions precede the verb, their complement, and are conjugated with it.

The principal Otchipwe prepositions that *precede a substantive*, (and which may properly be called prepositions, are the following, viz :

1. *Tchigaii* or *tchig'*, near, nigh, by, close by, at, to, v. g.

Tchigaii tchibaiatigong gi-nibâwiway K. Marie, K. Jean gaie.

Near the cross (or, by the cross) stood St. Mary and St. John.
Tchig' ishkote aton iwe. Put this to the fire, (near the fire.)

Remark. The abbreviated preposition *tchig'* is sometimes connected with the complement, and changes it a little. F. i. *tchigikana*, close by the road, or, near the path; instead of *tchig'mikana*; *tchigikana jingishin*, he lies near the road; *tchigikana namadahiban*, he was sitting by the path.—*Tchigâtig*, near a piece of wood, instead of *tchig' wâtig*; *tchigâtig nin namadab*, I am sitting by a piece of wood.

2. *Giwitaii*, round, around, v. g.

Kakina giwitaii kitchigaming nin gi-bimishkâ.

3. *Pindjaii* or *pindj'*, in, within, inside of, v. g.

Pindj' anamiewigamig, in the church; *pindjaii kitiganing*, in the field, (within the enclosure.)

Remark The English preposition *in* is more commonly expressed by *terminations* added to the complement, than by *pindj'* or *pindjaii*. (See the Examples of No. 11.)

4. *Kabé* or *mégwa*, during, throughout, v. g.

Pitchinâgo kabé-gijig nin gi-kitchi-anoki. Yesterday I have worked hard all day, or during all day.

Mégwa migâding, during war. *Mégwa nâwokwe-wissining*, during dinner.

5. *Nâwaii* or *nâssawaii*, between, through, amidst, v. g.

Jesus gi-sassayâkwaowa tchibaiâtigong nâssawaii nij gemôdish-kinidjin. Jesus was crucified between two thieves.

6. *Mégwe*, among. v. g.

Mégwe anishinâben gi ani-nitâwigi. He was brought up among the Indians.

7. *Anâmuîi* or *anâm'*, under, underneath, below, beneath, v. g.

Anâmuîi adôpowining jingishin gájagens. The cat lies under the table. *Anâmuîi nibaganing*: under the bed.

8. *Ogîtchâii* or *ogitch'*, on, upon, v. g.

Kego ogitchâii nibaganing awi-namadabiken. Don't sit down upon the bed. *Ogitch' adôpowin*, on the table.

Remark. The English preposition *on* or *upon* is more commonly expressed, in the Otipchipwe language, by *terminations* added to its complement, than by *ogitchini* or *ogitch*.

9. *Ajawai*, behind, v. g.

Ajawiii wikaiganing gi-kásoidiso. He hid himself behind the house.

Remark. The preposition *behind* is often expressed by the word which signifies *the back*. F. i. *Nin pikwanang nibawi*, he stands behind me; *nin pikwan*, my back. *Awenea aw ki pikwanang nemadabid?* Who is sitting behind thee? *ki pikwan*, thy back.

10. *Nakakeia*, or *inakakeia*, towards, to, about. (These words are always put after the complement.) V. g.

Kishpin osám kashkendamón oma uking, gjigong nakakeia inábin; *mi sa wedi ge-jawendagosíom kaginig*. When thou art too much grieved on earth, look towards heaven; there thou wilt be happy eternally.

Móniang nakakeia nin wi-ja sigwang. I intend to go to Montreal next spring.

Remark on No. I.

All the prepositions of this Number are as well adverbs as prepositions, and most of them rather adverbs than prepositions.

II.

Let us consider now the prepositions that are *connected with the substantive* which is their complement, forming with it but one word. Or rather, (to speak Otipchipwe grammatically,) let us see, how the Otipchipwe language, instead of using distinct prepositions, adds certain terminations to substantives, by which English prepositions are expressed.

These English prepositions are: *at, in, from, out, of, on, to*. The Otipchipwe language expresses them by the following *five terminations*, which are annexed to the complements of the said prepositions; viz: *g, ng, ang, ing, ong*.—Examples will illustrate the matter.

1. Termination, *g*. *Kitigéwininiway kitchi anokiway o kitigâniwang*. Farmers work hard in their fields. (*O kitiganiwan*, their fields; *o kitiganiwang*, in their fields.) *O wigiwâmiwang ondjhâwag*, they come out of their houses, (or lodges.) *O wigiwâmiwan*, their houses; *o wigiwâmiwang*, out of their houses.
O wigiwâmiwang aiawag, they are in their houses. (*O wigiwâmiwan*, their houses; *o wigiwâmiwang*, in their houses.) *Nibing*, in summer. (*Nibin*, summer.) *Bibông*, in winter. (*Bibôn*, winter.)
2. Termination, *ng*. *Gigôiaug nibing bimâdisiray*, fishes live in the water. (*Nibi*, water; *nibing*, in the water.)
Sibing nin gi-bimishkâmin, we traveled in a boat on a river. (*Sibi*, river; *sibing*, on a river, or in a river.)
Kitchigaming ki ga-himâshimi, we will sail on the lake. (*Kitchigami*, lake, *kitchigaming*, on, or in the lake.)
Jîganâshiwaking nîtam nin wi-ijâ, pânuma dash Wemitigôjîwaking. I will first go to England, and then to France. (*Jîganâshiwaki*, England; *Juganâshiwaking*, to, (in, or from,) England. *Wemitigojiwaki*, France; *Wemitgojiwaking*, to, (in, or from,) France.
Jiganâshiwaking nînd ondjiba, I come from England.
Jaganâshiwaking danisi, he lives in England.
Jominâbong, in the wine. (*Jominâbo*, wine.)
Odenang, in, to, from, the village or town. (*Odena*, village, town, city.)
3. Termination, *ang*. *Wegonen eteg oma mashkimodang?* What is in that bag? (*Mashkimod*, bag.)
Nin pikwanang, nin yi-pakiteoy, he struck me on my back. (*Nin pikwan*, my back.)
Min ondjhigâ n'otâwagang, matter is running out of my ear. (*Otâwag*, his ear.)
Minâ aténi otâwagang, there is matter in his ear.
Onikang, in, or on, his arm. (*Onik*, his arm.)
Nisidang, in, or on my foot. (*Nisid*, my foot.)
Omissadâng, in, or on, his belly. (*Omissad*, his belly.)

4. Termination, *ing*. *Anishinâbe anâkaning, nomadabî wissinid, nin dash apabiwining nin namadab, adôpowining dâsh nin wissin.* The Indian sits on a mat when eating, but I sit on a chair, and eat on a table. (*Anâkan*, a mat; *apâbirin*, a chair; *adôpowin*, a table.)

Ninindjing, in my hand. (*Ninindj*, my hand.)

Mikwaming, on the ice. (*Mikwam*, ice.)

Wigiewâming, in a lodge, or house. (*Wigiwâm*, lodge.)

Jerusaleming, in or from Jerusalem.

Kitigâning nind ondjiba, I come from the field. *Kitigâning nind ija*, I am going to the field. (*Kitigan*, field, garden.)

5. Termination, *ong*. *Menô-ijiwebisidjig gjigong to-ijâwag.* The good one will go to heaven. (*Gijig*, heaven, sky, day.)

Wikwêdong gi-ondji-mâdjâ, Wawiiâtanong gi-ani-ijs, nongom dash Kebekong wi-ija. He started from L'Anse, went to Detroit, and now he intends to go to Quebec. (*Wikwid*, L'Anse; *Wawiiâtan*, Detroit; *Kibek*, Quebec.)

Tchibaiâtigong, on the cross. (*Tchibaiâtig*, cross.)

Akikong, in the kettle. (*Akik*, kettle.)

Oshkinjigong, in his eye, or face. (*Oshkinjig*, his eye or face.)

Remarks on No. II.

You see that the same termination can express several prepositions; as, for instance, in the second termination, where *Jaganashiwaking* can mean: *in*, *to*, *from*, England. The verb must decide, which of the three prepositions you have to employ, when you translate from Otipchipwe into English.

The same five terminations are also employed to render in Otipchipwe the English phrases that express *comparison*, and contain the words *like*, or *as....as*. We will consider some Examples on each of the above five terminations.

1. Term. *Nibing iji kijâte nongom*, it is warm to-day like in summer, or as warm as in summer. (Or, *nâbinjin iji kijate*.
Bibong iji kissinamagad jaigwa, it is already cold like in winter. (Or, *bebongan iji kissinamagad*.)

Bibong ijinâgwad, it looks like winter. (Or, *bebongiu ijini-nagwad*.

2. Term. *Nibîng iji binâgami iw*, this liquid is as clear (clean) as water.

Jominâbong ipogwad, it tastes like wine.

Anishinâbeng gi-bimâdisi Kîje-Manito oma aking, God lived on earth in the form of a man (like a man).

Oshkinaweng iji kijika aw akiwesî, this old man walks as fast as a young man.

3. Term. *Mashkimodang ijinagwad nin papagiwaian*, my shirt looks like a bag.

Kitawagang iji ginwamagad iw, this is as long as thy ears.

4. Term. *Anamiewining apitendâgwadon mino nagamonan*, good hymns are of as high a value as prayer.

Assining iji mashkâwamagad iw, this is as hard as a stone.

Matchi manitokewining iji manadad bishigwadisiwin, fornication is as bad (as great a sin) as idolatry.

5. Term. *Wawiaiatunong iji mitchamagad iw olena*, that city is as large as Detroit.

Mitigong, ijinagwad ow, this looks like wood.

Gega ajaweshkong, iji ginwamagad ki mokomân, thy knife is almost as long as a sword.

III.

All the other prepositions of the Otchipwe language are connected with *verbs*, in a manner altogether peculiar to this language. As there are no general rules for this connection, it must be acquired by use.

The following Examples on some of the prepositions of this description, will facilitate to the learner the acquirement of their correct use.

1. *Ondji*, (In the *Change wîndji*, for, for the sake of, because, on account of, relating, regarding, respecting, in regard to; therefore, by reason of, through, v. g.

Kin nin bi-ondji-iija oma, I come here for thy sake, on account of thee.

Kijé-Manito ondji-anwenindison gi-bata-dian, repent of thy sins for God's sake.

Nitam anishinábeg gi-bata-dodamowad, mi wendji-nibowad kakina anishinábeg; because the first men sinned, therefore all men die.

Debeniminang o jawendjigewin nia gad-ondji-boniton nin mat-chi ijivebisiwin; through the grace of the Lord I will abandon my bad conduct, (bad behavior.)

2. *Eko-*, *ga-ako-*, *ged ako-*, since, ago, all the time, ever since, as long as, v. g.

Jaigra nisso bibonagatlíní ga-ako-máldjal, he left here these three years ago.

Kakina bakán ijinágwad eko-aiaián oma, all is changed here since my arrival.

Eko-bimádisiian mojag ki mino ganawenim; thou tookest well care of me all my lifetime, (since the beginning of my life.)

Eko-bibonagak apia kid ákos, thou hast been sick ever since the beginning of winter.

Ged-ako-bimádisián, as long as I shall live. *Eko-akiwang*, since the creation of the earth.

3. *Ishkwá-*, *gi-ishkwa-*, *ge-bishkwá-*, after, or the end of something, v. g.

Gi-ishkwá-anamigjijigak, after Sunday; *gi-ishkwá nárokweg*, after noon.

Aniniwapi ged-ishkwá-akiwang? When will the end of the world be?

Kijé-Manito ita o kikénlan api ged-ishkwá-akiwaninig. God only knows when the end of the world will be.

Gi-ishkwá-wissiniián nia ga-máldja, I will start after dinner, (after eating.)

Remark on No. III.

These prepositions again are rather adverbs. We will do better to consider the rest of them under the head of Adverbs.

The following remarks and examples may yet be useful in the Chapter of Prepositions.

The following English prepositions : *with, without, to, before*, names of persons, *before, except, excepting, as for, according to, against, instead of*, are expressed in Otipewin a very peculiar manner, which cannot be established by rules, but must be learned from use. The Examples given here below will make you understand a little this particular manner of expressing prepositions.

1. *With.* The just ones will go to heaven *with* soul and body, after resurrection. *Kegi-otchitâg, kejî-wiiaw gaie gjigong ta-ijâwag mîno-ijiwehishidjig gi abitchibâwad.* I came in the house *with* my snow-shoes on; *kejî-âgim nin gi-pindige wâkâiga-ning.*

Thou comest *with* thy axe; *kegi-wâgâkwad ki-hi-ija*. I am married *with* this woman; *nin widigîma aw ikwe*. I eat *with* somebody, *nin widôpama awiia*. I sleep *with* somebody, *nin wibâma awiia*. I sit down *with* him, her, *nin widabima*. I am standing *with* him, her, *nin widjigâbaritawa*. I walk *with* somebody, *nin widjiwa awiia*. I write *with* a pen, *migwan nind awa ojibiigeiân*.

I struck him *with* my hand, *niniudj nin gi-pakiteowa*. Thou struckest him *with* a stone, *assin ki gi-pakiteowa*. He struck him *with* a stick, *mitig o gi-pakiteowan*.

I made a hole in the ice *with* an axe, *nin gi-twâige wâgûk-wad*.

2. *Without.* (This preposition is always expressed in Otipewin with a verb in the negative form.)

He is a man *without* malice, *aw iaini kawin manjininiwagi-sissi*.

Those that live *without* the knowledge of God, are unhappy; *kitimâgisiwag kekénimasssigog Kije-Maniton*.

One cannot live *without* eating, *kawin dâ-bimâdisissim wis-sinissing*.

Nobody can see *without* eyes, *kawin awiâ dâ-wâbissi oshkin-jigossig*.

I could not write *without* hands, *kawin nin da-gashkitossin tchi ogibiigeiân onindjissiwân*.

3. *To.* (before nouns of persons,) I will return to my father, *noss nin wi-ijānan.*
Sinner, return to the Lord thy God, and to Jesus thy Savior ; *baiata-ijiwebisiian, awi-nasikaw neiāb Debendjiged ki Kije-Manitom, Jesus gaié ga-bimādjiiik.*
He is gone to his parents, *onigiigon od ijānan.*
4. *Before.* Nothing is hidden before God, *kawin gego kādjigá-dessinon enāssamid Kije-Manito.*
The hypocrites of old stood before the houses of the city, when praying ; *gaiat ga-bi-anamičkasodjig nānibawibanig enāssamissininig wākaiyanan olenang enamiewadjin*
We shall all appear before Jesus, to be judged ; *kakina ki ganibāwimin enāssamabid Jesus, tchi dibakonigoiany.*
Before me, (when I am standing, *enāssamigābwiiān.*
Before thee, (when thou art sitting, *enāssamabiān.*
Before him, (when he is lying,) *enāssamishing*, etc., etc.
5. *Except, excepting.* He works every day, *except Sunday* ; *en-dassō-gijigak anoki, enamegijigadinigin eta kawin.*
I would willingly lose all, *except my religion* ; *nin dā minwendam kakina gego tchi wanitoiān, nind anamiewin eta kawin.*
All my children died, *except the oldest one* ; *kakina niniljā-nissag gi-nibowag, sesikisid eta ishkwanē.*
We are all sick in the house, *except my mother* ; *kakina nind akosimin ondashiiang, ninga eta kawin.*
6. *As for . . . As for me,* (for my part,) I will not go where they dance ; *nin win kawin nin wi-ijassi nimiiding.*
As for him, (for his part,) he has no objection ; *win igo kawin win ningot ikkitossi.*
As for thee, thou hast a good knowledge of religion, but thy brother knows nothing of it ; *kin win ki kikendan weweni anamiewin, kishime dash kawin gego o kikendansin.*
As for your work, I will speak to you to-morrow about it ; *iw dash kid anokīwiniwa ejiwebak, wābang ki gawindumoninim.*
7. *According to.* Lord, let all be according to thy will ; *Debenimiiān, apegish enenlaman ijiwebak kakina.*

I regulate my life according to thy instructions ; *nin ijissiton nin bimâdisiwin ejî-gagîkimiian.*

According to thy word ; *ekkitoian.* According to the reports of people ; *ekkitowad anishinâbeg, or bemâdisidjig.*

Live according to the commandments of God, and you will be happy ; *eji-ganâsonged Kije-Manito, iji-bimâdisiioeg, mi dash tchi jawendagosiiieg.*

8. *Against.* Who is not with me, is against me ; *aw wadjiwisi sig nind agonwetag.*

He goes away against my will ; *mînotch mûdja ano ginaamawog.*

He that acts against the will of God, is a sinner ; *aw diagon-wetawad Kije-Maniton, batâ-ijiwebisi.*

Never do anything against the injunctions of thy religious instructor ; *kego wika gego dodângén ejî-ginaamok ename-gagîkimik.*

9. *Instead of.* Thou wouldst not give to thy child a stone instead of bread ; *kawin ki da-dodansi iw tchi minassiwad kinidjâniß pakwejiganan, meshkwat dash assinin tchi minad.* Instead of happiness which the sinner endeavors to procure, he will find real misery ; *baiatâ-ijiwebisid kawin jawendagosiiwin o gad-aiansin neudlawendung, meshkwat gwaiuk kitimâgisiwin o ga-mikan.*

Instead of a book thou givest me a little picture ; *kawin masinaigan ki mijissi, meshkwat masinitchigans ki mij.*

CHAPTER VII.

OF ADVERBS.

An *Adverb* is a word joined to a verb or to an adjective, and sometimes to another adverb, to denote or modify some circumstance respecting it. So, for instance, when we say, *aw inini kitchi âkosi,* this man is very sick ; the adverb *kitchi,* very, modifies the verb *âkosi,* he is sick, and denotes how the man is sick.

Adverbs may be divided into various classes, according to their signification. We will mention here some of each class, with short Examples, to facilitate the use of this part of speech.

1. Adverbs denoting manner.

Wewéni, well, rightly, correctly, v. g.

Kishpin ego wejítóian, *weweni ojiton*; when thou art doing something, do it well.

Weweni ojibiigen; write correctly.

Iw epitenlagwak tchi ojitong, *apitenlagwad weweni tchi ojítong*; what is worth doing, is worth doing well.

Mâmanj, bad, negligently, v. g.

Mâmanj o gi-ojítónawa. They made it negligently, bad.

Kego mâmánj kitigeken: don't farm so negligently.

Beka, slowly, softly, easily, not loud, v. g.

Beka bimossen, walk slowly.

Kishpin awia wi-áñwenimad, *beka yanój*. If thou wilt reprimand somebody, speak to him gently.

Bisân, still, quietly, v. g.

Bisân abiog, *kwiwisensidog*! Be still, boys!

Bisân ima namadabi kabe-gijig, *kawin anokisi*. He is sitting there quietly all day, he does not work.

Naégatch, (has the same signification as *beka*.)

Agâwa, hardly, scarcely, a little, v. g.

Agâwa nin gashkitôñ wi-bimosseián, *nind ákos*. I can hardly walk, I am sick.

Agâwa jáganâshimo, he can talk a little English.

Agâwa nin gi-gashkiâ, I could scarcely prevail upon him. . . .

Kitchi, very, v. g.

Nin kitchi minô aiâ, *nin kitchi jawendâgos*, I am very well, I am very happy.

Tebinâk, (has the same signification as *mâmanj*.)

Sesika or *tchisika*, suddenly, all at once, subitaneously, v. g.

Sesika gi-nibo, he died suddenly.

Kego sesika ombinaken gego kwesigwang. Don't lift up suddenly any heavy object.

Gega, almost, nearly, about, v. g.

Nin gi-âkos, gega nin gi-nîb. I was sick, I almost died.

Gega ningotwâk dasso bibônagisi. He is nearly a hundred years old.

Gega nijtana, gega nissimidana. About twenty, about thirty.. *Mémindage*, especially, principally, very, v. g.

Enamiadjig mémindage da-jajawendjigewag. Christians ought to be especially charitable.

Memindage kitimishki, he is very lazy.

Binisiku, unprovoked, without reason, spontaneously, v. g.

Binisika nishkâdisi aw inui. This man is angry unprovoked.

Kawin wika binisika gego nin minigossi. He never gives me anything spontaneously.

Gwaiak, justly, uprightly, straight, v. g.

Gwaiak bimâlisin, ki ga-jawendagos. Live uprightly, and thou wilt be happy.

Gwaiak wedi ani-ijâda. Let us go straight there.

Apitchi, extremely, exceedingly, quite, most, entirely, v. g.

Apitchi jawendjige Debendjiged. The Lord is most merciful.

Apitchi âkosi ningâ. My mother is quite sick.

Kissaiê apitchi bakân ijiwebisi nongom. Thy brother changed entirely.

Awândjish, purposely, notwithstanding a prohibition, v. g.

Nind âno-ginaamawa tchi ijâssig, awandjish dash ija. I forbid him to go, but he goes notwithstanding my prohibition.

Awandjish bâpiway. They laugh, although forbidden.

Napâtc, wrongly, not in the right order, v. g.

Kakina napâtc o gi-atônawa. They put all wrongly, (nothing in its due place.)

Anishâ, vainly, without effect, without reason, falsely, for nothing, gratis, v. g.

Wegonen ba-ondji-ijaeig oma? Anishâ. What do you come here for? Nothing.

Anisha mîgiweiog. Give it for nothing, gratis.

Meméshkwat, alternately, by turns, mutually, one after another, v. g.

Memeshkwat nagamoda. Let us sing alternately.

Jajawenindikog memeshkwat. Be charitable mutually to each other.

Memeshkwat ajéboiciog, row by turns.

Kego kakina mámawi gigitokigou ; memeshkwat gigitoiog. Don't speak all at one time ; speak one after another.

2. Adverbs denoting interrogation.

Anin? How ? v. g.

Anin ejí-bimádisiian? How dost thou do ?

Anin ejinikáulameg aw? How do you call this ? (for inanimate objects.)

Anin ejinikaneg aw? How do you call this ? (for animate objects.)

Wégonen? What ? v. g.

Wégonen iw? What is that ?

Wégonen ba-takónaman kinidjing? What dost thou hold in thy hand coming here ?

Wégonen wendji-miwiian? What art thou crying for ?

Anishwin? Why ? What is the reason ? (There is always a reproach contained in this interrogation.) V. g.

Anishwid bi-ijássiwan anamiéwigamigong? Why dost thou not come to church ?

Anishwin mójag dajimad kidj' anishinábe? Why dost thou always speak ill of thy neighbor ?

Nah? Dost thou hear me ? or, do you hear me ? or, is it so ?

V. g.

Ki ga-bos ganabatch wábang, náh? Thou wilt perhaps embark to-morrow, is it so ? or, wilt thou not ?

Kawík ki kikendansinawa mashi ge-dodameg, náh? You don't know yet what you shall do, do you ? or, is it so ?

Anin ekkitoieg? náh? What do you say ? do you hear me ?

Wa? What ? (This interrogating adverb is only used to answer a call interrogating ; or to request a repetition of what was said, but not understood by the person spoken to.) V. g.

John! — Wa? John! — What?

Wâbang na ki wi-bos?—*Wa?* Wilt thou embark to-morrow?—What?

Anindi aiâwâd nongom ga-matchi-pimâdisidjig aking? Where are now those that led a bad life on earth?

Anindi k'oss? *Anindi kigâ?* Where is thy father? Where is thy mother?

Anindi aiâd Debeniminang Kije-Manito? Where is God our Lord?

Aniniwapi? When? v. g.

Aniniwapi ged-ishkwa-akîwang? When will be the end of the world?

Aniniwapi ge-nibowad ki tehitchâgonig? When will our souls die?

Aniniwapi ga-bi-ijad Jesus oma aking? When came Jesus on earth?

Anin dassing? How often? v. g.

Anin dassing ge-niboian? How often shall thou die?

Anin dassing ge-dibakonigoian? How often wilt thou be judged?

Aning dassing ga-ijâwad Môniâng? How often have they been in Montreal?

Anin minik? How much? v. g.

Anin minik ge-dibaamawind énamiad, kishpin wewéni anokitawad Debendjigenidjin? How much will the Christian be paid, if he serves well the Lord?

Anin minik ga-minad aw ketimâgisid inini? How much hast thou given to that poor man?

E, yes, or perhaps better; enh! enh!* v. g.

E nange ka, yes certainly. *E nange,* O yes.

Anîngwana, certainly, to be sure.

* This affirmative adverb cannot be expressed exactly in writing; it must be heard. I have seen different essays to write it, but they are deficient, because it is impossible to give it correctly. When I saw that, I adopted the simplest way of writing it, by the single letter *e* or, *enh!* *enh!* only to signify that the adverb which is used for *affirmation*, is to be pronounced here. I remark here at the same time, that the Indians will use this affirmative adverb *e*, where we would say in English *no*. F. i. *Kawin na kishime wi-bi-ijassi?* *E.* Will thy brother not come? No. This is an abbreviated answer; the whole would be, *E, kawin wi-bi-ijassi*; yes, it is so as you say, he will not come.

Ki kikendan na gn-ikkitoian pitchinâgo? *Aningwana, kawin nin wanendansin.* Dost thou know what thou hast said yesterday ? Certainly, I did not forget it.

Geget, verily, truly, yes indeed, v. g.

Ki gi-windamawa na ga-ininân? *Geget.* Didst thou tell him what I said to thee ? Yes.

Géget kitimágisi. He is poor indeed ; or, he is truly miserable.

Geget kid inininim. Verily I say unto you.

4. *Adverbs denoting negation.*

Ka, or *kâwin*, no, not, v. g.

Kid âkos na? *Ka, kâwin nind âkosissi.* Art thou sick ? No. I am not sick.

Ka bâpish, or *kawin bâpish*, not at all.

Kâwin bâpish wi-bi-ijâssi. He will not come at all.

Nind ano ganona, kâwin dash bâpish wi-gigitossi. I talk to him, but he will not speak at all.

Kâwin bâpish gego ki kikendansi. Thou knowest nothing at all. *Ki wi-mij na?* *Kâh !* * Wilt thou give me ? No !

Kawëssa, it won't do, I cannot, no, sir, v. g.

Ki wi-mij na jôniiä? *kawëssa.* Wilt thou give me money ? No, sir.

Nind âno wîkwatchiton; *kawëssa dash.* I endeavor to do it : but I cannot.

Ka wika, or, *kawin wika*, never, v. g.

Kawin wika ishkotewâbo o minikwessin. He never drinks ardent liquor.

Ka wika nind âkosissi. I am never sick.

Ki tchitchâgonâniq kawin wika ta-nibossiwag. Our souls will never die.

Ka gego, or, *kâwin gego*, nothing, for inanimate objects., v. g.

Kawin gego o wâbandansin. He sees nothing.

Weyonen nêndawâbandaman?—*Kâwin gego.* What art thou looking for ?—Nothing.

Kâwin ningôtchi, nowhere, v. g.

* To give the right sound of that negation, the better is to put *h* at the end.

Kijé-Manito káwin ningotchi ishkwa-aiássi, misiwe aia. God is nowhere absent, he is everywhere.

Káwin ningotchi nin wi-ijássi. I will go nowhere.

Ka mashí, or *kawin mashí*, not yet, v. g.

Kawin mashí sîgaundawassi. He is not yet baptized.

Gi-mâdjawag na?—*Ka mashí.* Are they gone?—Not yet.

Kawin mashí nánimidana ki dâsso-bibonagisíssi, Abraham dash ki gi-wâbama? Thou art not yet fifty years old, and thou hast seen Abraham?

Kawin gwetch, not much, v. g.

Kawin gwetch âkosissi. He is not much sick.

Kawin gwetch nin gi-ségisissi. I was not much afraid.

Kégo, (expression of prohibition,) don't, never do, *Noli*, v. g.

Kégo ijáken wédi. Don't go there.

Kégo wika minikwéken ishkotéwâbo. Never drink ardent liquor.

Kégo gimôdiken, kego giwanimoken. Don't steal, don't lie.

5. Adverbs denoting place.

Oma, here, v. g.

Oníjishin oma. It is pleasant here.

Apitchi gigóika omá naningôtinong. Sometimes there is plenty of fish here.

Kitimágisiway oma ciâdjig kitimiwad. Those that live here are poor, because they are lazy.

Imâ, wédi, iwidi, there, v. g.

heidi nin wi-ijâ, mi dash imâ mojag ge-wi-aiâiân. I will go there and always remain there.

Ki kitimágisimin omá aking; wedi dash gjigong ki ga-jawen-dágosimin. We are miserable here on earth; but there in heaven we will be happy.

Daji, in, at ; from. (In the *Change* it makes *endaji*,) v. g.

Jesus Bethlehem gi-daji-nigi. Jesus was born in Bethlehem.

Kebekong daji inini; Moniang daji ikwe. A man from Quebec ; a woman from Montreal.

Kitimágisi kitchi batadowining endaji-bimâdisid. He who is living in great sins, is miserable.

Pindig, in; in a house or other building, or in some vessel, v. g.

Anindî k'oss?—*Pindig aia.* Where is thy father?—He is in.
Pindig anoki. He works in the house.

Kabe-bibôñ pindig aiâwag pijikiway. The oxen are all winter in the stable.

Pindjaii, inside. In the interior of a building or vessel, v. g.

Kawin mushi pindjaii ejitchigâdessonon anamiëwigamig. The church is not yet finished inside.

Mémindage onijishin pindjaii œ wâkaigan. This house here is very fine inside.

Agwatching, out, (out of doors,) v. g.

Agwâtching ijâda. Let us go out.

Agwatching nibâwiway. They are standing out of doors.

Sanagad agwatching nibâng bibông. It is hard to sleep out of doors in winter.

Agwatchaii, outside, v. g.

Ki wâkaigan kitchi minwâbaminagwad agwatchaii. Thy house looks beautiful outside.

Oshkinâgwad nin masinatigan agwatchaii. My book looks new outside.

Agâming, on the other side, on the opposite shore, v. g.

Agâming, ondjibâway. They come from the other side, (of a river, lake, etc.)

Agâming nin wi-ija nôngom. I will go to the other side to-day.

Agâming, on the beach.

Agaming k'eiâbi at'wan nind aiiman. My things are yet on the beach.

Kitchi wénijishidjig assinânsag aiâwag agâming. There are beautiful agates on the beach.

Agaming nin gi-mikâñ œw. I found this on the beach.

Ondâssagâm, on this side, (of a river, lake, etc.) v. g.

Ondâssagâm ta-bi-ijâway nôngom agâming ciâdjig. The folks of the other side will come to this side to-day.

Nawatch bâtaïnowag bemâdisidjig andâssagâm, agâming dash. There are more persons living on this side than on the other.

Awassagâm, on the other side, (of a river, lake, etc.).

Nawâtch gigoika awâssagâm, omâ dash. There is more plenty of fish on the other side than here.

Etawâgâm, on both sides, of a river, lake, etc. v. g.

Etawâgâm aiâway énamiadjig. There are Christians on both sides.

Etawâgâm mawâdishiwe omâ ba-ijâdjin. He makes visits on both sides, when he comes here.

Ogidâki, on a hill or mountain, v. g.

Ogidâki nin wi-ijâ. I will go on the hill.

Ogidâki kitigé. He has his field on the hill.

Ogidâki tâwag. They live on the hill.

Nissâki, down hill, on the foot of a hill or mountain.

Nissâki ijâ. He is gone down hill.

Nissâki atéwan kakina wâk iiganan. All the houses are on the foot of the hill.

Wâssa, far, far off.

Wâssa ondjbâwag. They come from far, v. g.

Kitchi wâssa gi-ija, kawin minawa ta-bi-giwessi. He is gone very far off; he will come back no more.

Bésho, near by, v. g.

Bésho nin pagidâwâmin. We set our nets near by.

Bésho nin gi-ondji-wâbama. I saw him near, from a small distance.

Bésho aiâñ, kîgo wâssa ijâken. Remain near here; don't go far.

Tibishko, opposite, over against, v. g.

Tibishko kikinoamâdiwigamig éndayog nin dâmin. We lodge (or dwell) opposite the schoolhouse.

Tibishko kitchi jingwak patakisod nin gi-nibaw. I stood opposite the great pine-tree.

Tibishko also signifies, equal, like, similar, but then it is an adjective.

Ningôtchi, somewhere, v. g.

Ningôtchi ijâ, kawin oma aiâssi. He is gone somewhere, he is not here.

Ningôtchi nin gi-aton nind agarateon, kawin nin mikansin. I put somewhere my umbrella; I cannot find it.

6. *Adverbs denoting direction, v. g.*

Ishpiming, up, up stairs; on high.

Ishpiming inâbin. Look up, (on high.)

Ishpiming nin wi-ijá awi-nibaián. I'll go up stairs to sleep.

Ishpiming gjigong nind indauénimág ninidjánissag. I think believe) that my children are on high in heaven.

Tabashish, down, low; below.

Osâm tabashish nin namâdab. I am sitting too low.

Kawin gwaiak ki gi-atôssin or: *tabashish ki da-aton*. Thou hast not put this in its due place; thou oughtst to put it below.

Nigân, foremost, in advance; beforehand.

Bejig nigân ta-bimosse. One will walk foremost.

Kakina nigân ki gi-windamâgonutu gîd-ijiwebak. He told us all beforehand what shall come to pass.

Ishkwéiâng, behind, back.

Keiâbi ishkwéiâng aiâwag. They are behind, (or back there.)

Ningôtchi ijaiâng, mojag ishkwéiâng ki bimosse. When we are going somewhere, thou walkest always behind.

Remark. These four adverbs are frequently followed by the adverb, *nakakeia*, which makes them to be the more, “adverbs denoting direction.” This *nakakeia* corresponds exactly with the syllable *ward*, or *wards*, which is commonly annexed to English adverbs denoting direction, as:

Ishpiming, up; *ishpiming nakakeia*, upward.

Tabashish, down; *tabashish nakakeia*, downward.

Nigân, before; *nigân nakakeia*, forward.

Ishkwéiâng, back; *ishkwéiâng nakakeia*, backward.

This adverb, *nakakeia*, corresponds with the English *ward*, also in other adverbs formed from substantives, as:

Homeward, *endaián nakakeia*, (the Otipewi verb varying according to the person.)

Heavenward, *gjigong nakakeia*.

Hellward, *anâmakaming nakakeia*.

7. *Adverbs denoting time, v. g.*

Ningôting, once.

Ningôting aw inini nin kitchi minô dodâgoban. That man did me once a great good service.

Ningôting ki ga-nib. Thou shalt once die.

Ningôting nin ga-kitchi-jawendâgos. Once I will be very happy.
Pâmina, afterwards ; not before.

Pâmina gi-ishkwâ-wissiniian ijâkan. Go after dinner.

Kijijeb nitam anamiân, *pâmina dash mâtji-anokin*. In the morning pray first, and afterwards begin to work.

Pâmina wâbang : *pâmina sigwang*. Not before to-morrow : not before next spring.

Nakawé, first.

Nakawé pisindâwiskin, *pâmina ki gad-ikkit wa-ikkitoian*. First listen to me, afterwards thou wilt say what thou hast to say.

Nakawé nânagatawendan, *tchi bwa gigitoian*. Think first, then speak.

Bwa, or *bwa mashî*, before.

Kije-Munito o gi-migiwenabanin o yanâsongewinan, *bwa binigid* Jesus. God had given his commandments before Jesus was born.

Apitchi kitshi nîbiwa anishinâbey gi-aiabaniq omô aking, *kînarwind bwa aiâiang*. Exceedingly many people had been here on earth, before we were.

Tchi-bwa bibong : *tchi-bwa nibing*. Before winter ; before summer.

Mashi nânge, not yet.

Mashi nânge gégo o kikindan. He knows nothing yet.

Mashi nânge nin nibwakâ. I am not yet wise.

Mégwa, during, when, while.

Mégwa ubinâdjiwid gi-sigaandawa. He was baptized when a child, (during childhood.)

Apegish gwaiak ijiwebisiâun megwa bimâdisiiâun aking. I wish to behave well while living on earth, (during my lifetime on earth.)

Megwa ôjibiige ; *megwa nagamo*. He is writing, he is singing.

Waïba, soon.

Gego wa-migiweianin, waïba migiwén. When thou art to give something, give it soon.

Aw waïba mágived, nijing migiwe. He that gives soon, gives double.

Waïba bi-giwen. Come back soon.

Wika, late.

Wika go nin nibâmin. We go to bed quite late.

Wika gi-ânwenindiso, nôngom dash gwaiak anamia. He repented late, but now he is a good Christian.

Wika gi-mâdjâwag. They started late.

Binish, till, until.

Mojag nin wi-anamia pinish tchi niboián. I will always be a Christian, until I die.

Jesus od Anamiéwigamig môjag ta-aténi oma aking binish tchi ishkwâ-akiwang. The Church of Jesus will always be on earth, until the earth is no more.

Binish oma; binish Moniung. Till here ; till Montreal.

Kitchi awassonâgo, three days ago.

Awassonâgo, the day before yesterday, two days ago.

Petchinâgo, yesterday, (one day ago.)

Nôngom, or, nôngom gijiyak, to-day, this day.

Wâbang, to-morrow, (after one day.)

Awâsswâbang, after to-morrow, (after two days)

Kitchi awâsswâbang, after three days.

Jéba, this morning.

Jéba nin yi-bi-ganônig. He came this morning and spoke to me.

Méwija, a long time ago, (or, already.)

Méwija ákosiban. He has been sick now a long time ago.

Gégapi, finally, lastly, ultimately.

Wâwika, seldom, rarely.

Waiéshkat, at first, in the beginning.

Pâbige, immediately, directly.

Wéwib, quick, immediately.

Jaigwa, already.

- Kija*, in advance, beforehand.
Apî, when.
Gaiat, formerly, heretofore.
Naningôtinong, sometimes.
Nanîngim, or, *sasâgwana*, often, frequently.
Môjag, always, constantly.
Anwâkam, several times, often.
Iwâpi, then, at that time.
Keiâbi, yet.
Nitam, first.
Apîne, continually, ever since.
Kâginiq, or, *kagigikamig*, always, eternally.
Nond, before the end ; rather.
Dassing, every time, as often as . . .
Kéjidin, or, *kéjidine*, or, *kekijidine*, quick, soon, immediately.
Pitchinay, only now, not before this time, soon, by and by.
Pitchinay dagwishin. He comes only now, (not before this hour.)
Pitchinay nin mâdja, I start only now, (or so late.)
Pitchinay nin gad-iya endaiau. I will go to thy house, I will go to see thee,) by and by.
Midjân, *kikinoomâding ijân*.—*Pitchinay*. Go to school.—By and by.

8. *Adverbs denoting uncertainty.*

- Gonimâ*, or, *ganabatch*, perhaps.
Nissâtehiwan nind ijâ, *gonima dash nisso gisiss nin gad-inend*. I am going below, and will be, perhaps, absent three months.
Ki da-gashkiton na nijke tehi bidjiamawad kissaie ?—*Ganabatch sa nin dâ-gashkiton*. Couldst thou write, all alone, a letter to thy brother ?—Perhaps I could.
Nishkâdisi ganabatch. He is perhaps angry.
Mâkija, may be, perhaps.
Gi-nibo na kimishôme ?—*Mâkija* : *kawin mashî nin kikendansin*. Is thy uncle dead ?—May be ; I don't know yet.
Mâkija anishâ ikkitom. It is perhaps a false report.

Mâkija geget. May be so indeed.

Namândj. I don't know what . . . , it is doubtful how . . .

Namândj ged-ikkitogwen. I don't know what he will say.

Namandj gedodamowânen. I don't know what I shall do.

Namândj idog, it is uncertain, unknown, doubtful.

Anin ga-ijitchiged?—*Namândj idog.* How did he manage it?
—I don't know.

Remark. This *namândj*, which is properly an adverb in Otipiwe, cannot be given in English with an adverb, but only with a verb, as above.

9. *Adverbs denoting quantity, v. g.*

Nibiwa, or, *pangi nângé*, much.

Nibiwa wissini. He eats much.

Nibiwa kitige. He cultivates a large field.

Pangî nângé nin bimosse kabé-bibôñ. I am walking much all winter.

Remark. When *nibiwa* signifies *many*, it is an adjective.

Pangî or, *nibiwa nângé*, little, a little.

Pangi éta nin bîdon. I bring only a little.

Pangi gigiton, nibiwa dash nânugutawendâñ. Talk little and think much.

Nibiwa nângé ki ga-matchi-ikkit, kishpin mojag takwénimad Kijé-Manito. You will scarcely ever pronounce a bad word, if you constantly remember God.

Nénibiwa, much, each, or much every time.

Nenibiwa minaway. They are given much each, they receive great share.)

Ninibiwa anamiâ éndasso-gijigadiniy. He prays much every day.

Pepangi, little each, or a little every time, by little and little, gradually.

Pepangi kitigewag unishinâbeg. The Indians cultivate a small field each.

Pepangi nibâ, pepangi gaie wissini. He sleeps little every night,) and eats little (every time.)

Ki minin or masinaigan ; pegangji dash wâbandân éndassogijigak, binish kakina gi-wabandamau. I give thee this book ; read a little every day, until thou readest it all.

Pangishé, very little.

Mi iw, or, *mi minik*, enough, that is all.

Minawa, again, more, besides.

Kakina, all.

10. Adverbs denoting comparison.

Awashime, more.

Awashime nin dâ-minwendam tchi nissigoiâu, iw dash nind enamiëwin tchi wébinâmban. I would be more willing to be killed, than to reject my religion.

Awashime apitendâgywad mino ijiwebisiwin, daniwin dash. Virtue is more worth than riches.

Nawatch, has the same signification as *awashime* ; but it also signifies, a little, some. *Nawatch nind âkos* ; this can mean, I am *more sick* : or, I am *a little sick*.

Ki bakadî na?—*Nawatch sa.* Art thou hungry ?—A little.

Ki gashkitôu na wi-jaganâshimoian?—*Nawatch sa.* Canst thou speak English ?—Some.

Iw minik, or, *ow minik*, so much, as much as.

Gaië win iw minik od iji gashkiton, kin ejí-gashkitoian. He can do as much as thou canst.

Ow minik bidôkan. Bring so much.

Kawin ow minik ita da-debissesinon. So much only would not be sufficient.

Bakân, differently, otherwise.

Bakân ijiwebisi eko anamiâd. He behaves differently since he became a Christian.

Nawatch nîbiwa, more.

Nawatch pangî, less.

Remark. The word *nangé*, which occurs in No. 7 and 9,) cannot be given in English by itself ; there is no word in the English language that would exactly correspond with *nangé*. We may perhaps say it corresponds with *not*, because it makes

the word to which it is connected, signify the *contrary*: but it has another position in the sentence, for instance:

Debenimiiān, nind apitendágos nange ge-ganominámban. Lord,

I am not worthy to speak to thee.

Nin nibwâka nange. I am not wise.

Nibiwa nange nin kikendan. I do not know much.

E nange ka. Yes, not no.

CHAPTER VIII.

OF CONJUNCTIONS.

A *Conjunction* is a part of speech which is used to connect words and sentences.

Conjunctions are divided into two sorts, *copulative* conjunctions, which serve to connect or to continue a sentence; and *disjunctive* conjunctions, which serve to express opposition in different circumstances.

The following are the principal Otechipwe conjunctions.

1. Copulative Conjunctions.

Gai', and, both, also. (This conjunction is ordinarily put *after* the word that is connected by it to another word, like the Latin *que*. Sometimes it is put *before* the word, especially when it signifies *also*.)

Koss kiga gaie ki ga-minâdenimay. Honor father and mother.

Gi-pindige anamiewigamigong, weweni gaie o gi-pisimlawan gegikwenidjin. He went to church, and listened well to the preacher.

Mojag babamadisi, biboninig, nibiniñg gaie. He travels always, both winter and summer.

Nin wi-ijs: gaie kinawa ijâiog. I will go; go ye also.

Gaie kin. Thou also.

Ashi, and. (This conjunction serves only to connect numbers.)

Nijtana ashi nij. Twenty-two. You cannot say: *nijtana gaie nij*; or, *nijtanâ, nij gaie*.)

Midasswâk ashi nishwasswâk ashi nanimidana, 1850.

Tchi, or, *tchi wi*, that.

Ki windamon iw, tchi wi kikendaman. I tell thee this, that thou mayst know it.

Nin bi-ija oma, tchi kikenimiian keiabi bimâdisiâan. I come here, that thou mayst know I am living yet.

Remark. English sentences containing the conjunction *that*, are commonly and better given in Otechipwe without *tchi*. F. i. I am glad that thou art come; *nin minwendam!dagwishiian*.—Dost thou know that my father is dead? *Ki kikendan na gi-nibod noss?*—I know that she is charitable; *nin kekenima kijewâdisid*. (In all these phrases the English conjunction *that* could likewise be omitted.)

Mi wendj- varying according to the tenor of the verb, therefore.

Mino ijirebisi, nita-jawendjige gaie, mi wendji-jawendagosid. He is good and charitable, therefore he is happy.

Osâm minikweshki, mi wendji-kitimâgisid âpitchi. He drinks too much, therefore he is so poor.

Kishpin, if, provided.

Kishpin batâdowin gotaman, kawin nibowin ki ga-gotansin. If thou fearest sin, thou wilt not be afraid of death.

Kishpin gwaiak anokian, kawin ki ga-kitimâgisissi. If thou workest well, thou wilt not be poor.

This conjunction, *kishpin*, is sometimes omitted, and sometimes put after the verb. In the sentence: *Panima sigwang nin ga-mâdjâ, kishpiu bimâdisiâan*; next spring I will go away, if I live; in this sentence we may omit *kishpin*, and say: *Panima sigwang nin ga-mâdjâ, bimâdisiâan*. This is even better Otechipwe.—And we may also say: *Panima sigwang nin ga-mâdjâ, bimâdisiâan kishpin*.—This postposition of *kishpin* is sometimes heard among the Indians.

Sa. This particle signifies *sometimes*: because, for.

Odêna Ninivé kawin gi-banudjitchigideissenon, gi-anwenindisowag sâ imâ ga-danakidjig. The city of Nineveh was not destroyed, because the inhabitants did penance.

Nin ga-minig Kije-Manito kagigé bimâdisiwin gjigong, âpitchi

su kijewádisi. God will give me life everlasting in heaven, because he is infinitely good.

Dash, after the word. This conjunction is copulative or disjunctive, according to its signification. It is *copulative* when signifying *and*.

Nin gi-nijimin, nishime, nin dash. We were two of us, my brother and myself.

Bóniton ki matchi ijiewisiwin, ki ga-jawéni-mig dash Debendjiged. Abandon thy bad conduct, and the Lord will have mercy on thee.

Bi-iján, anokin dash oma, ki ya-dibaamon dash weweni. Come and work here, and I will pay thee well.

2. Disjunctive Conjunctions.

Dash. It is *disjunctive* when signifying, *but, than*.

Kijé-Manito o gi-ojián nitam ininiwan tchi ápitchi mino aiáníd, win dash gi-kitimágiidiso gi-batá-dódang. God made the first man to be perfectly happy, but he made himself unhappy by sinning.

Nibiwa joniia ki gashkia, osám dash kid atâge, mi dash iw gego wendji-danisissiwan. Thou earnest much money, but thou playest too much, and therefore thou hast no property.

Nawatch nin sasikis, kin dash. I am older than thou.

Nawatch nibwaka Paul, John dash. Paul is wiser than John. *Awashime jawendagosi néhwákad, këtchi-danid dash.* A wise man is happier than a rich one.

Missawa, although.

Missawa matchi igoiáu, kawin nin awia nin wi matchi inássi. Although spoken ill of, I will speak ill of nobody.

Missawa gagwéldjimag, kawin nin nakwétagossi. Although I ask him, he does not answer me.

Gonimá, këma, or ; either, or.

Niogwan, gonima nanogwan nin gad-inend. I will be gone four or five days.

Bejig nijiieg o gi-bi-mamon oma nin masinaigan këma kin, këma kishime. One of you came here and took my book, either thou or thy brother.

Kawin . . . , kawin gaie . . . , neither . . . , nor . . .

Kawin nin nin gi-mamossin ki masinaiyan, kawin gaie nishime.
Neither I took thy book, nor my brother.

Kawin beshigwâlisidjig, kawin gaie ueta-giwashkwebidjig ta-pindigessiway ogimâwiwining gjigong. Neither adulterers nor drunkards shall enter into the kingdom of heaven.

Tehi, with the verb in the *negative* form, stands for the English conjunction *lest*.

Nin gi-kibâkwaowa pijiki, tchi mâdjassig. I shot up the cow, lest she run away.

Jawénim kitimágisid, tchi windamâwâssig Tebendjigenidjin eji-matchi-dôdawad, mi dash tchi batu-diian. Have mercy on the poor, lest h'ill cry unto the Lord against thee, and it be sin unto thee.

Kishpin, with the verb in the *negative* form, serves for *unless*, or, *except*.

Kishpin anwenindisôssiweg, kakina ki ga-banâdjidisom. Unless you repent, you shall all perish.

Kishpin nawatch mino ijiwebisissiwan, kawin ki ga-pindi-gessi Debenimiko minawanigosiwining. Unless thou behavest better, thou shalt not enter into the joy of thy Lord.

Kishpin enigok wîkwachitossiwan, kawin wika ki ga-gashkitossin wi-Otchipwemaoian. Unless thou endeavorest earnestly, thou wilt never be able to speak Otchipwe.

Minotch, but still, yet.

Kitchi niskadad, kissina gaie, minotch bi-ijâwag. It is very bad weather and cold, but still they come.

Kego minikweken ishkotewâbo, kî gi-ininâban : minotch mojag ki minikween. I told thee, don't drink any ardent liquor : yet thou drinkest it always.

Anawi, âno, but, although.

Anishinâbeg kitimágisiway, anawi dash minwendamag. The Indians are poor, but they are contented.

Nind âno pisindawa, kawin dash nin nissitôlawassi. Although I listen to him, I cannot understand him.

Nind âno pagidawa, kawin dash gego nin pindaamsin. Although I set nets, I catch nothing.

Iji, ejî-, * (varying according to the tense of the verb connected with it,) as, as . . . as, as . . . so.

Debenimiian, apegish iji sâkîhinân ejî sâgiiian. Lord, I wish to love thee as thou lovest me.

Mino ijiwebisin, ejî-mino-ijiwebisiwad swanganamiadjig. Be as good as true Christians are good.

Eji-kikinoamagoieg, mi ged-ani-dodamey. As you are taught, so do.

CHAPTER IX.

OF INTERJECTIONS.

An *Interjection* is a word that is used to express an emotion or a feeling of the person speaking.

It is to be observed, as a peculiarity of the Otchipwe language, that the *men* have their own interjections, and the *females* their own ; and some are common to both sexes.

To express joy, admiration, surprise, fear, astonishment, impatience, compassion, even anger and indignation,

*The men and the boys will say, Ataia ! tiwé ! } aha ! ah !
The women and the girls will say, Niâ ! } oh ! alas !
 n'gô ! n'gê ! ha !*

The difference between these two kinds of interjections is so sharp, that it would be the most ridiculous blunder for an astonished man to say, *Niâ !* or for a surprised woman to say, *Ataia !*

The interjections common to both males and females, are the following :

* See p. 126.

To express impatience: *beka!* *beka!* *beka!* slowly! stop!
tagâ! well!

“ indignation, anger: *tajimâdji!* *tajimâdji win!* ha!

“ pain, sorrow: *iô!* oh! ah!

“ aversion: *sé!* shame! pshaw!

awass! begone! away! go ahead!

“ approbation: *ô!* well! ay, ay!

“ understanding or recollecting: *ishté!* aha! yes?

To call or excite attention: *na!* *ina!* *nashké!* lo! see! hark!

To encourage: *tagâ!* ho! halloo!

haw! *haw!* halloo! courage! hurrah!

ambé! *ambessa!* well! well! come on!

To call somebody: *hisht!* hey! hear!

To stop: *beka!* hold on! stop!

To admonish, exhort: *pinâ!* behold! now! (*anwatan bina!*
cease now!)

To answer a call: *hoi!* halloo!

To command silence: *sh't!* *she!* hush! silence!
bisân! hist! be still!

OF PREFIXES AND OTHER PARTICLES.

There are in the Otipchipwe language many particles or little words, some of which precede, and others follow verbs, and give them a certain accessory signification. We will exhibit here the most common of those particles, with the accessory signification they give to the verbs.

Particles. Acces. sig.

Examples.

na? of question. *Ki sâgia na Kije-Manito?* *Nin sâgia sa.*
Dost thou love God? I love him.

sa, of answer. *Ka na kî nondansi?* *Nin nondam sa.*
Dost thou not hear? I hear.

Kawin na Paul ijinikasossi? *Mi sa ejini-kasod.* Is not his name Paul? That
is his name.

ko, ilo, of use, custom. *Kind ija ko.* . . . I use to go.

Ki minikwen na ko jominâbo? Dost thou
use to drink wine?

Nin minikwenâban sa ko. I used to
drink it.

bi-, of approach. *Bi-ijâu, bi-nasikawishin.* Come here,
come to me.

Bi-wâbandân ow masinaigan. Come and
see this book.

Nijing nin gi-bi-nihâmin. We slept twice
in coming to this place.

ni-, ani-, of departure. *Gi-ani-mâdjâ.* He is gone away.

or going. *Gi-ni-givedog.* I think he returned home
Jâwenimishinâm Debenimiiang, gwaiak
tchi ani-bimâdisiâng. Have mercy on
us, Lord, that we may behave well in
future.

awi-, of going on. *Jesus nissing gi-awi-anamia nijke, kitig-*
ganing Gethsemani. Jesus went three
times to pray alone, in the garden of
Gethsemane.

Mâdjâda, awi-wâbandanda ga-ijiwebak.
Let us go and see what has happened.

bimi-, of passing. *Wegonen Jesus ga-bimi-dodang bekish*
gi-kikinoamaged? What did Jesus do
at the same places that he preached
(passing through different places)?

Anindi ge-bimi-ijaiang? Through which
place shall we pass?

wî-, wa-, of will, in- *Nin wi-niba.—Nin wi-onishka.* I will go
tention. to sleep.—I will get up

Ki wi-wissin na? Ki wi-minikwe na?
Wilt thou eat? Wilt thou drink?

Wa-ijad.—Wa-anamiâdjig. He that in-
tends to go. Those that intend to be-
come Christians.

go, igo ; ma, of re-inforce- ment. *Nin igo.—Kinawa go.* I myself.—You yourselves.

Kaginig igo ki ga-mino-aiāmin gjigong.
We will be happy or well in heaven, for all eternity.

Kakina go gi-ijāwag. They are all gone, (without exception.)

Win ma gi-ikkito. He has said it himself.
Ka ma win. No, no.

da-, of condition. *Nin da-ija, kishpin . . .* I would go, if . . .

Gwaiaak na ki da-dibādjimotaw ga-gad-wedjimināmbān? Wouldst thou tell it to me right, (sincerely,) if I asked thee.

gi-, ga-, of time past. *O gi-wáhaman.—Mi aw ga-wáhamind.* He saw him.—This is the person that was seen, etc., etc.

ta- offuture *ga; gad-*, } time. *Ta-nayamo. Tu māri.* He will sing. He will cry, etc.

ge-, ged-, } time. *Nin ga-dodam. Ki gad-ikkit.* I will do. Thou wilt say ; etc.

Mi aw gé-mādjad, ged-ijad tāshkibodjiganning. This is the person that will start, that will go to the saw-mill.

PART THIRD.

SYNTAX.

Syntax, or *Syntaxis*, is that part of Grammar, according to the meaning of this greek word, *joining together*, which teaches to join words, or the parts of speech, together in a proper manner, into correct sentences.

A *sentence* is the connection of several words in such a manner as to give a complete sense.

Every sentence must have a *subject*, to which something is referred, or of which something is affirmed or denied; and an *attribute*, (predicate,) which refers or alludes to the subject, or is affirmed or denied of it. To join the attribute to its subject, a third part of the sentence is necessary, which is the *verb*.

To form a regular and complete sentence, three parts are necessary: the subject, the attribute, the verb.

The syntax of the Otchipwe language is peculiar. We shall reduce it to a few chapters, and a few rules and remarks in each chapter. Many remarks and rules that could have been placed in this *Third Part*, occur in the preceding part, where they stand in connection with other rules, properly belonging to the part.

CHAPTER I.

SYNTAX OF SUBSTANTIVES OR NOUNS.

RULE 1. *The substantive governs the verb, respecting number and kind.*

a. Respecting number.

A substantive in the *singular* number requires a verb in the *singular*; as: *Paul niba*, Paul sleeps. *Inini manisse*, *ikwe gash-*

kigráso: the man chops wood, the woman sews. *Mandau wâ-kaigan onijishin, songan gaié*: this house is beautiful and strong.

A substantive in the *plural* number must have a verb likewise in the plural; as: *Abinodjiag ombigisiwag*, children make noise. *Kakina ininiwag yi-gopiwag, ikweyaw etabiway*. All the men are gone in the interior inland, the women only are here. *Nin ságitonan nin masinatiganan, majag nin wâbandanan*. I like my books, I read them always.

Note. In English the verb does not always show its being governed by the substantive, respecting *number*. In the last sentence here above, for instance, the verb, *I like*, is always the same, whether I like one book only, or several books. But in Otipiwe we say: *Nin ságiton masinatigan*, *Nin ságitonan masinatiganan*.

Exception. There is one case of exception from this rule in the Otipiwe language, where a substantive in the *singular* number has a verb in the *plural* after it. The case is, when only one member of a household is taken for the whole; as: *Noss endâ-wâd gi-niha tibikong*; he slept last night at my father's, where my father dwells.) *John endâwâd nind ondjiba*; I come from John's, where John dwells. *Nâningim nind ija nimissi endâ-wâd*; I go frequently to my sister's, where my sister dwells. This is the usual way of expressing this case. Although I could also say: *John endâd nind ondjiba*. *Nimisse endâd nind ija*. This would be correct, but not usual; except if John, for instance, should live *all alone* in a house, I would then correctly say: *John endâd nind ondjiba*; and I could not say otherwise, because then John would not be a member of a household.

Note. But when in the *names of nations*, one individual is taken for all, the substantive retains its right; it has a verb in the *singular* with it; as: *Wemitigoji endanakid nin wi-ija*. I intend to go where the Frenchmen live, (to France.) *Jâganâsh nibiwa o dibendân aki*: the English are in possession of much land, (in different parts of the world.) *Kitchimokomán nomaia gi-migáso*: the Americans have lately been at war.

b. Respecting kind.

The Otipiwe substantives are of two kinds, *animate* and *inanimate*. (See page 14.)

An *animate* substantive must invariably have a verb of the same kind, if in connection with a verb; it must have an *animate* verb of the IV. or V. Conj.; as: *Niu wâbama inini*, I see a man. *Nin nonduwag ikweiwag, abinodjiag *gaie*, I hear women and children. *Kid atawenag opinig*, thou sellest potatoes.

An *inanimate* substantive requires an *inanimate* verb, of the VI. Conj.; as: *Nin wâbandan wôkaigan*, I see a house. *O gishpinadonan midâsswi mokomânan*; he has bought ten knives. *Kawin nin bidossin ki masinaigan, nin yi-waniken*: I don't bring thy book, I forgot it.

This is to be understood of the *transitive* or *active* verbs.

In regard to the *intransitive* or *neuter* verbs, the general syntactical rule is, that an *animate* subject always takes an *intransitive* verb of the three first Conjugations; and an *inanimate* subject takes a unipersonal verb of the three last Conjugations. As: *Koss gi-dagwishin*. *Nibikwân gi-dagwishinomagad*. Thy father arrived. A vessel arrived. *Nissutie jâganâshimo*. *Mandân masinaigan jâganâshimomagad*. My brother speaks English. This book speaks English, is written in English. *Anishinâbe aia oma*. *Wiiâss ayâmadad oma*. There is an Indian here. There is meat here. *Onijishi kinidjániss*. *Onijishin ki masinaigan*. Thy child is beautiful. Thy book is beautiful.

RULE 2. *Two or more substantives in the singular number, taken in connection, require a verb in the plural, as:*

Koss kiga gaie ki ga-minadenimay, thou shalt honor thy father and thy mother. *John, William, Nancy gaie gimâdjawag*: John, William and Nancy, are gone away. *Mokomâin, emikwân, onâgan gaie wiadon*; *ki da'binitonan*. The knife, the spoon, and the dish, are unclean; thou oughtst to clean them.

RULE 3. *Two or more substantives in the singular number, taken separately, require a verb in the singular, as:*

Nissaie, gonima nishime, ta-ija. My eldest brother, or my younger brother, (sister) will go. *Kooss kemakiga, kema kimisse, ta-bi-ija omâ nongom.* Thy father, or thy mother, or thy sister, is to come here to-day. *Aie kwiwisen sponima ki masinaigan, sponima dash ki mokomânen, o ga-banadjiton.* This boy will spoil either thy book or thy penknife.

RULE 4. When two substantives come together, denoting the possessor and the object possessed, the sign *o* or *ol* is put between them. (See page 36, where you will also find Examples.)

RULE 5. When two substantives come together, not denoting possession, but some other relation, they are connected together in various ways.

1. By *juxta-position*, in putting the two substantives one after another, without any alteration, connecting them with a hyphen, as: *Wigwâss-tchimân*, bark-canoe. *Ishkotnâbikwân*, steam-boat, (fire-vessel.) *Nâbikwân-ogima*, captain of a vessel. *Gi-gô-bimide*, fish-oil. *Assema-makak*, snuff-box, etc., etc.

2. By adding the letter *i* or *o* to the first substantive, that is, its *mutative vowel*; see p. 81., and then joining both together with a hyphen, as :

John o gi-hapâ-gagikwenolan auwenindisowini-sigaandadiwin.

John preached the baptism of repentance, (repentance-baptism.)

Binâ, nongom jawendâgosiwini-gijigak! Behold, now is the day of salvation, (salvation-day.)

Butadowerini-gâssiamâgewin. Forgiveness of sins, (sin-forgiveness.)

Assini-wâkaigan. House of stones, (stone-building.)

Biwâbiko-mikana. Railroad, (iron-road.)

Mitigo-wâkaigan. House of logs, trees, (log-house.)

Etc., etc.

3. By contracting the two substantives in *one*, abbreviating them at the same time.

Some of these contracted words are very properly written in one word, as: *Nagamôwinini*, singer, *nagamon* or *nagamowin*,

song ; and *iini*, man.) *Dibakonigéwinini*, judge, (*dibakonigéwin*, judgment, and *iini*, man.) *Bamitâgekwé*, a maid-servant, (*bamitâgewin*, service, and *ikwe*, woman.) *Gashkigwásowikwe*, a seamstress, (*gashkigwásowin*, sewing ; and *ikwe*, woman.)

But others of the contracted words are more properly written separately, and connected only with a hyphen, as :

Nagamo-masinaigan, song-book. *Anamie-nagamon*, religious song or hymn, (*anamiewin*, religious prayer.) *Anamie-gagikwe-win*, religious sermon. *Gagikwe-masinaigan*, sermon-book. And innumerable others.

Respecting the position of the substantive, or the place which it occupies in the sentence, we have in Otipewe no positive rule. It may, like in Latin, precede or follow its verb, almost always, without any material difference, as : *Bwa bi-nigid Jesus*, *gi-ijiwebadogwen iw*; this had happened, before Jesus was born. You may as well say : *Jesus bwa bi-nigid*, *gi-ijiwebadogwen iw*. But you cannot well say in English : Jesus before was born, this had happened.—*Nij masinaiaganan niu gi-gishpinadonan*, or, *niu gi-gishpinadonan nij masinaiaganan*; is perfectly the same.

There is much liberty in the Otipewe language in regard to the transposition of words in a sentence; almost as much as there is in Latin. I say *almost*; not quite so much, but more than in English.

Koss ta-bi-ija oma nongom. Thy father will come here to-day.
Nongom oma ta-bi-ija k'oss. To-day here will come thy father.
Ta-bi-ija k'oss oma nongom. Will come thy father here to-day.
Nongom omo k'oss ta-bi-ija. To-day here thy father will come.
Oma nongom k'oss ta-bi-ija. Here to-day thy father will come.
Ta-bi-ija k'oss nongom oma. Will come thy father to-day here.
Koss nongom ta-bi-ija oma. Thy father to-day will come here.
Oma ta-bi-ija nongom k'oss. Here will come to-day thy father.

Etc., etc.

Observe the Indians when they speak, and you will see how much transposition of words is used in their language.

Note. In citations or quotations, the substantive denoting the person whose words are quoted, must be placed at the end of the quotation, not in the beginning, as in English.

EXAMPLES.

Baba-ijaiog enigokwag aki, minwâdjimowin gagikimig kakina bemâdisidjig : o gi-inân Jesus o kikinoamâganan. Jesus said to his disciples: Go ye into all the world and preach the Gospel to every creature.

Kego nongom ningatchi ijâken ; nin gi-ig n'oss jeba. My father said to me this morning: Don't go anywhere to-day, (don't to-day anywhere go.)

Wâbang nin ga-bos, kishpin anwâting ; ikkito nissaie. My brother says: I will embark to-morrow, if it is calm.

If you want to put the substantive denoting the person whose words you have to quote, in the beginning, you must say: *Ow ikkito*; or, *ow gi-ikkito, gi-ikkitowag*, etc., always preposing *ow*, that, thus.

EXAMPLES.

Ow ikkito Debendjige : Jawendâgosiwag bâniideedjig, Kije-Mâniton o ga-wâbamawan. The Lord says: Blessed are the pure in heart, for they shall see God.

Ow kid igonan Jesus : Sâgiig metchi-dodonegog : jawenimig, mino dodawig jangeniminegog. Jesus says to us: Love them that do you evil; have mercy on them and do good to them that hate you.

Ow gi-ikkito : Nibing nin gal-ija Moniang. He said: Next summer I will go to Montreal.

In relating what a person said, you have to give it in Otchipwe in the way of *quotation* rather than otherwise.

EXAMPLES.

Paul said that his brother arrived last night. *Nissaie gi-bi-dag-wishin tibikong, gi-ikkito Paul.*

They said they would come to our house to-morrow. *Nin gad-ijâmin endaieg wâbang, ikkitobanig.* That is: We will come to our house to-morrow: They said.

I told him I had no money. *Kawin nindojoniiâmissi, nin gi-inâ.*

Of the Otchipwe *Pronoun, Syntax* has but little to say: *Eymology* talks much of it.

Pronouns are often absorbed in the verbs; as we have seen in the Conjugations. F. i. *Kishpiu sâgiiieg*, if you love me; both pronouns, *you* and *me*, are contained in the form of the verb, *sâgiiieg*.

The Rule of the English Syntax: “*When two or more nominatives combined are of different persons, the verb and pronoun in the plural, prefer the first person to the second, and the second to the third,*” is exactly the same in Otchipwe.

Win, nin gaie, nin gad-ijâmin. He and I will go, we will go.
Kin, win gaie, ki gi-ikkitom. Thou and he have said, (you have said.)

Ninawind, win gaie, nin gi-kitchi anokimin. We and he worked hard, (we worked hard.)

Kinawa, nin gaie, ki gad-ijâmin. You and I will go, we will go.)

Kin, winawa gaie, ki gi-ikkitom. Thou and they have said, (you have said.)

The repetition of the personal pronouns, I myself, thou thyself, he himself, etc., is expressed in Otchipwe by repeating the same personal pronoun; which, however, can be done only in the first and second person, not in the third, because the third person has no pronoun in the Conjugations.

EXAMPLES.

Nin, nin gi-ikkit iw. I have said that myself.

Nin, nind ijânâban. I went myself.

Kin, ki ga-nondawu. Thou shalt hear him thyself.

Kin, kid ikkitonában. Thou saidst thyself.

Win, o gi-ojiton iw. He made that himself.

Ninawind, nin wi-ijámin. We intend to go ourselves.

Kinawa, ki gad-animism. You will suffer yourselves.

Winawa, ta-yagwedjimáwag. They will be asked themselves.

If yet more stress is intended, the particle *go*, or *igo*, is put between the two personal pronouns, or after *win* and *winawa*, (in the third person,) as: *Nin igo nin gi-ikkit iw*; yes, I have said that myself. *Kinawa go ki gad-animism*, yes, you will suffer yourselves, etc.

CHAPTER II.

SYNTAX OF VERBS.

The first Rule in the Syntax of substantives, may also be considered as the first in the Syntax of verbs.

RULE 1. *The verb must agree with its substantive, its subject, (expressed or understood, in number and kind; that is, a verb that refers to a subject in the singular number, must be employed in the singular; and a verb referring to a subject in the plural, must likewise be placed in the plural number. And a verb that alludes to an animate subject, must be animate itself; and the verb applied to an inanimate subject, must also be inanimate. See Examples of that under Rule 1., in the preceding Chapter.)*

Respecting the position of the verb in the sentence, we say, (what we said of the substantive in the preceding Chapter,) that there is no positive rule for it. The Otechipwe verb is allowed to precede or follow its subject; as you have seen in many Examples here above.

In regard to quotations, we have one remark more to make. The verb indicating quotation, not only of words but also of thoughts, is always placed after the quotation, may its subject

be expressed or only understood, except you begin with *aw*, as stated above.)

EXAMPLES.

Nin gi-gagansoma aw inini pitchinágo, oma tchi bi-ijad. Karin nin wi-ijássi : gi-irá dash. I exhorted that man yesterday to come here ; but he said : I will not go, or, I will not go, but he said.

Ki nissitotawa na ekkitod ?—Karin.—Nin kitehi mnuwendam wâbaminán : ikkito. Dost thou understand him what he says ?—No.—He says : I am very glad to see thee.

Ta-gimiwan nongom : nin gi-inendam jiba. I thought this morning, it would rain to-day.

Kishpin nasikaway mekaterikwanaie, nin ga-nanibikimig : inendamodog. He probably thinks : If I go to the Missionary, he will reprimand me.

Karin nin wi-ijássimin anamiewigamigon nongom, osám niskadad : inendamodogenag. They probably think : The weather is too bad ; we will not go to church to-day. •

The English syntactical rule : “*One verb governs another in the infinitive mood* ;” is different in Otchipwe. In this language it will read thus :

RULE 2. *One verb governs another in the subjunctive mood.*

EXAMPLES.

Nind inendam tchi máljaián. I think to go away, to depart, or, *nin ga málján, nind inendam.*

Karin nin da-yashkitossiu nongom tchi máljaiámbán. I cannot start to-day.

Karin o mikwendansin tchi gi-ikkital. He does not remember to have said it.

Iji John, William gaie kikinoamáding tchi ijáwal. Tell John and William to go to school.

Nin kashkendamin gi-bosiiáng jiba. We are sorry to have embarked this morning.

Minwendam abinodjí odaminod. The child likes to play.

RULE 3. "Two verbs or other terms implying negation in the same sentence, are improper, unless we mean to affirm." This syntactical rule of other languages undergoes some modifications in the Otchipwe language.

1. In Otchipwe the negation is expressed by two terms, except in some tenses, as you have seen in the Conjugations, by the adverbs *kawin* or *kego*; and by a certain syllable or syllables at the end of the verb.

2. There is a verb in this language, which is particular in this respect, the verb *nin ginaamáwa*, I forbid him. By observing the Indians in their speaking, you will find that they sometimes use it, implying a double negation, and do not mean to affirm; and at other times they will employ it, as it is employed in other languages.

EXPLANATIONS.

Ki ginatumon tchi mādjássiwan nongom. I forbid thee, not to start to-day.—This sentence in English is equivalent to this: *I command thee to start to-day*; because two terms implying negation, constitute an affirmation.—But in Otchipwe it means: I forbid thee to start to-day.

Kije-Manito o gi-ginaamáwan nitam anishináben, tchi midjissinig maniwang bejig mitig. God forbade the first man, not to eat the fruit of a certain tree; that is to say in English; he commanded him to eat it.—But in Otchipwe it has the right signification: he forbade him to eat it.

So they use this verb *ordinarily*. But sometimes they employ it in the usual way of other languages, implying only one negation. F. i.

Enamiaal ginaamáwa tchi gimonipan. The Christian is forbidden to steal.

Kawin nin wi-ijássi wedi wigiwáming; nin ginaamágo tchi ijai-ambán. I will not go to that house; I am forbidden to go.

Of *Participles* we have to observe here, that they are sometimes *substantives*, and sometimes *adjectives*.

EXAMPLES OF PARTICIPLES USED AS SUBSTANTIVES.

Enamiad, a Christian; (part. pres. of the intran. verb *anamia*, he prays.)

Ketchitwâwendâgosi, he is glorious, holy.

Debendjiged, master, lord; (part. pres. of the intr. verb *dibendjige*, he is master.)

Kekinoamaged, a teacher, school-teacher; (part. pres. of the intr. verb *kikinoamâge*, he teaches.)

Tchâmâniked, a boat-builder; (part. pres. of the intr. verb *tchi-mânike*, he makes a boat, or canoe.)

All these substantives form their plural by adding *jig*, as: *Enamiâdjig*, Christians: *ketchitwâwendâgosidjig*, the Saints, etc.

EXAMPLES OF PARTICIPLES USED AS ADJECTIVES.

Wenijishing, good, fair, useful; (part. pres. of the unip. verb, *onijishin*, it is good, etc.)

Maiânâdak, bad; (part. pres. of the unip. verb *manâdad*, it is bad.)

Senagak, difficult; (part. pres. of the unip. verb *sanagad*, it is difficult.)

Nebwâkad, wise; (part. pres. of the intr. verb *nibwâka*, he (she is wise.)

CHAPTER III.

OF PARSING OR ANALYZING.

Parsing is the anatomy of Grammar. As anatomy decomposes or analyzes all the members and parts of the body, and shows them separately, and then their coherence; so Parsing decomposes or resolves a sentence into its elements, members, or parts of speech, and shows their relation and connection.

RULES FOR PARSING.

First it must be stated, at every word in the sentence, what *part of speech* it is; and every part of speech may then be parsed according to the following Rules.

1. A *substantive or noun* is parsed by telling its *kind*, whether a common noun or a proper name; whether animate or inanimate; its *subject* and *object*; the *number*, whether singular or plural; the *person*, whether the simple, the second, or the third person; and the *case*; and indicating the termination of its *plural*.
2. A *pronoun* is parsed by stating the *kind*, (there are five kinds or classes of pronouns,) the *number* and *person*; and by showing its *connection* with a verb, or with a substantive.
3. A *verb* is parsed by telling its *quality*, and to which *Conjugation* it belongs, which is done by naming the Conjugation, or the characteristical third person; by naming its *participle present*, by which the verb's *Change* is known; * by stating its *voice, form, mood, tense, person* and *number*.
4. An *adjective* is parsed by telling of which *sort* it is, whether adjective proper, or adjective-verb; by telling whether *compared* or not; and the *degree* of comparison, if compared.
5. A *number* is parsed by indicating its *class* or kind, (there are five different classes of numbers.) If it is transformed into a verb, the Conjugation to which it belongs, is to be stated.
6. A *preposition* is parsed by pointing out the words between which it shows the relation.
7. An *adverb* is parsed by stating its *class*, (there are ten classes of adverbs,) and by indicating the word it *modifies*.
8. A *conjunction* is parsed by stating its *sort*, and by showing the words or sentences which it joins together.
9. An *interjection* is parsed by merely naming it as such.

As a general Rule for parsing, take this: State everything that belongs to a part of speech in the sentence you analyze, in

* See p. 116.

as few words as possible, and always in the same manner, as much as can be.

SPECIMENS OF PARSING OR ANALYZING.

Parse the following sentence according to the above Rules : *Sâgiada Jesus, win sa nitam ki gi-sâgiigonân.* (Let us love Jesus, because he has first loved us.)

Sâgiada, is a verb, derived from *nin sâgia*, I love him ; which is a transitive animate verb of the IV. Conjugation. It is in the imperative, first person plural, affirmative form, active voice. Its subject (understood) is *kinawind*, we ; its object is Jesus. Its participle present is *saiâgiad*.

Jesus, is a substantive, proper name, simple third person, object of *sâgiada*.

Win, is a personal pronoun, he, masculine here, singular, third person ; it stands instead of Jesus, and is connected with the following verb, *sâgiigonan*.

Sa, is here a copulative conjunction, signifying *because*, *for* ; it joins the pronoun *win* with the following verb.

Nitam, first, is an adverb of the seventh class, denoting *time* ; it modifies the verb *sâgiigonan*.

Ki, is a personal pronoun, us, first person plural ; it is used when the person spoken to is *included*. It is connected with the following verb.

Gi-, is a particle or sign, indicating the perfect tense ; in cases of Change it is *ga*-.

Sâgiigonan, is a verb from *nin sâgia*, I love him : which is a transitive animate verb of the IV. Conj., II. Case ; it is together with the preceding sign, in the perfect tense!third person singular, relating to the first person plural ; affirmative form, indicative mood. Its subject is the above pronoun, *win* ; its object is the preceding *ki*, us.

Another specimen in the following sentence : *Debendjiged o gi-inan Debenimidjin : Namadabin nin kitchinikang.* (The Lord said unto my Lord : Sit on my right hand.)

Debendjiged, is the participle present, third person singular, from *nin dibendjige*, I am master, lord ; which is an intransitive verb of the I. Conj. This participle is here employed as a substantive, in the *simple* third person ; it is the subject of the next following verb. Its plural is formed by adding *jig*.

O, is a possessive pronoun, third person ; but here it is the objective case of the personal pronoun *win*, him.

Gi-, is a sign denoting the perfect tense ; in the *Change ga-*.

Inan, is derived from *nind ina*, I tell him, I say to him ; which is a transitive animate verb of the IV. Conjug.; irregular in the imperative, *iji*. It is, in conjunction with *o* and *gi-*, in the active voice, affirmative form, indicative, present ; third person singular, relating to a second third person singular. Its subject is *Debendjiged*, its object *Debenimidjin*. Participle present, *enad*.

Debenimidjin, is derived from *nin dibenima*, I am his master, his lord ; which is a transitive animate verb of the IV. Conj. It is in the II. Case, participle present, affirmative form, in the *second* third person, *Debendjiged* being the *simple* third person.

Namadabu, is an intransitive verb of the I. Conj., *nin namadab*, I am sitting, or, I sit down ; affirmative form, imperative, second person singular. Participle present, *némadabid*.

Nin, is a pronoun, personal and possessive, here it is possessive conjunctive, *my* ; first person singular. It is connected with the following substantive, and refers to *Debendjiged*, instead of which it stands.

Kitchinikang, is a substantive, *kitchinik*, the right arm. It is a common noun, inanimate ; the object of the preceding pronoun *nin* ; in the singular number, simple third person ; its plural is formed by adding *an*. The English preposition *an*, is expressed by the termination *ang*. (See Prepositions, No. II., 3. term., page 333.)

A third specimen of parsing. Sentence : *Netá-batá didjig
matchi maniton o dibenimigowan* : *aw dash Kije-Maniton saia-
giad kawin nita-bata-ijiwebisissi*. Those that sin habitually,

are the servants of the evil spirit, he is their master; but he that loves God, is not in the habit of sinning.)

Netâ-batâ-didjig, is a verb composed of three parts. The first part is *nita-*, which is no distinct part of speech, but only used in compositions, to signify a *habit*, or custom. In the *Change* it makes, *neta-*. The second part is *batâ-*, which again is no distinct part of speech, never used by itself, but only in compositions, where it signifies *sinning* or *injuring* one's self. The third part is the detective verb, *nin dind*. I am, I do, etc. . . . The whole is in the affirmative form, participle present, *simple* third person plural. It is the object of the verb *dibenimigowan*; signifying: "Those that sin habitually."

Matchi, is an adjective-proper, in the positive, simply qualifying the following substantive. It signifies evil, bad, etc.

Maniton, is a common substantive, *manito*, spirit. It is animate, singular, the *second* third person, referring to *neta-bata-didjig*, which is the *simple* third person. It is the subject of the verb *dibenimigowan*. Its plural is formed by adding *g*, *manitog*.

O, is here the objective case of the personal pronoun *winara*, they; it refers to *neta-bata-didjig*.

Dibenimigowan, is a verb derived from *nin dibenima*, I am his master; which is a transitive animate verb of the IV. Conj. It is in the passive voice, affirmative form, indicative, present, third person plural. Its subject is *matchi-maniton*, and its object, *neta-bata-didjig*; its participle is *dabenimud*.

Aw, is a demonstrative pronoun, singular; signifying *that*, or *he that*. The substantive instead of which it stands, is not expressed, but understood: as: A man, a person, a Christian, etc. It is the simple third person, and the subject of *saiagiad*.

Dash, is a conjunction, both copulative and disjunctive; here it is disjunctive, because it signifies *but*.

Kijé-Maniton, is a substantive, the name of the Lord God. *Kijé-Manito* properly signifies, Kind Spirit. It is the *second* third person; the preceding pronoun *aw*, or the substantive in

stead of which it stands,) being the *simple* third person. It is the object of the following verb.

Saiagiad, is a verb derived from *nin sâgia*, I love him; which is a transitive animate verb of the IV. Conj. It is here in the participle present, affirmative form, third person singular.

Its subject is *aw*, and its object *Kijé-Maniton*.

Kawin, is an adverb of the fourth class, denoting *negation*. It modifies the following verb.

Nlâ-bata-ijiwebisissi, is a verb composed of three parts. The two first parts are the same as in the first word of this sentence. The third part is a verb derived from *nind ijiwebis*, I behave, I conduct myself; which is an intransitive verb of the I. Conj.; its third person is, *ijiwebisi*; its participle present, *ejjiwebisid*. Its subject is *aw*. The whole is in the negative form, indicative, present, third person singular; and signifies, in connection with the preceding adverb: "He is not in the habit of behaving sinfully."

Parsing or analysing sentences, is the most useful grammatical exercise that can be found. It accounts for every word and every syllable in the sentence, it recalls to memory all the *Rules of Grammar*, and shows practically their use and application.

Dear reader, if you wish to acquire a solid and systematical knowledge of this language, be diligent in parsing sentences, and write down your parsing exercises, like these Specimens. The above Rules and Specimens show you the *manner*; and *sentences* for parsing you will find in abundance in the numerous Examples of this Grammar.

FAMILIAR PHRASES

TO FACILITATE CONVERSATION.

I. *For questioning, affirming, denying, going, coming, etc.*

Who is that? What is that? *Awenen aw?* *Wegonen our?*

What is the matter? *Wegonen?* or : *Anin ejjiwebak?*

What is the news? *Anin enakamigak?*

What is your name ? * *Anin ejinikasoian* ?

What is the name of that man, woman, boy, girl? *Anin ejini-kasod aw inini, ikwe, kwiwisens, ikwesens* ?

What is the name of this thing? *Anin ejinikâdeg ow?* (in. obj.)[†] *Anin ejinikâsod aw?* (an. obj.)

What do you say? How? What? *Anin ikkitoian*? *Anin?* *Wegonen?* *Wa?*

What are you doing? (sing.) *Wegonen wejitoian* ?

What are you doing? (plur.) *Wegonen wejitoieg* ?

Have you done? *Ki gi-ishkwata (ishkwatam) na?*

What do you want? *Wegonen wa-aiaian (aiaieg)* ?

What do you come for? *Wegonen ba-ondji-ijaian (ijaiieg)*? or: *Wegonen ba-osikaian (osigaieg)* ?

What do you mean? *Wegonen wa-ikkitoian (ikkitoieg)* ?

What is the meaning of that? *Wegonen wa-ikkitomagak iw?*

May one ask you? (sing.) *Ki da-gagwedjimigo na?*

What do you want to ask me? (sing.) *Wegonen wa-gagwedji-mian?*

Who lives here? Whose house is this? *Awenen oma endad?* *Awenen ow wewakaiganid (wewigwamid)* ?

Whose books are these? *Awenen onow wemasinaiganid* ?

What have we to do? *Wegonen ge-dodamangibān?* or, *ge-dodamang?* ?

Do you know that? (all in the sing.) *Ki kikendam na iw?*

Do you hear me? *Ki nondaw ina?*

Do you understand me? *Ki nissitotaw ina?*

Do you remember (recollect)? *Ki mikwendan ina?*

Do you know me? *Kikikenim ina?*

Whom do you look for? *Awenen nendawâbamad?*

What do you look for? *Wegonen nendawahandâman?*

What have you lost? *Wegonen ga-wanitoian?*

Why don't you answer? *Wegonen wendji-nakwétansiwan?*

Wouln't you give me... send me... bring me... lend me...? *Ka na ki da-mijissi... nindaissi... bidawissi... awiissi?*

* Note. In these *Phrases*, we express the Indian second person singular, by the second person plural in English, this being in English the usual way.

† See Remark p. 15. (The mark *an.* signifies *animate* objects; and the mark *in.*, *inanimate* objects.)

- Go and fetch it. *Awi-nâdin*, (*in. obj.*) *awi nâj*, (*an. object.*)
I assure you. It is the truth. *Geget. Debwewimagad.*
I speak the truth ; believe me. *Nin débwe ; debwetawishin.*
It is not so ; you tell a lie. *Kawin awansiuon ; ki kiwanim goshâ.*
It is said so ; every body says it. *Ikkitom sâ ; kakina ikkitowag.*
I contradict it ; I don't believe it. *Nind agonwetam ; kawin nin debwetansin.*
It is a false report, don't believe it. *Anisha dibâdjimom, kego debwetengen.*
Do you jest (joke) ? *Anisha na kid ikkit tchi bapiian ?*
I believe you. I don't believe you. *Ki débweton. Kawin ki bébuetossinon.*
You are in the right. *Ki débwe.*
He is in the wrong. *Kawin debwessi.*
I say yes. I say no. *E, nin ikkit. Kawin, nind ikkit.*
What do you say ? Nothing. *Wegonen dash kin ekkitoian ? Kawin ningot, (kawin gego.)*
You have been imposed upon. *Ki gi-gîwanimigo.*
Don't believe immediately everybody. *Kego pabige dabwétaraken hemâdisidjig.*
Who has told it to you ? *Awenen gâ-dibâdjimotok ?*
I intend to do it ; I will do it. *Nind inendam tchi dodamân ; nin wi-dodam.*
I consent to it ; I approve it. *Nin minwendam tchi ijiwebak iw ; nin minwâbandan.*
I am against it. *Kawin nin minwendansi tchi ijiwebak iw.*
I for my part, I say nothing. *Nin win, kawin ningot nind ikkitossi.*
It would be better for me to . . . *Nawatch nin da-minododam tchi . . .*
I had rather . . . *Nawatch nin da-minwendam . . .*
You speak too much. You speak too loud. *Kid osâmidon. Osâm ki kijiwe.*
Hold your tongue. *Kid ombigis.*
Don't say a word. *Kego ningot ikkitoken.*

Be quiet ; you make too much noise. (*plur.*) *Bisán abig abiioog* ; *osám kid ombigisim*.

Do you know that man ? *Ki kikenimana aw inini* ?

I saw him, but I never spoke to him. *Nin gi-wáhama, kawin dash wika nin gi-ganonassi*.

I forgot his name. *Nin wanénima ejinikasod*.

I heard several reports. *Anotch babamádjimowin nin gi-nondan*.

It is not worth while to speak of that. *Kawin apitendagwassi-non tchi dajindamingiban*. *

I request you to make that for me. *Ki pagossenimin tchi ojita-mawiian ow*.

I thank you for your kindness towards me. *Migwetch mino do-dawiiian*.

You are too good to me. *Osám ki mino dodaw*.

I could never do too much for you. *Kawin wika nin dagashkit-tossin osám tchi mino dodonáu*, (or, *dodonámban*.)

You are very kind indeed. *Gieyet ki kitchí kijewádis*.

I give you too much trouble. I give you too much work. *Osám ki kotagiin*. *Osám kid anokiin*.

It affords me pleasure to do that ; to make that for you. *Geget nin minwendam tchi dodamán iw*; *tchi qjitonán iw*.

Where are you going ? Where are they gone ? *Anindi ejáian*? *Anindi ga-ijawad*?

I am going far. I am going near by. *Wassa nin wi-ija*. *Besho nin wi-ija*.

I am going home. *Nin giwe, endaián nind ija*.

He is going home. They are going home. *Giwe, endad ija*. *Giwewag, (endawad ijawag)*.

You walk too fast. They walk too slow. *Osám ki kijiká*. *Osám késikawag*.

Are you in a great hurry ? *Apitchi na ki webibishká* ?

Let us go on the other side of the bay, (river,) or, let us cross the bay, (river, etc.) *Ayuming ijada*, or, *ajaowada*, (in a canoe, etc.), *ajaogakoda*, (on foot on the ice)

Let us cross the road. *Ajoaadoda mikana*.

* See Remark 8, page 113.

Let us go in. Let us go out. *Pindigeda. Sayaandanda.*
I go up. I go down. *Nind akwandawe. Nin nissandawe.*
Let us go this way. They go that way. *Oma nakakeia ijada.*
Wedi nakakeia ijawag.

He goes to the right, he does not go to the left. *Okitchinikamang nakakeia ija, kawin namandjinikamang nakakeia ijassi.*

Go straight along. *Gwaiak ani-ijâñ.*

Go back a little. *Ajé gabawin pangî.*

Go back again, (return.) *Ajégiwen.*

Stay here, don't go away. *Oma aian, kego mâdjaken.*

Where do you come from? (whence come you?) *Anindi wendjibaian?*

I come from your house. *Endâian nind ondjiba.*

I come from home. *Endaiâñ nind ondjiba.*

I come from my uncle's. *Nijishé* (or, *nimishôme* *; *endawad nind ondjiba.*

Come here, or hither. *Ondâshân*, or, *bi-mâdjân, bi-ijâñ oma.*

Go there. *Wedi ijâñ, mâdjân.*

Come to me. Sit down with me. *Bi-nasikawishin. Widabimishin.*

Come along with me. Stand here with me. *Bi-widjiwishin. Widjigabawitawishin oma.*

Come near the fire, warm yourself. *Bi-nasikan ishkote, bi-awan.*

Stop, hold on; stay a little. *Béka: nag-gabawin nakawé.*

I will wait for you. Wait for me here. *Ki ga-biin. Biishin oma.*

Open the door, the window. *Pakâkonan ishkwandem, wasselchigan.*

Let us shut the door, the windows. *Bibakwaanda ishkwandem, wassetchiganan.*

I will go home now; to-morrow I will come here again. *Nin wi-giwe nongom; wâbang minawa nin ga-bi-ija.*

I exhort him to go, to work, etc. *Nin gagansoma tchi madjad, tchi anokid*, etc.

* *Nijishe*, my mother's brother. *Nimishome*, my father's brother.

It is all the same whether he comes or not. *Mi tibishko tchi dagwiching, kema gaie tchi dagwishesinsig.*

Thou deservest to be whipped. *Ki wikuwatchitamas tchi bashan-jeogoian.*

I am poor for your sake, you are the cause of my poverty. *Kinawa nind ondji kitimâgis.*

Religion will be the cause of thy happiness. *Anamiewin ki gad-ondji-jawendagos.*

They have been ill treated for religion's sake. *Anamiewin gi-ondji-matchi-dodawawag.*

Tell me what you think, what you are doing, etc. *Windama-wishig enendameg, endodameg, etc.*

He looks like a dead person; you look sick; they speak like angry people. *Nebongin ijinâgosi; aiakosingin kid ijinâgos; neshkadisingin iji gjewewag.*

One laughs, and the other weeps. *Bejig bapi, bejig dash mawi.*

Some are rich and some are poor. *Anind daniway, anind dash kitimâgisiwig.*

One or the other will come here, (or, let one or the other come here.) *Bejig nijiwad ta-bi-iija oma.*

One of them will embark. *Bejig endashiwad ta-bosi.*

I have a good memory, I shall not forget it soon. *Nin nitamind-jimendan gego, kawîn waiba nin ga-wanendansin.*

He is happier than you. *Nawatch win jawendagos, kin dash, (or, kin ejî-jawendagosian.)*

John is wiser than Paul. *Nawatch John nibwâka, Paul dash, (or, ejî-nibwâkad Paul.)*

How much have you been charged for this gun? *Anin minik ga-inagindamagoian ow pâshkisigan?*

William was charged more. *Nawatch nibiica William gi-inagindamawa.*

I shall not go away before I speak to him. *Kawin nin wimâd-jassi tchi bwa ganonag.*

He is wiser than he is rich. *Nawatch nibwâka, ejî-danid dash.*

He is as rich as he is wise. *Epitchi nibwâkud mî epitch danid.*

You are as happy as I am. *Ejî-jawendagosiiân mi ejî-jawenda-gosiiian gaie kin.*

The older he grows, the deafer he is. *Eshkam gagibishe ejigikad.*

The more they are taught, the more they are ignorant. *Eshkam gagibatisiwag ano kikinoamawindwa.*

The more I work, the better I am off. *Eshkam nin mino aia anokiiān.*

As long as I shall behave well, I will be loved. *Ged-āpitch-mino-ijiwebisiān, nin ga-sâgiigo.*

I am not rich enough to buy that. *Kawin nin dē-danisissi ge-gishpinadoiāmban iw.*

You are not learned enough to be his teacher, (to teach him.)
Kawin ki ga-dé-kikinoamawassî.

He is old enough to be his own master, and to take care of himself. *De-apitisi ge-debenindisod, ge-bamiidisod gaie.*

They arrived to-day sooner than they usually do. *Nawatch non-gom waiba gi-dagwischenog, ejí-dagwischenowad iko.*

John is the wisest of all my scholars. *John awashime nibwâka endashiwad nin kikinoamaganag.*

This book is the most precious of all my books. *Ow masinai-gan awashime apitendagwad endassing nin masinaiganan.*

I am not the person to do that. *Kawin nind awissi ge-dodumâmban iw.*

He is not capable of stealing. *Kawin o da-yashkitossin tchi gjemodid, (or, tchi gjmodipan.)*

I don't hate you, on the contrary, I love you. *Kawin ki jinge-nimissionon, gwaiak ki sâgiin.*

You are by far not so strong as he is. *Ki mashkawis nange ejimashkawisid.*

I give him leave (permission) to go, to do that, to marry, etc.
Nin pagidina tchi mādjad, tchi ojitol iw, tchi widiged, etc.

2. To inquire after health.

Good day, sir; how do you do to-day? *Bon jour, nidji: anin ejí-bimâdisiian (or, endiian) nongom?*

Thank you, I am well. *Migwetch, nin mino bimâdis, (nin mino aia.)*

How do your children do? *Anin ejí-bimádisiwad kinidjánis-sug?*

They are likewise well; nobody is sick. *Mino aiawag gaie winawa; kawin awia âkosissi.*

How does your sister do? *Anin ejí-aiad (endigid kimisse (kishime)?*

How does your brother do? *Anin ejí-aiad ejí-bimádisid) kissaie (kishime)?*

Is your mother in good health? *Mino aia na kiga?*

She is not well. *Kawin mino aiassi.*

She is a little indisposed. *Pangi âkosi.*

What is her illness? *Anin enapined?*

She has got a cold. *Agigoka sa.*

She has a violent headache. (*O kitchi âkosin oshtigwân, o nis-sogon oshtigwân.*)

I have heard your uncle is also unwell. *Kimishome (kijishé, âkosidog gaie win.*

He has got a sore throat. *O yondáyan od âkosin.*

I have toothache. *Nibid nind âkosin.*

Has this child been sick now a long time? *Mewija âkosiban aw abinodji?*

No, not very long. *Kawin âpitchi mewija.*

Have you long been sick? *Mewija na kid âkosinaban?*

A week. Ten days. A month. *Ningo anamiegijigad. Midâs-sogwan. Ningo gisiss.*

But now I think on it; how does your aunt do? *Pitchinag nin mikwendan; anin ejí-aiad (ejí-bimádisid) kinoshé kisigoss?**

She is not yet recovered; she is yet very sick. *Kawin mushi nodjimossi, keiâbi kitchi âkosi.*

I have sore eyes, but my legs are not sore now. *Nishkinjigon nind akosinan, kawin dash nikadan nongom nind akosissinan.*

My breast is sore, (a female speaking,) but my sister has no more a sore breast. *Nin totôshimay nind âkosinag, kawin dash nimisse keiâbi od âkosissinan.*

My brother is getting better.—My mother is perfectly well. *Nis-*

* *Ninoshe*, (or, *niniwiche*,) my mother's sister. *Ninsigoss*, my father's sister.

sae or, nishime, eshkam nawatch mino aia.—Ningâ ápitchi mino aia.

I am happy to hear it. *Nin minwendam iw nondamîn.*

My father is quite sick ; he fell sick suddenly last night. *Noss kitchi âkosi : sesika gi-âkosi tibikong.*

Have you any medicines ? *Mashkiki na kid aian?*

I have many good medicines. *Anotek mashkiki wenijishing nind aian.*

Have you any purging medicine ; castor-oil, salt (for purging ; vomitive or emetic ; camphor (Opodeldoc,) etc. ? *Kid aian na jâbosigan ; bimide-jâbosigan, jiwitâgani-jâbosigan : jashigagowesigan ; gwendasseg, etc. ?*

This child is sick ; it has perhaps worms ; it is always occupied with his nose. *Akosi aw abinodji ; gonima ogejagimiwidog, mojag odjanj o dajikan.*

Here is some vermicifuge. *Ow ogejagimi-mashkiki.*

I have the diarrhoea. I have the fever, (ague.) I have pains in the bowels, (colic.) I have pain in the breast. *Nin jâbokawis. Nin nininingishka. Nind âkoshkade. Nin kakigan nin âkosin.*

3. Of the age. *

How old are you ? *Anin endasso-bibonagisiian ?*

I am twenty years old. *Nin nijtana dasso bibonagis.*

How old is your father ? *Anin endasso-bibonagisid k'oss ?*

I don't know his age ; he is already old. *Kawin nin kikenimassi endâsso-bibonagisigwen ; jaigwa kitchi anishinâbewi.*

He (she) is young ; he (she) is a child. He is a young man ; she is a young woman. He is a man : she is a woman. He is an old man ; she is an old woman. *Oshkibimâdisi, abinodjiwi, Oshkinawewi. Ininiwi : ikwewi. Akiwesiwi : mindimoieawi.*

He (she) is very old ; extremely old. *Gikâ : ápitchi gikâ.*

He (she) returned to childhood. *N'iâb abinodjiwi.*

You are active (vigorous) yet, although very old. *Keiâbi ki kijjawis ano gikaian.*

* See p. 314.

I thank the Lord who gives me good health in my age. *Migretch nind ina Debendjiged keiabi mijid mino bimádisiwin epitisiián.*

Are you of my age? *Epitisiián na kid apitis?*

I am the oldest. *Nin nin sasíkis.*

I am the youngest. *Ondass nind ondadis.*

Who is the oldest of you two (of you both)? *Awenen sesikisid kinawa naienj* (or, *nijiieeg*)?

How many brothers have you? *Anin endashiwad kissaieiag (kishimeiag)?*

How many sisters have you? *Anin endashiwad kimisseiag (kishimeiag)?*

I have three older brothers, and two younger than I. *Nissiwag nissiaeiaq, nijiwag dash nishimeiag kwiwensay.**

I have two older sisters, and three younger than I. *Nijiwag nimisseiag, nissiwag dash nishimeiag ikwesensay.*

How old is the oldest of your brothers (sisters)? *Anin endasso-bibonagisid sesikisid kissaie (kimisse)?*

How old is the youngest of your brothers (sisters)? *Anin endasso-bibonagisid awashime egashiid kishime kwiwens (ikwesens)?*

You are very tall for your age. *Ki kitchi ginos epitisian.*

Is not Paul older than William? *Kawin na Paul awashime saki-kisssi, William dash?*

No, he is younger. *Kawin, ondass win ondadisi.*

How old may this young woman be? *Anin enlasso-bibonagi-sigwen aw oshkinigikwe?*

She is young yet, but she is tall. *Oshkibimádisi keiábi, anisha dash ginosi.*

My cousin is adult. My nieces are not yet adult (grown up). *Gi-nitawigi nitawiss. Kawin mashi nitawigissiway nishimis-sag.*

Very seldom a person now lives to the age of a hundred years. *Kitchi wika awiia nongom ningotwâk dasso bibon bimádisi.*

4. *On the hour.* †

What o'clock is it (what time is it)? *Anin endasso-dibaiganeg?*

* See p. 9.

† See p. 317.

It is one o'clock, two o'clock, etc. *Ningo dibaiyan, nijo dibaiyan*, etc.

The day-break will soon appear. *Jäigwa yega ta-wâban.*

The day-break appears.—The sun is rising. *Jäigwa wâban.—Gisiss bi-mokaam.*

Is it late? (speaking in the morning.) No, it is not late, it is early yet, (morning yet.) *Ishpigijigad na?*—*Kawin ishpigijigassinson, keiâbi kigijebawagad.*

How late may it be (in the day)? *Anin epitchi-gijigadogwen.*

Is it already noon? *Nawokwe* (or, *nawokwemajad*) *na jaigwa?*

No, it is not yet noon. *Kawin mashî nawokwessinson.*

It is just noon now, twelve o'clock. *Gwaiak nawokwe nongom.*

He started after twelve o'clock (noon.) *Ga-ishkwa-nawokwenig gi-mâdja.*

Three o'clock in the afternoon. *Nisso dibaiyan ga-ishkwana-wokweg.*

Is it early yet? (speaking in the afternoon.) *Ishpigijigad na keiâbi?*

It is not early (in the afternoon), it will soon be evening. *Kawin ishpigijigassinson, jaigwa ani-onâgoshi.*

It is evening. It is twilight. *Jäigwa onâgoshi. Tibikabaminag-wad.*

Is it late in the night?—No, it is not late. *Ishpitibikad na?*—*Kawin ishpitibikassinson.* *

It is night. It is a very dark night; I see nothing. *Nibâtibik. Kitchi kashkitibikad; kawin gego nin wâbandansin.*

Is it already midnight?—No, it is not yet midnight. *Abitâtibikad na jaigwa?* *Kawin mashî abita-tibikassinson.*

How late may it be (in the night)? *Anin epitâ-tibikadogwen?* (or, *epitch tibakadogwen*)?

It is eleven o'clock. *Midâssso tibaigan sa ashi bejig.*

It is just midnight. *Abitâtibikad gwaiak.*

It is now past midnight. *Gi-ishkwa-abitâtibikad nongom.*

I will start after midnight. *Gi-ishkwa-abitâtibikak nin ga-mâdja.*

I started after midnight. *Ga-ishkwa-abitâtibikak nin gi-mâdja.*

He started after midnight. *Ga-ishkwa-abitâtibikadlinig gi-mâdja.*

Do you get up early in the morning. *Wäba na ka kid onishka kigijeb?*

I always get up in the morning early ; this morning only I did not get up early. *Majag kitchi kigijeb nind onishka ; jéba éta kawin waiba nin gi-onishkassi.*

Get up, my brother, sister, it is day-light. *Onishkán, nishim jaigwa gi-wâban.*

You are lazy ; you use to sleep too long. *Kí kitimishk ; osám ginwenj ki niba ko.*

It is not yet ten o'clock. *Kawin mashi midâssö dibaignessiuon.*

Are you accustomed to get up at ten o'clock ? *Medâssö-dibaigneg na ko kid onishka ?*

See the watch, (clock,) is it going ? *Wâbam dibaignisisswan. Madjishka na ?*

It is not going ; I have not wound it up. I will wind it up now.

Kawin madjishkassi : kawin nin gi-ikwabiowassi. Nongom nin gad-ikwabiowa.

When does the sun set ? *Aniniwapi gisiss pengishimod ?*

It sets at six o'clock. *Neugotwâssö-dibaigneg sa pangishimo.*

When will you go home ? (plur.) *Anîniwapi ge-giweieg ?*

We will go home exactly at seven o'clock. *Najwâssö-dibaigneg sa gwaiak nin wi-giwemin.*

This watch is very fine. How much did it cost ? *Kitchi onishi aw dibaignisisswân. Anin dasswâbik ga-inaginsod ?*

It costs twenty dollars. *Nijtana sa dasswâbik gi-inaginsö.*

It is an old watch ; it is not new. *Géto-iaua, kawin oshkiaiauwissi.*

This watch goes too slow ; too quick ; it is broken ; sometimes it stops. *Aw dibaignisisswân osám besika ; osám kijika ; gibigoshka ; naningotinong nagashka.*

When will you go out to-day ? *Aniniwapi ge-sâgaaman nongom ?*

I will go out at nine o'clock ; and before three o'clock I will come home again. *Jangasso-dibaigneg sa nin ga-sagaam : tehi bwa dash nisso dibaignan nin ga-bi-giwe minawa.*

Laborers work ten hours every day. *Anokiwininiwag midasso dibaignan anokiwag endasso-gijigadinig.*

How many hours do you sleep every night ? *Anin dasso-dibaignan nebaian tebikakin ?*

I sleep six hours every night. *Ningotwasso dibaigan sa nîn niba endasso-tibikak.*

5. *For and at breakfast.*

When do you use to take breakfast? *Aniniwapi wassiniieg ikor kigijeb?*

At seven o'clock. *Najwasso-dibaiganeg sa.*

Our breakfast is ready. *Mi jaigwa wi-wissiniiang*

Come and sit down here; sit down here by my side. *Oma binamadabin; bi-widabimishin.*

What do you choose? *Wegonen ge-wi-aiaian?*

I will eat some fish. *Gigô nin gad-amoa pangî.*

Here is trout, and here is white-fish. Which do you like best?

Mi aw nawigoss, aw dash atikameg. Anin aw nawatch menwenimal?

I will take some white-fish this morning. *Atikameg nin wi-amoa nongom.*

Is it fresh fish? *Oshki gigô na?*

No, it is salted fish. *Kawin, jiwitâgani-gigô aw.*

It is very nice; it has an excellent taste. *Geget kitchi onijishi; kitchi winopogosi.*

Take some bread; some crackers. *Mumi aw pakwejigan; ogow pakwesigansag.*

These crackers are very fine; very good. *Kitchi onijishiwig pakwejigansag; kitchi minopogosiwig.*

Don't you wish to eat potatoes? *Kawin na opinig ki wiamaas-sig?*

I took some: I am eating them. I am very fond of potatoes. Your potatoes have a good taste indeed. *Nin gimamay sa; nind amoag. Nin kitchi minwenimay opinig. Geget minopogosiwig kid opinimiwig.*

Will you drink some chocolate? *Miskwâbo na ki wi-minikwen?*

I will drink some. *Nin wi-minikwen sa.*

But I will drink some coffee. *Nin dash makate-mashkikiwâbo-nin wi-minikwen.*

Who will drink some coffee? *Awenen ge-wi-minikwed makate-mashkikiwâbo?*

I will take some. *Nin nin wi-minikwen pangī.*

Give me your cup.—That's enough; you give me too much.
Bidon kid onágans.—*Mi iw; osám nibiwa ki mij.*

Take some milk in it, and sugar. *Totoshábo dagonan, sisibák-wad gaie.*

Will you drink some more? Give me your cup. *Minawa na ki wi-minikwen?* *Bidon kid onágans.*

I thank you; that is enough. *Migwetch; mi iw.*

There is also some tea, who will drink some? *Anibishábo gaie ôma atemagad, awenen ge-minikwed?*

Thank you, I will drink none. *Migwetch, kawin nin nin wi-minikwessin.*

And you, sir? *Kin dash, nidjī?*

I will drink a little, very little. *Pangi nin wi-minikwen, pangī go.*

This tea is very strong. *Kitchi mashkawágami or anibishábo.*

I like strong tea. *Nin minwendan meshkawágamig anibishábo.*

I don't like it, I like better weak tea. *Kawin nín minwendansin, awashime nin minwendan tchi jagwagamig.*

You did not take any butter, do you never eat any? *Kawin mushi totoshábo-bimide kid odapinansin, kawin na wika ki midjissin?*

I eat it sometimes, I will take a little. *Nin midjin sa ko, pangī nin wi-mamon.*

You eat very little of every thing. *Kitchi pépangī ki wissin.*

I thank you, I have eaten considerably. *Migwetch, eniwek nibiwa nin gi-wissin.*

I must go now, I must go to work; I have much work to do to-day. *Nin wi-mâdja dash nongom, nin wi-anoki: nibiwa anokiwin nind aian nongom.*

6. On the weather.

How is the weather? *Anin ejí-gijigak?*

Is it fine weather?—Is it bad weather? *Mino gijigad na?* *Matchi gijigad na?*

It is fine weather.—It is bad weather. *Mino gijigad sa.* *Matchi gijigad sa.*

The weather is very bad. *Niskâdad*, (*kitchi niskâdad*.)

It is cloudy.—It is clear fair weather, the sun shines. *Anakwad*.
—*Mijakwad*.

It is dark, gloomy weather all day. *Agawa gjigjig kabégiwig*.
It is foggy, the sun does not appear. *Awân, kawin gîsiss bi-nagosissi*.

It blows, it is windy. *Nôdin*.

It blows hard, it is stormy. *Kitchi nodin*.

It is a dreadful time indeed. *Geget gotamigwad*.

It blows a gale, a hurricane. *Apitchi kitchi nodin*.

The wind blows cold. *Takassîn*.

The wind turned, shifted. *Gwekânimad*.

I think it will rain to-day. *Ta-gimiwan nongom, nind inendam*.

It is likely enough. *Mi geget ejinagwak*.

It drizzles.—It rains.—It hails. *Awanibissa.—Gimiwan.—Sessë-gan*.

Does it rain? Does it not rain? *Gimiwan na? Kawin na gimi-wansinon?*

It rained when I left home, but it does not rain now. *Gimiwanoban api ba-mâdjaiân, kawin dash nongom gimiwansinon*.

It rains again. It rains very fast. It rains a little. *Minawa gimiwan. Kitchi gimiwan. Agâwa gimiwan*.

I am wet, I am all wet. *Nin nissâbawe, nind âpitchi nissâbawe*.

Are you not wet? *Kawin na kin ki nissâbawessi?*

I am wet too, I have no umbrella. *Mi go gaie nin, kawin sa-gego agawateon nind aiânsin*.

Are you afraid of getting wet? *Ki gotan na iw tchi nissâbawelian?*

Yes, I am afraid of it; I use to be sick when I get wet. *E nin gotan sa; nind âkos iko nessabawaiânin*.

It is cold. It is very cold. It is extremely cold indeed. *Kissina, or kissinamagad*. *Kitchi kissina. Apitchi geget kissina*.

I am cold, very cold. *Nin gikadj, nin kitchi yikadj*.

I am starving with cold. *Nin gawadj*.

My fingers are benumbed with cold. *Nin takwâkiganjiwadj*.

Come in and warm yourself, there is a fire here. *Pindigen, bi-awason, ishkotewan oma*.

It snows fast.—It snows thick. *Sogipo*, or *sogipomayad*. *Ma-mangadépo*.

The lake, the river, etc., is freezing over. *Sâgaigan*, *sibi*, etc., *gashkadin*.

The lake is hard frozen over. *Sâgaigan gi-kitchi-gashkadin*. This afternoon I will skate. *Nongom gi-ishkwa-nawokweg nin wi-joshkwadæ*.

I have a fine pair of skates. *Geget kitchi onijishinon nin joshkwâdaaganan*.

It thaws now, (it is mild weather.) *Jaigwa abawa*, or *abawamagad*.

The snow is soft. The snow melts away. *Jakâgonaga*. *Gon ningiso*, or *angoso*.

It begins to be warm. *Jaigwa kijâte*, or *kijâtemayad*.

How warm is it?—It is very warm. *Geget kijâte?*—*Kitchi kijâte*.

I am warm. *Nind abwes*, (I sweat.)

I am excessive hot. *Nind apitchi abwes*.

Let us go into the shade. *Agawateg ijada*.

We will have a heavy rain, it is too warm. *Ta-kitchi-gimiwan*, *osâm kijâte*.

The sky is cloudy all over. *Kitchi ânakwad*.

It lightens excessively. *Kitchi wassamowag animikig*.

It thunders, the thunder roars. *Animikiwan*, *masitâgosiwag animikig*.

What a clap of thunder! *Geget kitchi animiki!* *Pashkakwâ-amog!*

Are you afraid of thunder? To be sure. *Ki gossag na animikig?* *E nange*.

Many people are afraid of thunder. *Nibiwa bimâdisidjig o gosâwan animikin*.

I never was afraid of it. *Kawin nin wika nin gossassig*.

Be not afraid, the storm is over. *Kego segisiken*, *jaigwa ishkwaniskâdad*.

It clears up. *Eshkam mijakwad*.

I see the rain-bow. *Nin wâbandan nagweiâb*.

This is a sign of fair weather. *Mi wendji-kikendaming tchi mino gjigak*.

It is very good (pleasing) that it has rained, the ground was already too dry ; but now the fields will produce well. *Kitchi minwendagwad gi-gimiwang, osâm jaigwa bibinekamigideban aki; nongom dash weweni ta-nitawiginon kitiganan.*

It is dirty now after the rain. *Ajishkika nongom gi-gimiwang.*

It is bad walking. *Sanagad bimosseng.*

7. For and at dinner.

It is twelve o'clock now. Come in, we will dine. *Jaigwa na-wokwe. Bi-pindigen, ki ga-wissinimin.*

Come sit down on this chair. *Bi-nabadamin ow apabiwining.*

Put another plate (cover) here. *Minawa bejig tessinagan atoiogom oma.*

There is some meat here. *Wiiass oma atcmagad.*

Beef, veal, pork, ham, deer-meat, bear-meat. *Pijikiwi-wiiass, pijikinsiwi-wiiass, kokôshiwi-wiiass, wawâshkeshiwi-wiiass, makô-wiiass.*

Help yourself. *Kin igo mamon minik menwendaman.*

You don't eat, are you sick ? *Kawin ki wisinissi, kid âkos na ?*

No, I am not sick, I eat much. *Kawin nind âkosissi, nibiwa nin wissin.*

Potatoes are there and turnips too. Which you like better ?

Opinig aiawag, tchiss gaie oma ate. Wegonen nawatch menwendaman ?

I will take some turnips. *Tchiss nin wi-mamon.*

Bring salt here and pepper, you did not put it on the table. *Ji-witâgan biloioig gawissagang gaie, kawin ki gi-atossinawa adopowening.*

Take some more meat. *Minawa wiiass mamon.*

This ham is very nice, I ate some. *Mundan kokoshiwi-wiiass kitchi minopogwad, nin gi-midjin pangî.*

This deer-meat has an excellent flavor, and is done nicely. *Ho wawâshkeshiwiwiiass memindage minopogwad, weweni gaie gjidemagad.*

Have the Indians killed many deer this winter ? *Nibiwa na anishinâbeg o gi-nissawan wawashkeshiwan nongom biboninig ?*

Yes, sir, a great many; a young man killed seven deer, not long ago. *Geget kitchi nibiwa; bejig oshkinawé nômaia niywâsswi o gi-nissan wawâshkeshiwan.*

Deer-meat is very good, I like it better than any other kind of meat. *Wawâshkeshiwi-wiass memindage minopogwad, awashime nin minwendan, kakina dash anind wiass.*

Are there many rabbits here? *Wâbosog na batainowag oma?* There are a great many here, and the Indians are very skillful in trapping them. *Kitchi batainowag oma, kitchi wawingesiwag dash anishinâbeg dassonawad.*

I will eat some of this rabbit. *Pangi nin wi-amoâ ar wâbos.*

Are there partridges also here? *Biniwag na gaie aiawag oma?* There are, we eat them often. *Aiawag sa, naningim nind amoananiq.*

In summer pigeons will be here in great quantity. *Nibing dash omimig ta-osaminowag oma.*

We must also drink at our dinner. *Ki ga-minikwemin gaie wisgintiâng.*

Let us drink, but we will only drink water, no wine. *Minikweda, nibi dash ki ga-minikwemin, kawin win jominâbo.*

We have all taken the temperance pledge, we will keep it. *Kakina mamawi ki gi-mamomin minikwessi-masinaigansan, ki wi-ganawendamin dash.*

I, for my part, I will always keep it faithfully as long as I live. *Nin win ged-ako-bimadisiânn nin wi-ganawendan weweni.*

And so will I. *Mi go gaie nin.*

There are also some apples here, would you eat any? *Mishiminag gaie oma aiawag, kawin na ki da-amoassiy?*

I will eat some. *Nin da-amoag sa.*

I ate one, two, three, etc., apples. *Bejigominag, * njominag, nissominag, etc., mishiminag nin gi-amoag.*

Eat some of these strawberries, there are very many now here. *Odeiminan gaie midjin, kitchi batainadom nongom geget oma.*

Raspberries will also be in great abundance, by and by. *Miskwiminag miskôminag gaie ta-batainowag nâgatch.*

* See page 312.

I will eat some raspberries. *Pangi nin wi amoag miskwiminag.*
Will you take some more? *Keiâbi na ki wi-aiawag?*

No, sir, I thank you; I'll eat some of these sweatmeats (preserves.) *Kawin migwetch; pangî paskkiminassigan nin wi-midjin.*

I have dined very well. *Weweni nin gi-nawokwe-wissin.*
So have I. *Mi go gaie nin.*

8. Concerning the Otipchipwe language.

I wish to know well the Otipchipwe language. *Apeghish weweni kikendaman wi-Otipchipwemoiân.*

The Otipchipwe language is very difficult, I can speak it a little.

Kitchi sauagad Otipchipwemowin, pangî nin gashkiton wi-Otipchipwemoiân.

You will soon speak it better if you endeavor. *Waiba nawatch weweni ki gad-Otipchipwem, kishpin wikwatchitoian.*

I endeavor indeed very much, but I can effect nothing. *Nind anô wikwatchiton âpitchi, kawessa dash nin gashkitossin.*

I think it will be long before I learn to speak well Otipchipwe.
Wika ganabatch nin ga-gashkiton weweni tchi Otipchipwemoiyan.

I will always speak Otipchipwe when I speak to you, if you are willing. *Nin gad-Otipchipwem mojag genominâni, kishpin minwennaman.*

Thank you, friend, do that and so I shall indeed know it sooner.

Migwetch, nidji, mi ge-dodoman, mi dash geget waiba nawatch tchi kikendamân.

Speak slowly, my friend, you speak too fast; I cannot even understand a half of what you say. *Bêka nawatch gigiton, nidji, osûm ki dadâtabi; kawin ganage abita ki nissitotossinon ekkitoian.*

How do the Indians call this? *Anin ow ejinikadamowad anishi-nâbeg?*

This is called *ijinikâde ow.*

And this, how is it called? *Oie dash, anin ejinikadeg?*

It is called *mi ejinikadeg.*

I will write down these words, and I will write all the Otipchipwe

words, by these means also, I shall learn the Otipewee language. *Nin gad-ojibianan iniw ikkitowinan, nin wi-ojibianan, mi ima gaie ge-ondji-kikendaman Otipewemowin.*

Have you nobody that would teach you constantly? *Kawin na awiia kid aiawassi ge-kikinoamokiban mojag?*

No, I have nobody yet, but I will employ somebody to teach me regularly. *Kawin mashi awiia nind aiawassi, nin gad-anona dash awiia ge-kikinoamawid weweni.*

I will employ you, if you will teach me, and you will come every day to give me lessons. *Kin ki gad-anonin, kishpin wi-kiki-noamawian, endasso-gijigak dash ki ga-bi-kikinoamaw.*

Yes, I promise it to you, I will come every day to teach you.

We will begin to-morrow. *E, ki nakomin sa, endasso-gijigak ki ga-bi-kikinoamon. Wâbang ki ga-madjitâmin.*

I would be very happy if I could soon speak well the Otipewee language, in order to preach right (well) to the Indians. *Nin da-kitchi-minwendam, waiba tchi kikendamân weweni tchi Otipewemoian, mi sa gwaiak tchi wigayikimagwa anishinabeg.*

Do you understand all I say, when I am speaking to you? *Ki nissitotaw ina kakina minik ekkitoian genoninâni?*

Yes, certainly, I understand you well. *E nange ka, ki nissiton weweni.*

Do you understand every Indian? *Kakina na anishinâbeg ki nissitotawag?*

I don't understand every one, I understand some of them; but some speak too quick when they are speaking to me, and I don't know what they say. *Kawin kakina nin nissitotawassig, bebejig eta nin nissitotawag: anind dash osâm dadiubiwag genojiwadjin, kawin dash nin kikenimassig ekkutowagwen.*

When they are speaking to each other, do you understand them well? *Kishpin dash ganonidiwad ki, nissitotawag na wevéni?*

When they are speaking to each other, I don't much understand them; I understand them better when they speak to me. *Kishpin ganonidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag ganojiwad.*

You will soon know it, endeavor, don't be discouraged, dis-

heartened.) *Waiba nawatch ki ga-kikendan, aiangwamisin, kego jagwenimoken.*

I am not discouraged, and I will not give it up. *Kawin nin jagwenimossi, kawin gaie nin wi-anijitansi.*

9. *On traveling by land in the Indian country, (in winter.)*

When shall we start (depart) ? *Aniniwapi ge-mâdjaiang ?*
We shall soon now depart, prepare. *Jaigwa waiba ki gamâdjamin, ojitan.*

I am preparing, I am about. *Nind ojita, nind apitchita.*
Have you made my snow-shoes ? *Ki gi-gijiag na nind agimag.*
Your snow-shoes are not quite made ; I made indeed the frame,
but they are not yet filled, (laced.) *Kawin mashi apitchi gijiassiwag kid agimag ; anawi nin gi-wâginay, kawin dash mashi ashkimâsossiwag.*

Who will fill them ? *Awenen dash ged-ashkimânad ?*
My wife will fill them to-morrow. *Nin widigemayan o gad-ashkîmânâ wâbang.*

Are my moccasins made ? *Nin makisinan na gi-gijitchigadewan ?*
Yes, my sister made them ; she has made one pair, two pair,
three pair, four pair, etc. *E, o gi-ojitonan sa nimisse ; nin-gotewan, nijewewan, nissewewan, niwewan, etc., o gi-ojitonan.*

I brought also nips, (foot-rags,) one pair, two pair, etc., for your
use. *Ajiganan gaie nin gi-bidonan, ningotewan, nijewewan,
etc., kin ged-aioian.*

And my mittens ? *Nin mandjikâwanay dash ?*

Aha ! I forget them. I will fetch them. *Ishte ! nin giwanikenay. Nin wi-nânat.*

We will start (depart) after Sunday, on Monday. *Gi-ishkwananiegijigak sa ki ga-mâdjâmin.*

We will start in two days, in three days, in four days. *Nijôgwanagak, nissogwanagak, niogwanagak, kô ga-mâdjâmin.*

What provisions shall we take for our voyage ? *Wegonen dash ged-ani-nawapoiang ?*

We will take some pork and flour ; we will also take some meat.

Kokosh, pakwejigan gaie ki ga-nawapomin, wiass gaie ki ga-nawapomin.

Is that pork cooked ; and is the flour baked into bread ; is the meat cooked ? *Gisiso na aw kokosh, pakwejigan gaie ; gjide na wiass ? (or, gjidemagad.)*

Not yet, the day after to-morrow my sister will cook the pork and bake bread ; she will also cook the meat. *Kawin mushi, awasswawang nimisse o ga-gisiswan kokoshan, pagwejigantum gaie ; wiass gaie o ga-gisisan.*

Well, let us start.—I will tie up my pack, my load.) *Ambe, mādjada. Nin wi-takabidon nin bimiwanan.*

Oho ! my pack is very heavy. *Atuiā ! kitchi kosigwan nin bi-miwanan.*

Do you carry all that we shall need ? *Ki madjidon na kakina go-wi-aioiang ?*

I think I have all, a little'kettle, little dishes, knives, a hatchet. *Mi go kikina, nind inendam, akikons, ónágansan, mokománan, wawakwadons.*

Don't you forget anything ? have you any matches ? *Kawin na gego ki wanikessi ? Ishkotewatigonsan na gaie kid aianan ?*

Yes, they are here. Let us go. *E, atewan. Mādjada.*

We go too fast.—We go too slow. *Osâm ki kijikamin.—Osâm ki bêzikamin.*

We don't go in the right direction ; there, there ! *Kawin gwaiak kid ani-ijassimin ; wedi gosha !*

O yes ! indeed ! I almost went astray. *Ishte ! geget ! gega nin gi-wanishin.*

Hold on ! I will drink some water here. I am very thirsty, I am sweating so much. *Beka ! nin wi-minikwen nibi oma. Nin kitchi nibâgwe, osâm nind abwes.*

Don't drink too much water, and don't eat any snow, or else you will be tired very soon. *Kego osâm nibiwa nibi minikwen, kego gaie gon amoïken, gonima waiba ki gad-aïkkos.*

Is there a trail all along, where we are going ? *Mikanawan na mojag ejaiang ?*

There is indeed a trail, but it shows very little; it has snowed too much of late. *Anawi mikanawan, agawa dash nágwad; osám gi-sogipo nomeia.*

Why! are you tired? *Anin! kid aiékos na?*

I am not yet tired, I walk easily. *Kawin mushi nind aiékosissi, nin mino bimosse.*

Walking is good here, it is a fine place, there is no [underwood here. *Mino bimossewinayał oma, onijishin, jibeiamayał.*

But here there is much underwood, it is bad walking indeed.

The snow is soft. The snow is deep. *Oma dash kitchi sasaya, geget sanayał bimosseng. Jukâgonaya. Ishpagonaya.*

There is no trail (no road) here; we will go astray. *Kowin oma mikanawansinon; ki ga-wanishinimin.*

We are already gone astray. That is very bad. *Mi jaigwa gi-wanishinang. Geget sanagad.*

Stop, I will look for the road, (trail.) Here it is! Come here! *Beka, nin ga-nandonean mikana. Mi oma! Ondäss!*

It is now noon, (twelve o'clock.) Let us now take a meal. *Jai-gwa nawokweg. Nakawe wissinida.*

Well! I will make a fire; we will make some tea. *Haw! Nin ga-bodawe; anibishâbo ki gad-ojitolomin.*

I am a little tired. At the same time I have pain in one of my legs; (I am lame.) *Nawatch nind aikos. Baiétoj nind ákosin bejig nikâd.*

We will not walk long now; evening is approaching. *Kawin ginwenj ki ga-bimossessimin; jaigwa ani-onagoshi.*

Where shall we camp? There is no fine place. *Anindi ge-gabeshiiang? Kawin ningotchi onijishinsinon.*

Let us camp here; this is a fine place. *Oma gabeshida; oniji-shin oma.*

There is much snow, the snow is deep. I must throw out much snow, to make a camp. *Geget gónika, ishpâgonaga, vishpate.) Kitchi nibiwa gon nin ga-webina tehi ojitoiän gabeshiwin.*

I will take (or break) boughs; I will take many, in order to make a good bed. *Jingobig nin wi-mamag, (nin wibokobinag;) nibiwa nin wi-mamag, weweni tehi apishimanikeiän.*

Friend, chop much wood, it will be perhaps cold to-night. *Nibi-wa manissen, nildji, ta-kissinamagad ganabatch tibikad, (ta-kissintibikad.)*

So much wood will be enough *Mi iw ge-debisseg missan.*

Let us make fire. Let us cook. Let us eat. *Bodaweda. Tchibákueda. Wissinida.*

Hang up my moccasins and my nips, (foot-rags,) to dry. *Agor-don nin makisinan, nind ajiganan gaie, tchi bateg.*

Let us lie down, the night is advanced. *Gawishimoda, jaigwa ishpitibikad.*

Halloo! let us get up; the day-break will soon appear. *Ambe! onishkada; jaigwa gega ta-wâban.*

My moccasins and nips have dried well. *Weweni gi-batewan nin makisinan, nind ajiganan gaie.*

Let us start. Is it far yet where we are going? *Mâdjada. Wâssa na keiabi ejaiang?*

We will have to sleep twice more, that is, this evening, and to-morrow; and the day after to-morrow we will arrive. *Keiabi nijing ki gad-ani-nibâmin, mi sa, nongom onâgoshig, wâbang gaie; awasswâbang dash ki ga-dagwishinimin.*

We are walking smartly all day. *Weweni ki bimossemin kabegijig.*

Now the sun will soon set, let us camp. *Jaigwa gega ta-pangishimo gissis; gabeshida.*

We have come far to-day. *Wâssa nongom ki gi-dagwishinimin.*

Let us make a good camp again. *Weweni minawa ejitoda gabe shiwin.*

Let us get up and start. If we walk very fast, we will see this evening the house we are going to. *Onishkada, mâdjada. Kishpin âpitchi kijikaiang, nongom onâgoshig ki ga-wâbandom wakaigan ejaiang.*

I will be very glad to reach the house to-day. *Nin da-kitchiminwendam tchi oditamân wâkaigan nongom.*

The house is now near; two miles more. *Jaigwa boshowad wâkaigan; keiabi nijo dibaign.*

There is the house. *Mi wédi wâkaigan.*

I am very glad. *Nin kitchi minwendam.*

10. On traveling by water, in the Indian country, (in summer).

Friend, when shall we embark ? *Aniniwapi ge-bosiiang, nidji?*
I don't know. I will probably not embark soon ; I have no canoe. *Endogwen.* *Wika ganabatch nin nin ga-bos; kawin nind otchimâniissi.*

Do you intend to make to yourself a canoe ? *Ki wi-ojiton na dash ki tchimân?*

Yes, I will make one soon. The bark is here ; and to-morrow I will go for some cedar. *Geget, waiba nin wi-ojiton. Atemagad wigwass; wâbang dash nin wi-passaige.*

You are skilful, friend, in making canoes. *Ki wawinges, nidji, tchimâniikeian.*

It is a long while since I always make canoes. Every summer I make two or three canoes. *Mewija eko-tchimanikeiân mojag Endasso-nibin nij, nisswi gaie, nind ojitonan tchimanân.*

Make also for me a canoe, friend ; I will pay you well. *Gaie nin nidji, ojitanawishikan tchimân; weweni ki ga-dibaamon.*

I will make one ; I will make it perfectly well ; I have nice bark. *Nin gad-ojiton sa; ápitchi weweni nin wi-ojiton; gwanatch wigwass nind aian.*

Please make it soon, friend. I will use that this summer. *Waiba ojotakan, nidji. Mi iw ged-aoiâan nongom nibing.*

I intend to go far ; I will be absent long. *Wassa nin wiija; gin-wenj nin gad-inend.*

Yes, I will make it soon. *Geget waiba nin gad-ojiton.*

I come to see you making a canoe. You are skilful indeed, (you do it well.) *Ki bi-wâbamin tchimâniikeian. Geget ki wa-winges.*

Well, friend ! is my canoe already made ? *Anin, nidji ! jaigwa na gi-gijitchigade nin tchimân ?*

It is indeed all made, but there is no pitch yet on it. I will pitch it to-morrow. *Anawi kakina gi-gijitchigade, kawin dash mashi pigikadessinon. Wâbang nin wi-pigikadan.*

Here is your canoe. Are you contented ? *Mi ow ki tchimân. Ki minwendam ina ?*

Yes, I am contented, it is nice; I suppose it is strong. *E, nin minwendam, onijishin sa; songanodog.*

Here is your payment. *Ow ki dibdamogowin*

I thank you, sir, you pay me well. *Migwetch, nidji, weweni ki dibaamaw.*

I will embark the day after to-morrow, if it is calm. *Awasswā-bang nin ga-bos, hishpin anwāting.*

I intend to hire three Indians; one will steer, and two will paddle. *Nisswi anishinābeg nin wi-anonag; bejig taodake, nij dash ta-tchimewag.*

I ask you, Paul, first: Will you hire? I will be absent long; perhaps two months. *Kin, Paul, nitam ki gagwedjimin: Ki wi-anonigos na? Ginwenj nin gad-inend; nijo gisiss yanabatch.*

I promise you, I will embark with you. *Ki nakomin, ki gad-adaawamin sa.*

And look for two other men, Paul, who would embark with us. *Minawa dash, Paul, nij ininiway nandarābam geladauwamianangog.*

I have found two young fellows. *Nin gi-mikawag nij oshkina-weg.*

Are they good paddlers? *Nita-tchimewag na?*

First rate. Would it not be better that we should row? *Apitchi sa. Kawin na nawatch da-onijishinsinon tehi ajéboieiang?*

Yes, it would be good; we go quicker by rowing, than by paddling. *Geyet da-onijishin; awashime sa kijikam ujiboiyang, iue dash tchiweng.*

I will make two oars; and I have a paddle. *Nin gad-ojitonan niywatiq ajebóianakon; abei dash nind aian.*

Halloo, halloo, my boys! let us embark! It is very calm. *Haw, haw, kwiwisensidog! bosida! Kitchi anwātin.*

Embark all things. Here are your provisions. Embark the axe also; the dishes and our beds; all together. *Bositoiog kakina. Mi mandan ki nawapwāninān. Wāyākwad gaie bositoiog, onāganan, ki nibaganinanin gaie: kakina go.*

All is shipped now. *Mi kakina gi-hositchigadeg.*

All is not yet shipped; here is the tent; put it in the canoe-

Kawin mashi hakina bosjtchigadessinon ; mi ow papagiwaianegamig ; bositoiog.

Fetch it, friend John, put it here. *Bidon, nidji John, oma aton.*
That's all. Let us embark ! *Mi kakina. Bosida !*

It is very calm indeed. Row smartly, my boys. *Kitchi anwâtin
geget. Weweni ajebogiog, kwiwisensidog.*

There is more and more wind; the wind is fair, we will sail.
Eshkam nodin : minwanimal, ki ga-bimoshimin.

Put up the mast and hoist the sail. *Patakinig ningassimononak,
ombâkobidjigeg.*

Aha! we are sailing very fast. *Ataiâ ! geget ki kijeiaâshimin.*
Paul steer well; take care of the canoe. *Weweni odaken, Paul ;
ganawendan tchimân.*

It blows harder and harder; and the sea runs higher and higher.
Waves come in. *Eshkam kitchi nodin ; eshkam gaie maman-
gashka. Bosiwag tigowag.*

The wind shifted. Take down the sail. *Jaigwa gwekânimad.
Binâkonigeg.*

It will be dreadful; let us save ourselves. Is there a river near?
Ta-kitchi-sanagad ; ôjimoda. Sibi na dago besho ?

There is a large river; we will fly there. Steer for that place,
Paul. *Wedi kitchi sibi ; mi wedi ged-ininijimoiang. Mi wedi,
Paul, ged-inikwéaman.*

This is a very fine river. I am glad that we are here. It blows
harder and harder. It blows from the lake. *Geget gwauatch
sibi. Nin minwendam oma aiaiang. Eshkam kitchi nodin.
Nâwitch ondin.*

A dreadful time! See, how the lake looks! *Kitchi goiâmigwad !
Na, ejinnagwak kitchîgami !*

The wind will probably blow long from the lake; we will be
long wind-bound here. *Ginwenj yanabatch nawitch ta ondin ;
ginwenj ki ga-ginissinaogomin oma.*

Pitch the tent, boys, it will rain; it is very cloudy. *Patakidoiog
papagiwaianegamig, kwiwisensidog, ta-gimiwan : kitchi anak-
wad.*

Bring in here all our luggage, it will be very bad weather. *Pin-
digadoiog oma kakina kid aiiminanin, sa-kitchi-niskadad.*

Put also the canoe better inland, lest the wind carry it off.

Tchimân gaie nöpiming nawatch atoïog, tchi webassinoï.

We have now been wind-bound here two days—three days—four days; to-morrow I hope we will embark. *Jaigwa nijogwan-nissogwan—niogwan ki ginissinaogomin oma; wâbang ganabatch ki ga-bosimin.*

We will start very early in the morning, if it is calm. *Kitchi kigijeb ki ga-bosimin, kishpin anwâting.*

Wake up, boys, get up; it is calm, we will embark, (start.)

Goshkosiiog, kwiwisensidog, onishkag : anwatin, hi ga-bosimin.

I see there two canoes. Let us go there and see those that travel there, (in canoes) *Tchimanân nijônag nin wâbandanan wedi. Ijada awi-wâbamada wedi bemishkadjig.*

Bonjour! bonjour! Where do you come from? *Bo jo! bo jo! Anindi wendjibaieg?*

Sault Ste. Marie—And you? *Bawiting sa.—Kinawa dash?* We come from L'Anse.—What news at the Sault? *Wikwedong nind ondjibamin.—Anin enakamig Bawitiog?*

Not any. Two children died lately.—We are starving; we have nothing to eat. *Kawin ningot. Nij abinodjiiag gi-nibowag nomiaia—Nin bakademin ninawind.*

Paul, give them some pork and flour. *Paul, ashambâkâkoshan, pakwejigânan gaie.*

Well! thank you!—We will eat nicely indeed. *O! o! migwetch, migwetch!—Geget nin ga-mino-wissinimin.*

And we have also nothing to smoke. *Nin manépwâmin gaie ninawind.*

Here is some tobacco. *Ow asséma.*

Ho! that's right, that's right! you make us happy indeed. *O! wendjita, wendjita! Geget ki debiimin.*

Bonjour! Farewell, farewell! *Bo jo! Mâdjâg, mâdjâg!*

Let us land, boys; evening is approaching. *Gabada, kwiwisensidog; jaigwa ani-onagoshi.*

Let us not land there, it is too stony. *Kego wedi gabassida, osâm assinika.*

Let us land here, there is sand here. This is indeed a fine land-

ing-place. *Oma gabada, mitowanga oma. Geget gwanatch gabéwin.*

If it is calm to-morrow, or if the wind is fair, then we will arrive to-morrow at the village. *Kishpin anwating wâbang, gonima gaie minwanimak, mî wâbâng tchi de-mijagaiang odenang.*

Let us embark (start), the wind is fair ; we are happy. *Bosida, minwanimad ; ki jawendagosimin.*

We are again sailing very fast. *Ni kitchi kijeashimin minawa.*

The sea runs higher and higher. I am sick, I am sea-sick. I am always so, when the sea is high. *Eshkam mamangashka ; nind âkos, nin majidee. Mi mojag endiiâñ, kishpin mamañgashkag.*

Sea-sickness is very disagreeable. I wish we should soon arrive.

Geget sanagad iw majideewin. Apeghish waiba mijayaiang.

We shall soon arrive.—Here is the village we are going to. *Waiba ki ga-mijagamin.—Mi wedi odena ejaiang.*

I am glad indeed. *Geget nin minwendam.*

NOTES FOR THE AID OF BEGINNERS. (*)

OF NOUN.

There are two kinds of common nouns: the *verbal noun*, usually in *win* or *gan*, and the *root noun*, the terminations of which are various.

FORMATION OF NOUNS.

The verbal noun in *win* is formed from the reflective verb, by adding *win* to the third person singular indicative, v. g. *ānawē-nindisowin*, self disapprobation, self amending; or from the mutual, by changing in the third person plural *wok* into *win*, v. g. *kagwanissakenindiw*in, mutual hatred; or from the indefinite, (v. a. *ding* *win*, *sikihiwewi*), the action of loving some one; or from the indefinite passive verb, by adding *win* to the first person, v. g. *sikihikowin*, the action of being loved; or from a neuter or indefinite verb ending by a consonant, by adding *win* to the first mutative vowel, v. g. *gashkendam*, he is sorry, tedious; *gashkendamowin*, sorrowfulness, tediousness; or from the negative verb, by adding *win* to the third person singular negative: *papamittansiwin*, disobedience.

The names of instruments which for the most part end in *gan*, are formed from the termination of the verb in *djike*, signifying, to do, by changing *djike* into *djigan*, or of other verbs, by changing *ike* into *igan*, v. g. *soshkudjike*, *soshkudjigan*, a polisher; *pakunchike*, *pakunchigan*, a piercer. We indicate here the usual formation only, as all the root nouns will be found ready formed in the Dictionary, as well as those less regular.

The root nouns are those ready formed, v. g. *pijikki*, an ox; *abwi*, a boat-oar.

(*) These notes have been taken from the little Santeux Grammar of Rev. G. Belcourt. We give them here for more explanations in the Otechipwe Grammar.

There are in the Otipiwe language irregular nouns changing their form according to the nouns or pronouns accompanying them ; some are the compound nouns, which are numerous ; the others are the irregular nouns, in very small number.

A horse, *pepejikôkanje*, from *pepejik*, one by one, and *okanj*, its shoe-horn, that is to say, the one who has only a single shoe-horn. Among the Cree Indians and in this country they use to say a horse, *mistatim*, from *mistsha*, big, and *attim*, composing-particle signifying a dog in the Cree language : among the Otipiwe Indians the composing particle signifying a dog is *assim*, v. g. *wâbassim*, a white dog, and by extension, after the Cree acceptance, a white horse.

In the possessive case, this word changes its form, for it is then irregular, v. g. a horse, *mistatim* ; my horse, *nind ay* ; my horses, *nind ayak* ; that irregularity affects that word only. The word *mistatim* is conjugated regularly ; and the word *nind ay* is also conjugated regularly according to that form.

In the vocative case, the word *n'ôs* makes *n'ôsse*, *nin ga* makes *nin ge*, *n'ôkkumis*, my grand-mother, makes *n'okko* ; they also say, *nin gwis* instead of *nin gwisis*, my son, *nind ân* instead of *nind ânis*, my daughter ; that word *nind ân* makes also *ot ânan*, his daughter.

ON THE FORMATION OF NOUNS.

There are nouns formed from the verbs in *un* by adding *âgan*, v. g. *nind appenimun wiyaw*, I hope in his own person, *nind appenimunâgan*, my hope.

In the verbs in *h* making *ho* in the third person, the noun is formed by adding *wâgan*, v. g. *nind ondjiho-wâgan*, my defender, from *ondjiho*, he defends his body, he defends himself.

The names of fruit trees, as far as fruit trees, are formed from the singular of the name of the fruit by adding *akaonj*, v. g. *sôwimin*, grape, *sôwiminakaonj*, the vine.

Many or almost all the trees have a second name, with abstraction of their quality of fruit trees, v. g. *sówimináttik*, the wood of the vine; *mittikomij*, oak; *mittikomin*, acorn; *mittikominakaonj*, the oak as a fruit tree, female oak bearing its fruit, from *onj* which signifies in composition child, v. g. *nittam onján*, the eldest child, the first born child; *min*, making *minak* in many plural nouns, signifies fruit in composition; when alone, it signifies blue-berry; it makes then *minan* in the plural number.

There are names of things signifying a dress or ornament, or a part thereof; they are formed from the verb, by changing the final *o* in the third person into *un*, v. g. *kitshippiso*, he is belted; *kitshippisun*, a belt; *wirokkwehôso*, he is wrapped up, *wirokkwehôsun*, a wrapper, a husk of peas, etc.; *tittinindjibiso*, his finger is surrounded by, *tittinindjibisun*, a ring, a digital ring.

The names of clothes generally are expressed by the termination *weyân*, *pijikki-weyân*, the skin of an ox, that is the skin with the hair on it; and so on of all other animals, adding *weyân* to the name of the animal; and these words are animate by exception, *pijikkiweyânak*, ox skins with their hair; thence *wâbôweyân*, white cloth, blanket.

The numeral nouns, joined collectively, do not take the plural number, v. g. *nijowâbik*, two measures, v. g. of water, because the usual measure is a metal pot; *nijotâbánák*, two cart-loads.

Some nouns are nothing but the participle from which some thing has been taken off, v. g. *mekkateokonayed*, positive participle, he being clothed in black. We say: *mekkateokonaye*, a priest, the black-gown. This manner of forming nouns is generally used only in proper nouns.

The participle, adjective and verb are frequently used as a substantive, v. g. *ningo-takkopitek* or *pejik-takkopitek*, something tied up, a sheaf, etc., and plural, *takkopitekin*. If this word was not preceded by the numeral noun incorporated with it, it would be used in the positive, v. g. *tekkopitek*.

pejik. *Ningo* is the word *pejik* used in composition : one should not say *tekkopitek ningo* : it is always more conformable with the genius of the language to use the word entering in composition, and still better to say : *ningo takkopitek*, than *pejik-takkopitek*.

The name of the place where a thing is made is formed from the indefinite, v. g. *pônakkadjike*, he casts anchor; *pônakkadjikewang*, the place where they cast anchor, anchorage.

The particle *taji* means that one is engaged in, v. g. *taji-wissini*, he is engaged in eating.

The particle *en* used in the positive participle in many manners of saying, means the place where, v. g. the place where I am engaged in working, *entaji-anokkiyân*, my laboratory.

ON DIMINUTIVES.

The diminutive nouns are formed by adding *as* to the noun ending by a vowel, v. g. *pijikki*, an ox, *pijikkins*, a calf, a young ox. The nouns ending by a consonant take *as* after the 1st. mutative vowel, which is known by the plural of the word, v. g. *mistatim*, makes in the plural number *mistatimok* : the ô in *môk* is what I call the 1st. mutative vowel : add to it *as*, you will have *mistatinos*, a small horse, a colt. *Kinebik*, *kinebikôk*, whence *kinebikôns*, little adder.

The exceptions are : the words ending by *n* and taking *s* to form the diminutive of words whose last syllable is short, v. g. *sâkahigan* makes *sâkaiyans*, a small lake. It takes *ens* when that last syllable is long, v. g. *wewchanâbán*, whence *wewchanâbânens*, a small fishing-line : *otâhán*, whence *otâhânens*, a small carriage. Do not be astonished at hearing some Indians confounding some times this rule, which one must certainly follow to speak correctly.

ON ADJECTIVES.

There are adjectives in *es* making *esi* in the 3d. person : they are formed from the noun in *gan* by adding to it *esi* in order to

make it an animate adjective, v. g. *tajindáyanesi*, he who is every where the subject of conversation ; it is rather taken amiss. *Wâwindâgan*, is taken in good part to mean a celebrated man.

TERMINATIONS OF ADJECTIVES IN *shka*, *shin*, *ssin*, *sse*.

The termination in *shka* applies to the animate and inanimate, and indicates that the thing is in the passive state of the action of the verb, v. g. *pâkkâkushka ishkwandam*, the door opens by itself), or *misive pikushka mikkwam*, the ice is breaking everywhere.

The termination in *shin* is used for the animate and indicates the action already suffered either in falling, either in lying on the ground, either in its manner of being, v. g. *minoshin*, it lies well, or, it is well fixed in its place, v. g. a clock, a watch ; *akotshin*, it is in its manner of being suspended, v. g. the sun, the stars, etc. ; *pokushin*, v. g. my watch, it exists broken, v. g. falling.

The adjective in *ssin* is used for the inanimate, and indicates the action already suffered, v. g. *pâkkâkussin ishkwandam*, the door stands open ; *minossin*, this is well laid on, suits well.

The adjective in *sse* indicates that the action is not suffered, but is made in such or such a manner when one pleases, v. g. *pâkkâkusse ishkwandam*, the door opens when one wishes ; or, *minosse oho wâkâkkwat*, this axe suits well, is handy, that is to say when one makes use of it.

These adjectives are formed from the indefinite in *ssidjike*, by changing *ssidjike* into *shka*, *shin*, *ssin*, *sse*, whenever the meaning of the verb is susceptible of the same. They make in the plural number, *shkâwok*, and *shkâwan* inanimate ; *ssewok*, and *ssewan* inanimate ; *shinôk*, and *ssinón* inanimate.

All the verbs in *djike*, make the verbal adjective in *djikâso*, a nimate, and *djikâte*, inanimate; plural, *djikâsowok*, *djikâtewan*.

The adjectives in *is* make at in the inanimate, v. g. *kitimâkisi*, he is miserable, he is wretched ; *kitimâkat*, would be said,

v. g. of a barren, improductive land ; *ni ninamis*, I am weak ; *ninamat wákkahigan*, the house is weak, not strong

The adjectives in *tte* or *te*, make *sso* or *so* in the 3d. animate person, v. g. *patakkitte*, it is planted, v. g. my knife ; *patakkiiso assâtins*, the little aspen-tree is planted ; all the nouns of trees are animate, if they are not dead. *Wâbâtté*, *wâbâssö*, whitened in the sun. The adjectives in *te* make *terwan* in the plural number, *tek* in the participle ; *tekin* at the plural participle. The animate adjective is conjugated like *ni minoendâgus*, with the exception that the 1st. mutative vowel is *o* instead of *i*.

Some would sometimes say *inâniwan* at the end of an adjective, v. g. *ajimâdjî-wîn shigwa kitimâkafinâniwan misiwe*, alas, wretchedness is reigning everywhere. This part of the word indicates that the thing spoken of is general and common to all, v. g. *minawâningottonâniwan*, or *môdjikisimâniwan kitshi kijikong*, one rejoices in heaven. They say also, accordingly to the root, *kitimâki-nâniwan* ; *môdjiki-nâniwan*.

OF IRREGULAR VERBS.

1^o Neuter, as *nin gashkendam*, I am sorrowful.

2^o Verbs in *un*, *an*, as *nind appenimun*, I hope in something.

3^o The impersonal, as *sanakism*, one is suffering, etc.

4^o The objective verb, as *sanakisiwan*, agrees with a noun in the objective case.

5^o The negative verb, *kâwin nind ikkitössi*, I do not say.

5^o The contingent verb, *ekkitoyânin*, every time I say.

7^o The dubitative, *nind ikkitom-ituk*, I perhaps say.

8^o The verb in favor of, *nind anokkitamowa*, I work for him.

9^o The verb with a double inanimate object, *nind ejittamowân*, I do it to him.

10^o The verb with a double animate object, *nia kikkenimimân*, I know of something belonging to him, v. g. his son.

The verbs in *un* make *unan* for the animate ; they are formed, 1^o from the verb in *im*, by adding to it *unum*, v. g. *nind appenim*, I rely upon myself ; *nind appenimum*, inanimate,

nind appeninsunam, animate, I rely on him, I hope in him. 2^o They are also formed from the indefinite by adding *n*, inanimate, *nan*, animate, v. g. *nind atáwe*, I sell, or, rather, I bargain as it also signifies to buy : *nind atáwen ni mokkumán*, I sell my knife ; *nind atáwenan nind áy*, I sell my horse. 3^o They are also formed from the reflected or the verbal adjective in *s*, by adding to it *un*, *unan*, v. g. *nin kashkittamás*, I obtain for myself ; *nin kashkittamásun*, inanimate, *nin kashkittamásunan*, animate, etc.

These verbs are regularly conjugated in the inanimate, as any inanimate relative verb. For the animate, its three persons singular are in *an* with their plural in *ak* instead of *an*, v. g. *nind atáwenan*, *nind atáwenak*, I trade them ; *kit atáwenan*, ak, thou, etc., *ot atáwenan*. In all the rest of the conjugation, the animate is conjugated like the inanimate relative, v. g. *nind atáwemin*, *kit atáwenáwa*, *ot atáwenáwán* ; a very irregular thing is that they used to say in the 3d. person plural, *atáwerok mistatimoh*, they bargain horses, without using the sign, *o*, of the 3d. person ; it is often heard, and one must say, I think, *ot atáwenáwâh mistatimôh*, they trade horses.

The objective verb is used in the 3d. persons only ; in the indicative it is formed by adding *wan* to the 3d. person singular, and *wah* to the 3d. person singular to form the plural, v. g. his son is sick, *ákusiwán o kwisissan* ; his children are sick, *ákusiwah o nidjánissuh*.

In the participle, *ni* is added before the final *d* or *t* of the 3d. person singular participle, in all the verbs whose 3d person singular is in *d* or *t*, v. g. *mih' aniw sesekisinit o kwisissan*, here is his elder son, from *sasekit*, 3d. person singular of the participle simple ; in the plural, *jin* is added to it, v. g. God will judge the living and dead, *Kije Manito o ka tipakimâh pemáitisinitjin gaye nepunidjin* ; in this case, the *t* has a more articulated sound of *d*.

In the neuter verbs, the indicative of the objective verb is formed in the same way ; but for the participle, as those having their 3d person singular in *ng*, make *minitjin*, v. g. he said to

his son who was lonely, *ōt iñán geshkendaminitjin ō kris-i-san*, from the 3d. person singular participle *gashkendang*.

The negative verb is a modification applicable to all the verbs.

FORMATION OF THE NEGATIVE.

RULE I. To form the *negative* of the relative verb animates, *ssi* is added to the 1st. person of the indicative, and it keeps that syllable throughout the whole conjugation, the verb being conjugated regularly, v. g. *kawin ni sákihássi*, I don't love him, *káwin ō sákihássin*, he does not love him, *kawin ki sákihássibán*, he did not love thee, etc.

The participle is formed by adding *ssiw* to the 1st. person indicative, and adding to *ssiw* the characteristic of the animate participle *ak*, v. g. *sákihássiwak*, *sákihássiwat*; but in the 3d person we say, *sákihássik*, and *sákihássikwa* for the plural. All the rest keep *ssiw* before their respective mutative, v. g. *sákihássiwang*, *sákihássiweg*, etc.

II. In the inanimate verb, the *ssi* is inserted between the vowel and consonant of the last syllable, and holds that place everywhere, v. g. *kawin ni sákittoissin*, I don't love it, from *ni sákitton*, I love it.

In the participle, *ssi* makes *ssiw* as in the animate, with the characteristic of the inanimate participle, v. g. *sákittoyán*, negative, *sákittoissiwan*, *ssowan*, *ssik*, *ssiwang*, *ssiweg*, *ssikwa*. The inanimate participle, the reflected participle, in short, all the participles similar in the affirmative are also similar in the negative.

III. The reflecting verb, all the adjectives in *s*, and the indefinite verb, form the negative of the 3d. person singular by adding *ssi*, v. g. *mashkawisi*, he is strong, *kawin mashkawisisi*, he is not strong; thus formed, it is conjugated regularly through all its tenses and moods; in its participle, it is conjugated like the inanimate verb.

IV. In the verb from 3d. person to first, relative passive verb, and in the indefinite passive verb, the negative is formed from

the first person singular passive indefinite, by adding *ssi*; it remains so all through, the characteristics and mutatives being conjugated as usual: *kawin ni sâkikhikossi*, he don't love me, *kawin ki sâkikhikôssi*, *kawin o sâkikhikôssin*, etc. The 3d. person passive indefinite makes: *kawin sâkikhâssi*, he is not loved.

The negative is applied to the participle, 1^o for the passive relative *kikkemissik*, *ssinok*, *kussik*, *ssinowang*, *ssinoweg*, *kussikwa*. Its imperfect is formed by adding *iban* everywhere. 2^o For the indefinite passive the negative participle is formed as it is in the indefinite, *sâkikhikôssiwân*, *ssiwan*, *ssiwang*, *ssiweg*; for the 3d. person singular indicative, v. g. *sâkikhâssiwind*, if he is not loved; *bakkittehwassiwindwa*, if they are not struck. The passive impersonal indefinite, is regular, *sâkikhikôssing*, from *sâkikhikong*, one, being loved.

V. In the verb from 1st. person to 2d. the negative is formed by changing the final *n* into *ssinôn*, v. g. *kit inin*, I tell you, *kawin kit inissinôn*, *kawin kit inissiuóninim*, in the imperfect, the reciprocal characteristics of each person are added, *kawin ki ki inissinóninibân*, *kawin ki ki inissinóninimorâban*, etc.

The negative participle is *inissimowán*, *inissinonagol*, *ikôssiwan*, *ikossiweg*.

VI. The verb from 2d. person to 1st. is conjugated as follows in the affirmative; it is nothing else but the 2d. person singular of the imperative of the animate relative verb preceded by the pronoun: we must except the verb *uind ina*, which makes in the imperative *iji*, or *ishi* instead of *ish*, either regularly, or irregularly, v.g.

Kâwin ki bakkitté ussi, you don't strike me.

Kâwin ki bakkitté ussim, you (many) don't strike me.

— — — *ussimin*, you don't strike me.

— — — *ussimimin*, you don't strike us, etc.

The imperfect, regularly, according to the negatives

PARTICIPLE.

bakkitteh ussiwan,
— *ussiweg,*
— *ussiwang.*

The first mutative *n* is changed into *i* in the verbs whose mutative is *i*, v. g. *kawin ki sákihissi*, you don't love me.

NEGATIVE, OR PROHIBITIVE IMPERATIVES.

Keko, ikkito-kken.
Keko, — kkek.
Keko, — sita.
Keko, — sitâk. D.

1^o In the indefinite, these terminations are added to the first person of the present, v. g. *keko bakkittehike kken*, or *howekken*, animate indefinite, don't strike.

2^o In the animate relative they also add that termination to the 1st. person of the present : *keko bakkitehwâkken*, don't strike him.

3^o In the animate relative, the final *n* is replaced by those terminations ; this rule concerns the animates in *ón* only, v. g. *keko ojittókken*, do not make it ; in the inanimate verbs in *án*, the *n* is not taken off, but it becomes mute, *keko bakkittehan-ken* ; then, on account of the *n*, one of the *k* becomes useless and is dropped.

4^o In all the verbs that have a vowel in the 3d. person singular, that termination is added, which must be understood also as to the verbal adjectives in *s*, v. g. *keko bakkitt-hotisokken*, do not strike yourself ; *keko anôkkikken*, do not work, *keko inâbikken*, don't look ; *keko pisinâtisikken*, do not be dissipated, light-headed ; *keko âkusikkúsokken*, don't pretend to be ill ; and so as to the indefinite passive, the prohibitive of which is formed from the 1st. person, *keko tótâkokken*, let it not be done to you.

5^o In the verb from 2d. person to 1st. to form the prohibitive, they change *n* in the 2d. person of the imperative into *kken*,

kkek, kkangen, v. g. *keko ijishikken*, don't tell me, etc., from *ijishin*, tell me, in which the *n* is dropped.

6° In the neuter verbs in *am, m* is changed into a mute *n* in the prohibitive, v. g. *keko gashkendunken*, as the inanimate relative. (Vide supra 3°).

7° The prohibitive of the relative passive verb is formed from the 3d. person singular, by dropping *n* in the animate as well as in the inanimate, and by using in its place the usual terminations of the prohibitive, *keko ikökken*, let him not tell you; *keko gashkendamihikukken*, let that not make you uneasy, from *ôt ikôn*, and *o gashkenlamihikun*, that makes him uneasy.

VII. The dubitative is formed nearly in the same way through all the voices.

1° The active indefinites as : *nin tebwe*, I say true, makes at the dubitative,

IMPERFECT.	
<i>Nin tebwemituk.</i>	<i>Nin tebwenâban-ituk.</i>
— — mituk.	<i>ki tebwenâban-ituk.</i>
— <i>tebwe-tuk.</i>	<i>tebweguban.</i>
— — minâtuk.	<i>nin tebweminâban-ituk.</i>
— — mowatuk.	<i>ki tebweminâban-ituk.</i>
— <i>tebwe-tukena.</i>	<i>tebwegubanik.</i>

PARTICIPLE.		IMPERFECT.
<i>Toyebewe wânen.</i>		<i>Tayebewewanbân en.</i>
— wanen.	—	wanban en.
— kwen.	—	gubanen,
— wingen. Imp.	—	wingibauen (Imp.)
— wângen. (D.)	—	wângubanen. (D.)
— wangen.	—	wangubanen.
— wegwen.	—	wegubanen.
— wâkwen.	—	wâgubanen.

Thus are to be conjugated in the dubitative all the verbs in *endam*, which make, v. g. *nind iwendâm-ituk*, I think perhaps;

this said, all the others are regular; they say at the 3d. person *inendamotuk*, etc., participle, *enendamo-wânen*, etc. The others are regular.

The verbs taking a vowel in the 3d. person add the *m* to it in the dubitative, v. g. *nin songenimomituk*; 3d. person, *songenimotuk*, perhaps he presumes much of his own courage; *wâbi*, he sees; *ki wâbitinituk*, perhaps you see; 3d. person, *wâbituk*, etc. The participle is regular, *wayâbiwâinen*, etc., *swanapenimowânen*, etc.

One may see therefrom that the dubitative, either in the indicative, or in the participle, is formed from the 3d. person singular of the verb.

The mutual is conjugated as the plural of the indefinite in the dubitative, v. g. *sâkitiminâtuk*, etc.

VIII. In the animate adjectives, the negative is formed into *ssi*, v. g. *kawin mushkawisissi*, *kawin kôssigwanissi*, he is not strong, he is not heavy. The negatives of an animate adjective are formed by changing *t* into *ssinón*, v. g. *kawin âbatassinón*; and by adding *sinón* to the adjectives in *n*, v. g. *kawin nôkkansinón*; the final *n* of the adjective is then pronounced mute.

IX. The verb *in favor of* is formed by adding *tamawa*, *âge*, *âtan*, *âdjike*, to the root or indefinite of the verb, v. g. *nind anokki*, I work, whence *nind anokkittamâwa*, I work for him; *nind anamihettamâwa*, I pray for him, etc.

REMARK. According to the rule IV, one might observe a deficiency, which is the objective formation of the indefinite passive verb, which is as follows, v. g. *ina*, 3d. indefinite passive person makes *inind* in the participle, and in the objective, *inimân*, *inimâh*, *okwisissan*, they say of his son, etc.; *hishpin inimind o kwisissan*, if they say of his son. To form that objective, *nd* of the 3d. person participle is changed into *mân* for the indicative, and into *mind* for the participle, v. g. *bakkittehwa*, *hund*, makes *bakkittehmân* and *bakkittehmînd*.

The irregular latin verb *inquit* is translated by *iwa* which is used in the singular only, *iwiban*, *iwibaniik*, in the imperfect.

REMARKS

on some particles very frequently used in the Otipipe language.

Although these words are explained respectively in the Dictionary, we shall lay here in the reader's sight, those most frequently used, in order to impart a quicker knowledge of them.

1^o *Iko* is frequently met with in conversation and denotes affirmation, v. g. your friend sets forth a proposition which agrees well with your opinion. If you wish to tell him *yes*, you will not say *keget* only, but *keget-iko*, v. g. it is awful weather, is it not? *kagwanissakikijigat-inu?* yes, indeed, *keget-iko*.

2^o *Issa*, denotes that one affirms something said by one's self, without minding the opinion of any other person, v. g. *keget issa kagwanissakānimat*, the wind is awful.

3^o *Akko*, in the end of a word, denotes an habitual action ; although it affects the verb, it is placed usually after the first word, v. g. *wiyis akko ni midjin*, I am in the habit of eating flesh, or merely, I eat flesh meat (being understood, when I have some). To the first vowel of these three words *iko*, *issa*, *akko*, the apostrophe is substituted, whenever they are preceded by a vowel.

4^o *Gusha*, denotes that one insists upon a proposition which one would have seemed to deny, or had already denied, v. g. *gwiegak ki tipādjimottōn, ni tji*, I relate the fact exactly to you, my friend. *Keget-inu?* Do you ? *Kegetgusha*, I do, indeed.

5^o *Bina* is used when a person having being ordered to do something, it becomes necessary to give that person a new order ; then one says : *ambe bina*, go on, do.

6^o *Kuta* is used as a synonyme of *bina*, but rather improperly. It is used properly when one, after some resistance, accomplishes at last what was ordered to one, v. g. I have for a long while refused to go where he wished to bring me, I at last consent to go, and tell him so : *ambe kuta ijātu*, well, come, let us go.

7° *Ikinin* is used to affirm the truth of a thing which seemed not to be true, or was not expected to be so, v. g. from his appearance, I think he is coward, *shágótehe wahaw nind ijinawa*; well, nevertheless he is not, *kawin ikinin*; v. g. *náh 'kinin epitsch mashkarisit*, see how strong he is, that is to say, I would never have suspected that he was so strong.

8° *Ambe* signifies come, let us go; v. g. come, let us go away, *ambe, kiweta*.

9° *Nah* means the apostrophe *here*, v. g. here, my friend, I give you this, *náh, nitji, oho ki minin*.

10° *Taka* is almost a synonyme of *ambe*; it is the apostrophe made to one to have one relate, sing, or do something, v. g. well, you arrived lately, tell us the news, *páritewigan, taka, tipádjimun enakkamigak*.

11° *Na* is a particle not differing from the interrogative, it is used in speaking to a superior or a respected person, of whom something is wished for; v. g. hand me the bread, if you please, *taka-na, pakkwejigan ininamáwishin*.

12° *Ikish*, is a synonyme of *iko*; it is used when one advances a proposition as true, without being very sure of it; if I am aware that one's proposition is true, I shall answer, *keget ikish*.

13° *Ajikish* is a sarcastic expression used when some body's actions prove that he is not what he pretends to be, v. g. a man pretends to be generous, or reputed so: I see him accomplishing a deed of sordidness, and I say of him: *ajikish kijerátsi*; without translating, I express that idea by the ironie french phrase: *le voilà ce prétendu généreux*; so true it is that he is a generous man.

X.— CONJUGATION OF THE VERB WITH A DOUBLE ANIMATE OBJECTIVE.

That verb is formed from the 1st. person singular of the passive animate relative, by changing *k* into *mán*, v. g. *ni sákihík*, he loves me, whence *ni sákihímán*, I love that in him, v. g. *o kwisissan*, his son; *nim pakitiník*, he lets me go, *nim pakitinimán*, I let that from him go; *ni wikkupiník*, whence

ni wikkupinimân, I draw that of him ; *nim bakkittehuk*, whence *nim bakkittehumân*, I strike that of him. With the exception of the irregular verb, *nind ina*, I tell him, making irregularly *nind ik* ; I am told by him, it makes nevertheless in the double objective : *nind inimân*, I tell him.

PRESENT—SINGULAR.

Ni sâkîhimân.
ki sâkîhimân.
o sâkîhimân, h.

Sg. Pl.

P. *Ni sâkîhimânânik.*
ki sâkîhimânânik. (D.)
ki sâkîhimâwâk.
o sâkîhimâwâh.

IMPERFECT—SINGULAR.

Ni sâkîhimâbanik.
ki sâkîhimâbanik.
o sâkîhimâbanikh.
Ni sâkîhimânâbanik.
ki sâkîhimânâbanik.
ki sâkîhimâwâbanik.
o sâkîhimâwâbanikh.

IMPERATIVE.

Sâkîhim.
sâkîhimik.
sâkîhimâta.

FUTURE—IMPERFECT.

Sâkîhimâkkan, *kkatwâk.*
sâkîhimâkkek, *kkewâk.*
sâkîhimâkkang, *kkangwâh.*

PARTICIPLE.

Sayâkîhimakwa.
himatwa.

himád
himangwa
himangitwa.
himegwa
himáwád.

IMPERFECT.

Sayáki:imakibán, wíban, etc.

Na.—In the verbs in *awa* or *owa*, the double animate objective is formed regularly, if you suppose that the passive animate relative is formed as in other verbs, and that one may say : *ni nissitottawik*; it is therefrom formed regularly, and they say : *ni nissitottawimán*, I understand that of him.

XI. The verb with a double inanimate object is formed from the 1st. inanimate person singular indicative, in the verbs in *an*, by changing the final *a* into *wán*, v. g. *nind ejittón*, whence *nind ejittowán*, I do it for him; and from the same person in the verbs in *án*, by changing the final *a* into *mowán*, v. g. *ni wánikkátán*, whence *ni wánikkátamowán*, I dig that for him; *ni nissítottán*, whence *ni nissítottamowán*, I understand that of him, etc. It is conjugated as above.

A LAST WORD.

In closing let it be allowed that the Indian language is perfect *in its own way*, and has many beauties not to be found in our modern languages; for instance, the verb in the Indian idiom, is the supreme chief of the language; it draws into its magical circle, all the other parts of speech, and makes them act, move, suffer and even exist in the manner, and in such situations as is pleasing to it. In truth a learned philologist likened the verb of the Indian language to Atlas that carries the world on its shoulders. If a language can be compared to a world, this comparison appears to us very just: for the verb can carry it entirely in its bosom.

J. J. F. & M. J.

A DICTIONARY
OF THE
OTCHIPWE LANGUAGE

A DICTIONARY
OF THE
OTCHIPWE LANGUAGE,
EXPLAINED IN ENGLISH.

PART I.

ENGLISH-OTCHIPWE.

By R. R. BISHOP BARAGA.

A NEW EDITION, BY A MISSIONARY OF THE OBLATES.

Let foreign nations of their language boast,
And, proud, with skilful pen, man's fate record ;
I like the tongue, which speak our men, our coast,
Who cannot dress it well, want wit not word.

MONTREAL:
BEAUCHEMIN & VALOIS, Publishers,
256 and 258, St. Paul Street.

—
1878

NOTICE.

The reader must not expect to find all the words of the English language in this first Part. of the Otchipwe Dictionary, but, of course, only such as can be given in Otchipwe. There are thousands of technical expressions and scientific words in English (and in every other civilized language), for which the uncultivated and unlearned Indian languages have no terms.

Many English words are abbreviated in the different articles in this Part, which, however, will be easily understood by the *first* word of the article. For instance, in the article "Abolish", you will find, "I ab. it"; which means, I abolish it.—And so on respectively.

REMARKS

ON THE NEW EDITION OF THE ENGLISH OTCHIPWE DICTIONARY.

1^o Wherever there is a circumflex accent on *â* or any other vowel, this letter is pronounced very long and with a certain emphasis ; v. g. *osîgiuin*, he loves him ; *âmô*, a bee. When the vowels are not accompanied by this sign, they are regarded as short ; v. g. *sagaigan*, a nail.

2^o The Indian words placed between parenthesis () are the Cree words corresponding to the Otchipwe expressions. The Cree verbs are always indicated by the 3rd. person singular of the Indicative mood, while in the Otchipwe they are known by the 1st. person singular : v. g., Otch., *nind ina*, I tell him : Cree : *item*, he tells him. This last idiom does not use the sign of the pronoun o, in the 3rd person : it is included in the verb or rather in its termination.

3^o The idea of putting a certain number of Cree words to correspond with Otchipwe sayings, is 1st. to familiarize the people of Manitoba and of the North-West with some expressions which, although Cree by themselves, are employed, nevertheless, by those talking the Otchipwe in this country ; in the second place, to show to philologists some of the comparative differences existing between the roots of those two sister languages.

In fact, there are no Indian dialects which present more similitude than the Otchipwe or Santeux and the Cree which are spoken by the Indians and the Half-breeds of the Province of Manitoba. The Otchipwe language, which is nothing else, (with

but few variations,) than the Algonquin, forms one of the daughters of the great Algonquian family, whose harangues were heard, in olden times, on the borders of the St. Lawrence and Mississippi rivers, on the shores of lake Superior, and even as far as the immense plains of the Red River. The names of rivers, of lakes and of diverse places in Otipemisiwak or Cree, are still in use to attest, in future times, the existence of these languages and reclaim their rights to first possession. Obliged to disappear before the white man, the haughty savage will compel his invader to preserve these first denominations, at the risk, however, of seeing them disfigured. The Dominion of Canada in adjoining to her possessions the new territories, is anxious to give them Indian names, wishing undoubtedly, by this attention, to spare the sensitive feelings of *her brother*.

As regards the relations existing between the Otipemisiwak and Cree, we know beforehand that we shall please Indianalogists, by placing under their notice, the different resemblances and disparities which characterize the two idioms. It is difficult to demonstrate the precise time in which one has been derived from the other and has had its proper autonomy; for, all the ancient Missionaries and the travellers in the North-West speak, in their writings, of the Otipemisiwak or Santeux, and of the Crees or Kinistineaux.

NEGATION.—In Otipemisiwak, the negation is indicated by *kawia*, before the verb with the ending *ssi*; while in Cree we simply place *namawiyá* or *nama*, as the negative sign before the verb, without changing the latter; v. g. Otipemisiwak: *nin ságiá*, I love him; neg. *kawin nin ságiássi*, I don't love him; Cree: *ni sákihaw*, neg. *namawiyá ni sákihaw*. For the participle, we say: Otipemisiwak: *wiyábamid*, neg. *wiyábamissik*, he, not seeing him; Cree, *wiyábamit*, neg. *eka wiybámáat*.

In these two dialects the roots are almost always the same.

1st In Otipemisiwak: Whenever with very few exceptions two consonants follow each other; usually, the first is changed into *s*, for the Cree word, and *vice versa*.

OTCHIPWE		CREE.
*) <i>akki</i>	earth	<i>askiy</i>
<i>akkik</i>	kettle	<i>askik</i>
<i>ikkwe</i>	woman	<i>iskwew</i>
<i>sakka-on</i>	cane-stick	<i>saskuhun</i>
<i>wiskwi</i>	bladder	<i>wikkwiy</i>
<i>nappâtch</i>	the wrong way	<i>naspâtsh</i>

2^o When the Otipchipwe word begins by *O*, this letter is sometimes changed into *Wa* in Cree; v. g. *Onishka*, he rises up; in Cree, *Waniskaw*; *Ottawa*, *Watawa*.

3^o *Na*, *No*, in Otipchipwe, is sometimes changed into *ya*, *yo*, in Cree; v. g. *notin*, wind, *yotin*; *onâgau*, plate, *oydgan*; *onajima*, he is judged so much, *oyakimaw*.

4^o For the orthography of the Cree-words, we have thought proper to follow the Cree dictionaries; v. g. *U*, as the french *ou* or the Italian *u*; *y*, when two syllables follow each other, as in the sounds of *ya*, *ye*, *yi*, *yo*.

—) Although there is, usually, only one consonant in the Otipchipwe Dictionary, we here employ two because the sound of the double consonant undoubtedly exists in the pronunciation.

Some Rules for the formation of the Imperative mood of a certain number of Verbs.

All the verbs terminated,
at the first person of the
indic. in ana {

éna

ina

ina

ina

ina

óna

ona

ahán

ahígo

ahwa

ehan

ehígo

ehwa

ihán

ihígo

ihwa

ohán

ohígo

ohwa

Form the
imperative

in j

n

n

j

j

n

ah

eh

ih

ih

oh

ex:

{ mind

awokkana,

{ nin

nagáj

{ nin

nagána

{ nin

nind

ajena,

{ nin

webina,

{ nin

pakitina,

{ nind

ijiwina,

{ nin

lina,

{ nin

anóna,

{ nin

dibakona,

{ nin

ijinaj

{ nin

lakitchwa,

{ nin

jijobih

missi!

{ nind

missi,

{ nin

missi!

{ nind

missi,

{ nin

missi!

{ nind

missi,

{ nin

missi!

{ nind

missi,

{ nin

missi!

{ nind

missi,

{ nin

missi!

{ nind

missi,

{ nin

kawa		kaw		phindikcheskawa, pindikcheskaw <i>passif</i> kapo
ama		nim	nin	wâlanna, wâlann
emata			nind	inapinomu,
ima			nin	kikenim
oma			nin	ganzomu,
am		u	nin	gaskendan
a	to the 3d pers. sing.		nin	mâdjau,
e		n	nin	pimusse,
i			nin	pasikwi,
o			nin	pimipato,
ân			nin	kikkendân,
êñ			nind	atawen,
in			nin	midjin,
ôn			nin	sâkiton,
ânan			nind	ijânan,
epan			nind	atawagénan,
iman			nind	anoikinan
orâan			nind	apénenimonan,
aha		ah	nin	kitimaha,
cha		ch	nin	nijeha,
ihâ		ih	nin	pimâdjîha,
ohâ		oh	nin	moha,
jwa		j	nin	manijwa,
awa		r	nin	pâsswa,
			nin	kiskijwa
			nin	tehâkiswâ &c
			nin	minopwa

with some few exceptions v. g.

A

ABO

- A, an, *bejig*. (Peyak.)
 Abandon; I abandon, I give up, *nind nāwendjige*, *nind anijitam*. I abandon him, (her, it) *nin uaganu*, *nin webina*, *nind iniwea*; *nin uagdan*, *nin webinan*, *nind iniwean*. I abandon myself, *nind iniweidis*. I abandon it, (a habit,) *nin boniton*. (Ni nakataw).
 Abandoned, (in s. in.) S. Rejected.
 Abase, (in. s. in.) S. Lower.
 Abhor, (hate); I abhor him, (her, it), *nin gagwāniissagēnime*; *nin gagwāniissagēndan*.
 Abide; I abide in him or with him. S. Enter into him.
 Ability, *wawingesirin*. (Mitoniwin).
 Abject. S. Low, 'mean.'
 Able, (skilful); I am able, *nin wawinges*. (Ni mitonin).
 Able; I am able to do it, *nin gashkiton*.
 Abolish; I ab. it, *nind angoton*, *nind angoshkan*. I abolish it for him, or s. th. relating to him, *nind angotamawa*.
 Abolished; it is ab., *angoshkamagud*, *angotchigade*.
 Abominable, (in s. in.) S. Hateful.
 Abominable; I am (it is) abom., *nin gagwāniissagēdagos*, *nin gagwāniissagis*; *gagwāniissagēdagwad*, *gagwāniissagad*.

ABS

- Abort; *gih nissi*, or, *gih nissishin*. (Nipahikosissew).
 Abortive fruit of the womb, *mushkijan*.
 Abound; it abounds, there is much of it, *mishiud*, *bataiñad*. (Mitchetin).
 About, (almost), *geja*.
 Above, *pagidji*; *ishpining*.
 Abridgment of s. th., *eji-takwag*.
 Abscess with matter, *mini*. I have an abscess, *nin miniw*. Matter or pus is running out out of an abscess or ulcer, *miniran*. My abscess bursts, *nin pashkiminishka*.
 Abscond; I abscond, *nin kas*; *nin kakis*.
 Absent; I am (it is) absent so long, *nind inénd*; *inendomagad*. I am absent for so many days, *nin dassogwanend*. I am ab., *kariu nind abissi*. I am ab. for a night, *nikunend*. I am ab. two days, three days, etc., *nin niyogwanend*, *nin nissogwanend*, etc. I am ab. from home, *nin ondamishka*. I am ab. for such a reason, *nind ondend*.
 Absolutely, *âpitchi*, *pâkatch*.
 Absolution. S. Blotting out.
 Absolve. S. Blot out.
 Abstain; I abstain, *nin mindjiminidis*. I abst. from it; (I

- don't eat it, *in., an., nin gon-wápón*; *nin gonwáponan*.
Abstentious person, never drinking wine, *menikwessig jominabu*.
Absterge. S. Wipe.
Abstinence, *gonwápówin*.
Absurd; it is absurd, *gagibadud*.
Absurdity, *gagibadisiwin*.
Abundance, *déhisiwin*.
Abuse, bad use, *matchi aiowin*. I make a bad use of it, abuse it, (*in., an.*) *nin matchiaion*; *nin matchiawa*.
Abuse, (treat ill;) I abuse him, her, it, *nind ábindjia*; *nind ábindjiton*. I abuse with words, *nind ábinsonge*. I abuse him/her, it, with words, *nind abinsoma*; *nind ábinsondan*.
Abuse, abusive words, (*in. s. in.*) S. Insult.
Abyss, *gondakamigissan*. There is an abyss, *gondakamigissayagad*.
Accept. Accepted. S. Take, (accept.) Taken.
Accident; frightful accident, *gagnániyayakamig ejiwéinuk*.
Accompany; I accompany, *nin widjiwe*. It accompanies, *widjiwemagad*. I acc. him., *nin widjiwa*. We acc. each other, *nin widjindimin*. I acc. him a little distance through politeness, *nin midjissikawa*. I acc. him going about, *nin babawidjiwu*. We acc. each other going about, *nin babawidjindimin*.
Accompaniment, *widjiwewin*; *widjindiwin*: *babawidjindwin*.
Accomplish: I acc., *nin gjita*. I make him accomplish s. th., *nin gjitua*. I make myself face, s. th., *nin gjitaidis*, *nin gjitas*.
Accroach; I acc., *nind adjigwadujige*. I acc. him, (her, it,) *nind adjigwana*; *nind adjigwadun*.
Accumulate. S. Gather.
Accusation (causing condemnation,) *batangewin*.
Accuse; I accuse, *nin batange*; *nind anaminge*. I accuse him, (and cause by it his condemnation, or a penalty, etc.) *nin batama*. I am in a habit of accusing, *nin batangeshk*.
Accuse; I acc. him (her, it) in thoughts of some fault, *nind anámenima*; *nind anámendan*. I acc. him, (her, it) in words of some fault, *nind anámina*; *nind anámendan*. I acc. him falsely, *nin binishima*, *nin maimjima*. I ac.: him (her) of an unlawful intercourse with a person of the other sex, *nind agwadamawa ikweran*, *nind agwadamawa ininiwan*).
Accuse, (impute;) I acc. him of it, (impute it to him,) *nind apagadjissitawa*, *nind apagadjissitamawa*.
Accuser, *baiatangeshkid*; *baiatanged*.
Accustomed; I am acc., *nin nagadis*, *nin nogadendam*. The state or disposition of being acc., *magadendumowin*. I am acc. to him, (her, it,) *nin nagadenima*; *nin nagadéndán*. I feel acc. to s. th., *nin nagadéndis*. I endeavor to get acc. to s. th., *nin nagadjidis*. I am acc. to do it, to make it, *nin nagadjiton*.
Acid. S. Sour.
Acorn, *mitigomin*.

Acquire, (in s. in.) S. Gain.
Earn. Procure.

Acquire for food; I acq. it for
food, (an., in.) *nin nodjia*; *nin
nodjiton*.

Acquisition, *gashkitchigewin*.
Across a river, etc., I carry or
convey him ther, its across a
river, etc., *nind ajawaona*,
nind ajawaa; *nind ajuwadon*,
nind ajawaan. I am it is
carried or conveyed across,
nind ajawaodjigas; *ajawaod-
jigade*.

Act; I act, *nind ijitchige*, *nind
anoki*. I act by mistake, *nin
wanitchige*. I act foolishly,
nin gagibudjige. I act right,
exactly, *nin nissitadodam*. I
act so..., *nind ijitwa*, *nind
inanoki*. I act strangely, curi-
ously, *nin manandalwitchige*.
I act well, *nin minotiva*, *nin
minotchige*. I act wickedly,
nin matchitwa, *nin matchi-
tchige*. I act with patience, *nin
minwadjito*. I act wrongly,
nin manudjitchige, *nin man-
jitchige*. We act (or work) to-
gether, *nin manuritchigemin*.

Action, acting, *dodamowin*,
ijitchigewin. Strange acting
or manners, *mamandalwitchi-
gewin*, *mamandalwitchigan*.
Impure action, *bishigwadoda-
mowin*, *bishigwadlj-dodamo-
win*. I commit an impure
action, *nin bishigwadodam*,
nin bishigwadljodam.

Active; I am active, (diligent),
nin nitta-anoki. (Nitta-atus-
kew).

Actually, *noungum*.

Add; I add, I put more, (in. an.)
nawatch nibiwa nind aton;

nawatch nibiwa nind assa. I
add to it, *nind aniketon*, *nin
gikissiton*.

Added; there is s. th. added to
it, *aniketehigade*.

Addition, *aniketchigan*. There
is an addition made, *aniket-
chigade*.

Address; I address him, (her,
it.) *nin ganona*; *nin ganodan*.

Administration. Administrator.
S. Stewardship. Steward.

Admirable; I am (it is) adm.,
nin mamakadendayos; *mama-
kadendagwad*.

Admirably, *mumakidakamig*.

Admiration, *mumakalendumoru-
win*.

Admire; I admire, *nin mama-
kädendam*, *nin mamakädenim*.
I make him admire, *nin ma-
makädendamia*, *nin mamakä-
denimoa*. I admire him, (her
it), *nin mamakädenima*; *nin
mamakädenian*.

Admirer, *maiamaädendang*.

Admit; I admit him, *nind oda-
pina*.

Adopt; I ad. him, (her it), *nin
wangoma*; *nin wangondan*.

Adopted father, mother, child,
son, daughter; the same as,
god-father, god-mother, god-
child, god-son, god-daughter;
which see respectively.

Adorn. Adorned, (in s. in.) S.
Ornament. Ornamented.

Adorn, (also, paint;) I adorn,
nin wawejinge. I adorn him,
(her, it), *nin wawejia*; *nin
wawejiton*. I adorn myself for
him, (her,) *nin wawejinodawa*.

Adorned, (also, painted;) I am
(it is) ad., *nin waweginigas*;
wawejinigade.

- Adore; I ad. him, *nind anamietawa, nin manadjia, nin gwaniwadzia.*
- Adorer of God, *enamietarad Kije-Maniton.*
- Adorer of idols, *enamietarad masininiu.*
- Adult; I am adult, *nin gjig, nin nitawig, nin nitarigriigo.*
- Adulterer, *bishigwadjinini, ketehibisigwadisid inini, kekenimadbekanisididjin ikrewan.*
- Adulteress, *bishigwadjikwe, ketehibishigwadisid ikre, kekenimadbekanisividjin inniwan.*
- Adultery, *bishigwadisiwin, kitahi bishigwadisiwin.*
- Advance; in advance, *kija, nigan.*
- Adversary. S. Enemy.
- Adversity. S. Suffering.
- Afar off, *wassa.*
- Affection, *sagiiewin.*
- Affirm; I affirm, *e nind ikit, (I say yes.)*
- Afflict; I afflict him, *nin kashkendamia, nin kotagia.* I afflict him with words, *nind inapinma.*
- Afflicted; I am aff., *nin kashkendam, nin mamidawendam, nin gissadendam.*
- Afflicted. Afflicting. Affliction.—S. Sad. Sadness.
- Affliction, *mamiaawendamowin, gibendumowin, gissadendamowin, kashkendumowin.*
- Affliction; (in. s. in.) S. Suffering.
- Afford; I can afford it, *nin gashkiton; nin debisse.*
- Affront, *bissongewin*
- Afraid, (in. s. in.) S. Fear.
- Afraid; I am afraid, *nind agoski.* I am af. about him, *nind agoskana.* I am afraid for myself,
- nind agoskanidis.* I make him afraid by my words, *nin gotisoma.*
- Afternoon, *gi-ishkwa-nawakweg.*
- After three days, *kitche awasswabang.*
- After to-morrow, *arasswabang, ajatri-wabang.*
- Afterwards, *naigatch, pünima, pama.*
- Again, *minawo, andj, minawa andj; biskab; nassab, neah.*
- Age; I am of age, or, I am of such an age, *nind apitis.* I am at the age of discretion, *nin bisiskadis.*
- Aged, *kitchi;* aged person, *kitahi anishinabe.* I am an aged person, *nin kitchi anishinabe.*
- Agent, *ogima.*—S. Indian agent. Mining Agent.
- Agitate; I agitate it, (liquid,) *nin mamadágamisson.*
- Agitated; it is ag. by the wind, (liquid,) *mamadágamisse.* It is ag. by the wind, (a reed, etc.) *mamádassin.*
- Aggress; I aggress, *nin mágjita.*
- Aggression, *mádjitarin.*
- Aggressor, *maiadjitad.*
- Agree; we agree together, *nin luqwendamin, nin minwidjindimin.* It agrees together, *widjindimagad.*
- Agreeable, I am (it is) ag., *nin minwendagos, nind onijish; minwendarad, onijishin.*
- Agreeableness, *minwendagosisiwin.*
- Agreeably, *minwendagwakamig.*
- Agriculture, *kitigewin.*
- Agriculturer, *kitigewinini.*
- Aground; I run aground paddling, *nin tchékisse.* I run ag. sailing, *nin tchékash.*

- Aha! ah! átaiá! tiwe!—Niá! ningé! ningó!
Ahead, *nigán*.
Aim, of an archer, *bimôdjigan*.
Aim, of a gun, *kikinawâdjitchigán*.
Aim, at, (with a gun, etc.) I aim at s. th., *nin jigwéiabandjige*, *nin pashtkingwen*. I aim at him, (her, it,) *nin jigwéia-báma*; *nin jigwéiabandan*.
Air; in the air, *ishptiming*: *gi-jigong*.
Air-bladder of a fish, *opikwadj*, (its air-bladder.)
Alabaster, *wâbâssin*, (white stone.)
Alabaster-box, *wabassini-makak*.
Alarm, *amanissowin*, *gotâdjîwin*.
Alarm. S. Intimidate.
Alarmed; I am al., *nin migoshkadjiuia*. I am al. by s. th. I heard, *nind amaniss*. It alarms me, *nin migoshkadji-aiawigon*.
Alder-forest, *wadôpíki*.
Alder-Point, *Nédôpikan*. At, to or from Alder-Point, *Nedôpikang*.
Alder-tree, *wadôp*. There are alder-trees, *wadôpika*. Place where there are alder-trees, *wadôpikang*.
Algonquin Indian, *Odishkwa-gami*.
Algonquin squaw, *odishkwagá-mikwe*.
Alight; I alight upon him, *nin bônindawa*. The bird alights, *bôni bineshi*.
Alive, *gigibimadis*. I am alive, *nin bimadis*. It is alive, *bimadis*, *bimadisimayad*.
All, *kakina*, *misi*, *misi gego*, *kakina gego*. All of it, *in*, *an*, *endassing*; *endashid*. All of us, *endashiiang*.
All, (in compositions,) *kabé-*.
Alliance, *widokodadiwin*.
Allied. S. Associated.
All kinds, *anôtch*, *wiiagi*.
Allow; I allow it to him, *nin mina*.
Allow, (in. s. in.) S. Permit.
All Saints day, *kakina ketchitwawendagosidjig gjigong ebijig o gjigadomiwa*.
All Souls day, *tchibaigijig*.
All is spent, all spent, (*an.*, *in.*) *tchagisse*: *tchagissemanayad*.
Allure. Allurement.—S. Entice. Enticing.
Almighty, *misi gego netawitolod*.
Almost, *gega*.
Alms; I give alms, *nin jajawendjige*, *kelimagisid nin mina gego*.
Almsgiving, *jajawendjigewin*.
Alone, *nijike*. I am alone, *nin nijikewis*, *nin bejig*. I am alone in a canoe, *nin bejigôkam*, *nin nijikeôkam*. I am alone in a house, *nin nijikewab*. I am alone, I have no more a wife; I have no more a husband, *nin bishigowis*.
Already, *jaigwa*, *jigwa*, *ajigwa*; *aji*, *jaie*, *jaiae*.
Also, *gaie*.
Altar, *anamessike-adopowin*, *anamessikan*, *Pagidlinige-adopowin*, *pagidlige-adopowin*.—S. Sacrifice-altar.
Altar-cloth, *anamessike-adopowinigin*.
Alter. S. Change.
Altercation. S. Quarrel.
Altered; I am (it is) alt., *nind andjigas*, *nin andjitchigás*; *andjigade*, *andjitchigade*.

- Alternately, *memeshkwat*.
 Although, *ano, missawa*.
 Alum, *jiwabik, mikwaming ejinagwag mashkiki, waiaibish-kisigwag mashkiki*.
 Always, *mijay, upine, kuginig, papuigwash*.
 Always the same, *mi upine*.
 Am; I am, *nind ar, nind aia*. I am with him, *nin widjaiawa*. I am in a certain place, *nin dajike, nin danis*. I am so, *nind ijirebis*. I use to be so, *wia nita-ijiwebis, nin waké-ijiwebis*.
 Amability. S. Amiability.
 Ambition, *askwanisiwin*.
 Ambitious; I am amb., *nind askwanis*. Akawātamowin.
 Ambush, lying in ambush, *akan-dowin*. I lie in ambush, *nind ukando*. I lie in ambush for him, *nind akkamawa*. (N't askamāwaw).
 Amen, *mi ge-ing*.
 American, *Kitchimokoman*, (Big-Knife).
 American boy, *Kitchimokoman-nens*.
 American girl, *Kitchimokoman-nikwens*.
 American woman, *Kitchimokomanikwe*.
 Amiable; I am amiable, *nin minwendagos, nin sagiigos*.
 Amiability, *minwendagoziwin, sagiigosziwin*.
 Amicability, *kijadisiwin, kijewadisiwin*.
 Amicable; I am amicable, *nin kijadis, nin kijewadis*.
 Amidst, among, *mégwaii*.
 Ammunition, (powder and shot), *pashkisigewin*.
 Among, amongst, *megwe*. I am somewhere amongst others, *nin dagonia*. It is somewhere amongst other things, *dagonia-mujad*. I am sitting somewhere among others, *nin dagwah*. I count him (her, it) among others, *nin dagogima; nin dagogindan*. I count myself amongst others, *nin daggonidis*. I die amongst others, *nin dagoné*. I name him (her, it) among other words I pronounce, *nin dagowina; nin dagowindan*. I put him (her, it) somewhere among other objects, *nin dagossa; nin dagoton*. I stand somewhere amongst others, *nin dagogabaw*. I swallow it amongst other objects, (an., in.) *nin dagonna; nin dagondan*.
 Amuse. Amusement, (in. s. in.) S. Noisy amusement.
 Ancester, *kitisim*.
 Anchor, *bonakadjigan*. I cast anchor, *nin bonakadjige*. I lift the anchor, *nin wikkawaan bonukadjigan*.
 Anchor; I anchor it, (in., an.) *nin bonakadon; nin bonakana*.
 Ancient, *geté*.
 And, *guir: uhi: dash*. (Mina.).
 Andiron, *agwitchikijeigan*.
 Anew, *minawa, minawa andj, néiab*. (Kittwam).
 Angel, *Anjeni*. I am an Angel, *nind Anjeniw*. (Okijiko).
 Angelica-root, *wike*.
 Anger, (rancour,) *nishkendjigewin, nishkadisiwin, bitchinawesiwin* I keep anger a long time, I am rancorous, *nin nishkeninge, nin nishkendjige*. I use to keep anger a long time, *nin nishkendjigeshk*. Bad ha-

bit of keeping anger, *nishkendjigeshkiriin*. I keep anger or rancour towards him, (her, it,) *nin nishkenima*: *nin nishkendan*. We keep anger towards each other, *nin nishkenindimin*. Mutual anger or rancour, *nishkenindiriu*. Anger in the heart, *nishkideewin*. I hear him with anger, *nin nishkadi-sitawa*. We hear each other with anger, *nin nishkulisitor-dimin*. I provoke him to anger, *nin nanishkadjia*. We provoke each other to anger, *nin nanishkadjidimin*.

Angry : I begin to be angry, *nin matjigidus*. I am an., *nin nishkalis*, *nin bitchinawes*, *nind iniwes* I come here an., *nin bidjigidus*. I get an. on account of., *nind ondjigidas*. I am too an., *nind osamigidas*. I go out an., *nin sagidjigidas*. I use to be an., *nin nishkadilishk*. I look an., *nin nishkad-jingree*, *nin nishkadjingweshka*. I am an. being sick, *nin nishkine*. I make people an., *nin nish'kiwe*. I make him an., *nin nishkia*, *nin bitchinawea*, *iniwesia*. I make him an. holding him, *nin nishkina*. I make him an. with my words, *nin bitchinawema*, *nin nishkima*. We make each other an. with our words, *nin nishkindimin*. My heart is angry, *nin nishkidee*.

Animal, *awessi*. Small animal, *manitowish*. Wicked dangerous animal, *matchi aiawiwish*. (Pijiskiw).

Animate ; I animate, *nin gagán-*

soma. Songe. I an. him, *nin gagán-soma*.

Ankle-bone, *pikoganiin*, *pik-wakoganiin*.

Annoy. Annoying. Annoyance, (in. s. in.) S. Trouble. Troublesome. Troublesomeness.

Annihilate ; I an. it, (an., in.) *nind apitchi banadjuu*: *nind apitchi banadjiton*.

Anniversary ; I come (it comes) to the anniversary, *nin tibish-ku*: *tibishkomajid*.

Announce ; I an., *nin winda-mage*, *nin kikendamiwe*, *nin kikendamorjjer*. I an. him s. th., *nin windamawa*. I an. it, *nin windamayeu*.

Announcing, *windamagewin*.

Annunciation of the B. V. Mary, *Kitchitwa Marie ou anamikagowin*.

Anodyne drops for tooth-ache, *wihida-mashkiki*.

Anoint ; I anoint him, (her, it,) *nin nominat*: *nin nominan*. I anoint his head, (grease it,) *nin namákonu*. Grease to anoint the head, *namákwiiwin*. I anoint (or grease) my head, *nin namákonidis*. (Ni tominaw).

Anon, *naningotinong*, *naningo-tinongin*.

Another ; I am another person, *nin bakanis*. Another one, *bekanisid*. It is another thing, *bekánad*. Another thing, *be-kanak*. I am of another nation, *nin bakánwaiagis*. It is of another sort, *bakanwaiyjud*. I take another route, *nin baki*, *nin bakewis*. (Pitus awiyak).

Answer, *nakwítamowin*. I give him an answer, *nin nakwéto-*

wa. I give bad disrespectful answers, *nind ajidewé*, *nind ajidewidam*. I give him bad answers, *nind ajidema*.— (S. Gainsay).

Answer; I answer, *nin nakwetage*, *nin nakwétam*. I answer him, *nin nakwétawa*.

Ant, *enigô*.

Anticipation; by anticipation, *kija*, *nigan*.

Antipathy, S. Hatred.

Ant's hill, *enigowigamig*, ant's house.)

Anvil, *ashotataigan*.

Axious; I am an. about him, *nind agoskana*. I am an. about myself, *nin agoskenidis*.

Apart, *opimeaii*, *maién*.

Ape, *nandomakomeshi*.

Ape; I ape him, imitate him, *nind ainawa*. (N't ayisina-waw).

Apostate, *waiébinangod anamie-win*.

Apostatize; I ap., *nin webinan*, *nind anamiewin*.

Apostle, Jesus okikinoamaganan.

Apostume, *mini*.

Apothecary, *mashkikikéwinini*. Female apothecary, *mashkiki-kéwikwe*.

Apothecary's art or trade, *mashkikikéwin*.

Apothecary's laboratory, *mashkikikowigamig*.

Apothecary's shop, *mashkikiwi-gamig*.

Apparition. S. Vision.

Appear; I appear, *nin nágwi*, *nin nágos*. It appears, *nágwad*. I appear so..., *nind ijinagwi*. I make myself appear, (in a vision,) *nin nágwiidis*. I appear (it appears) changed, dif-

ferent, *nind andjinagos andjinagwad*. (N't ijinakusin).

Appear, (in. s. in.) S. Visible.

Appearance, *nágosiwin*. I have (it has) an astonishing app., marvellous app., *nin mamanduwiningagos*: *mamanlán inagwad*. I have it has a beautiful app., *nin onijishabaminagagos*: *onijishabaminagwad*. I have it has a changed app., *nind andjinagos andjinagwad*. I give him her, it a changed or another app., *nind andjinagosi*, *nind andjinagriton*. I take another app., *nind andjinagri*, *nind andjinagiidis*. I have (it has) a clean app., *nin bininagos*; *bininagwad*. I have a curious ridiculous app., *nin goshkonágos*. I have a fine-looking app., *nind ojiiawes*, *nin mikawádis*. I have it has a fine app., *nin minwabaminagagos*; *minwabaminagwad*. I have (it has) a frightful app., *nin gagwánissajinagos*, *nin gotásinagagos*; *gagwánissajinagwad*, *gotásinagwad*. I cause him her, it) to have a frightful app., *nin gotásinagwi*; *nin gotásinagwiton*. I have a roguish app., *nin mamandéssadendagos*. I have a sickly app., *nind ákosinagos*. I have (it has) such an app., *nind ijinagos*; *ijinagwad*. I give to myself such an app., *nind ijinagiidis*. I have (it has) an ugly app., *nin manabaminagagos*, *nin maninagagos*, *nin manjiawes*; *manabaminagwad*, *maninagwad*.*

* NOTE. To form the respective substantives corresponding to the verbs of

Appease ; I appease, *nin gágisonge*. I appease him, *nin gagisoma*, *nin gagilchia*. I app. *odjilchia*; *nin wangawima*; *nin wangawina*. I app. him for somebody, *nin gagisondumanu*. I app. myself, *nin gagisondis*.

Appeased ; I am app., *nind anissemnam*. *nin wanakiwendam*. The waves are app., *anwawaiashua*.

Appellation, *ijinikasowin*.

Apple, *mishimin*. Dry apples, *bat mishiminay*.

Apple-peel, *mishiminini-ökönass*.

Apple-tree, *mishiminatig*.

Appoint ; I appoint him, *nind onakona*. I appoint him to s. th., *nind inakona*. (N't kiskimaw).

Appointment, *onakonigewin*, *inakaniputin*.

Appreciate ; I app. him, (her, it,) *nind apilénima*; *nind apitendan*. (N't ispiteyimaw).

Apprehend ; I app. *nin segendam*.

Apprehend danger. S. Fear.

Apprehension, *segendamowin*. (Astásiwin).

Apprentice, *kikinoamagan*, *kiki-númanuind*

Approach ; I app., *nin nasikage*. I app. him, (her, it,) *nin násikawa*, *nin beshadja*, *nin bi-shosikawa*; *nin násikan*, *nin bi-shadjiton*, *nin bi-shosikan*. We app. each other, *nin násikodadimín*, *nin beshosikodadimín*.

this article, you have only to annex them to the animate verb, and you have the substantive. As, *Nin atmawandawinayos*; *mamundauwinayoswin*, astonishing appearance.

Appropriate ; I app. s. th. to me, *nin dibendamonidis*. (Ni tibeyittamásun)

Approve ; I app. him, *nin wawinawea*. I approve of it, *nin minwabandan*.

Approve, (in s. in.) S. Permit.

April, *bébokwélayiming-yisiss*.

Apron, *inapisowin*. (Ayekiwipisim).

Archangel, *Kitchi Anjeni*.

Archbishop, *Naganisid Kitchimekatewikwanaie*.

Archer ; I am a good archer, *nin wawináke*. I am a poor archer, *nin numutnáke*.

Ardent liquor, *ishkotewabo*.

Ark, *Noo'nubikwan*.

Ark of the covenant, *Gaiat-ijilwawini-makak*.

Arm, *onikama*. The right arm, *kitchinik*, *okitchiní'ama*. The left arm, *namándjinik*, *ona-mindjinikama*. My, thy, his arm, *ninik*, *kinik*, *onik*. I have arms, *nind onika*. I have a dead arm, *nin nibówinike*. I have hairy arms, *nin mishinike*, *nin memishinike*. I have large arms, *nin manínginike*. I have a long arm, *nin ginónike*; I have long arms, *nin gagánonike*. One of my arms is longer than the other, *nin nabaneginonike*. I have only one arm, *nin nabanéniike*. I have a short arm, *nin takonike*; I have short arms, *nin tatakonike*. One of my arms is shorter than the other, *nin nabauktakonike*. I have a small arm, *nind ogassinike*; I have small arms, *nin babiwinike*. I have a stiff arm, *nin tchibatahanike*. I have strong arms,

nin mashkawinike. — I have convulsions in my arm, *nín tchitchibinikeshka*. I have pain in my arm, *nín déwinike*. I have a scar on my arm, *nín odjishinike*. I have spasms or cramps in my arm, *nín otchinikepinig*. I have my arm stretched out in a certain manner, *nín ijiniken*. I stretch out my arm, *nín jibiniken*; *nín passaginiken*. I stretch out my arms, *nín jinginike*. I stretch my arm out towards him, *nín jibiniketawa*; I stretch out his arm, *nín passaginiken*. — I break my arm, *nín bokonikeshin*. My arm is broken, *nín bokonike*. I dislocate my arm, falling, *nín kotigonikeshin*. My arm is dislocated, *nín kotigoniketa*. I dislocate my arm, *nín gidiskakonikeshin*, *nín bimiskonikeshin*. My arm is dislocated, *nín gidiskahniketa*, *nín bimiskoniketa*. I draw back my arm, *nín odjiniken*. I feel his arm, *nín godjiniken*. I hold or carry under my arm s. th., *nín sinsiningwandjige*. I hold or carry him (her, it) under my arm, *nín sinsiningwáma*; *nín sinsiningwandan*. I lift up my arm, *nín ombiniken*. I make him move his arm, *nín nanginikeshkawa*. I put my whole arm in, *nín nikinnisse*. I rub his arm with medicine, *nín sinigonikebina*. I show forth my arm, *nín saginiken*. I stretch out my arm, *nín dajóniken*. I have my arm stretched out, *nín dajónikeshin*. I sit with down-

hanging arms, *nín jinginikeb*. I walk with down-hanging arms, *nín jinginikeosse*. My arm is stretched and hanging down, *nín jibinikeshodjin*. My arms are stretched and hanging down, *nín jinginikegodjin*. I take him by the arm, *nín saginikena*. I tire his arm, *nín aiekonikewina*, *nín ishkinikewina*. It tires my arm, *nín aiekonikewinyou*, *nín ishkinikenainigon*. — My arms are cold, *nintakinike*. My arm is cut off, *nín kishkinike*. I cut off his arms, *nín kishkinikejwa*. My arm is pierced, *nín jibanikejigas*. My arm shakes, *nín niininginike*. My arm is swollen, *nín báginiike*. My arm is much tired, *nín apitchinikeb*. My arms are warm, *nín kijonike*. My arm is wounded, *nín mákiniike*. — The other arm, *nabanénik*, *ájawinik*. (Nabateni-sk.) Armed; I am armed, *nín áshwi*. I am well armed and dangerous, *nín akólewagis*. (Nimáskwew). Armpit; my, thy, his armpit, *niningwi*, *kiningwi*, *oningwi*. Arms of a warrior, armor, *ashwiwin*. (Nimáskwewin). Around, *giwtaii*. Arrange; I arrange, *nín inakanige*, *nín dibowe*. I arr. it in a certain manner, *nín inakanan*. I arr. him, (her, it), *nín dibowana*; *nín dibowadan*. I arr. it right, *nín gwaiakoton*. I arr. it well, put it up well, (an., in.) *nín naakona*; *nín naakonan*, *nín naakossidon*. (Ni nahastasun).

Arrange, (mend;) I arr. it (*an*, *in*) *nin nanâina*; *nin nanâiton*. (Ni nahinaw).
 Arranged; it is arr., *inukonigade*, *nuakonigade*.
 Arrest. Arrested, (in s. in.) S. Seize. Seized. (Ni takusinin).
 Arrive; I arrive, *nind odishiwi*, *nind odilawee*. I arr. by land, *nin dagwishin*. I arr. by water, *nin mijaga*, *nin mijagamekwajini*, *ninl odilawee*. It arrives, *dagwishinomagad*. I arr. in the night, by land, *nin nibaoditaruw*, *nin bi-nibaam*. I arr. in the night, by water, *nin nibâmijaga*. I arr. at halfway, *abitossemagad*. I arr. to the shore, walking on the ice, *nind agwaiulagak*, *nin mijaga*. I arr. at the summit of a mountain, *nin pagamumadjiwe*, *nin gjamadjiwe*. I arr. sailing, *nin pagamash*. It arrives by the wind, *paganassin*. I arr. running, *nin pagamibato*. I arr. here in passing by, *nin bimidagwishin*. I arr. in due time, *nin gessikage*. I arr. to him (her, it) in due time, *nin géssikawa*; *nin géssikán*. I arr. to him in good time, *nin gessikona*. I arr. too late, *nin médassikage*. I arr. too late to him, (her, it) *nin médassikawa*; *nin medassikan*. I arr. to him (her, it) in the night, *nin nibâoditawa*; *nin nibâoditan*. I arr. to the moment of seeing him, (her, it), *nind odissabana*; *nind odissabandan*. I arr. at home, *nin pagamadis*. I make him arr. somewhere, *nin dagwi-*

shima. I arr. somewhere, *nin pagamishka*, *nin pagamisse*. It arrives, (happens), *paganiz-niamayad*, *paganish-kamayad*, *paganissemayad*. The time arrives, *kabessemagad*. It arrives, (a certain time) *odjitchisse*. It arrives again, *tibishkossé*.
 Arrogant; I am arr., *nin gotamigwenim*.
 Arrogant. Arrogance. S. Proud. Pride.
 Arrow, *mitiquanuri*. (Atus).
 Arrow-head, arrow-point, *nabowewanwi*.
 Arrow made of wood, *pikwak*. (Webisis).
 Arrow with an iron head or point, *assâwan*. Long arrow, *giuwakwanuri*.
 Arse, (buttocks), *miskwassah*.
 Artery, *kitehi m iskwriah*.
 Artful; I am artful, cunning *nin gagaiénis*.
 Artfulness, *gagaiénisiwin*.
 Ascend; I ascend a mountain or hill in a certain way, *nind inamâdjive*. I ascend a mountain, *nind amâdjive*, *nind ojuludjiwe*, *nind ojjotakiwe*. I ascend a mountain or hill running, *nind amâdjiwebato*. I ascend a mountain carrying s. th. on my shoulder, *nind amâdjiwaniye*.
 Ascension-day, *api Jesus gjigond ijud*.

As far as, *binish*.
 Ashamed; I am ash., *nind agatch*, *nin ménissenlam*. I am ash. before him, *nin agatchitawa*. I am ash. of him in thoughts, *nind agatenima*, *nin ménissenima*. I am ash.

of myself, or before myself, *nin agatruindis, nin menissen-indis*. I am ash. of it, *nind agatchitan, nin ménissen-din*. I am ash. of it (in thoughts), *nind agatndan, nin ménissen-din*. I make him ash., *nind agatchia, nin ménishea*. I make him ash. with my words, *nind agâsoma, nin ménishima*. It makes me ashamed, *nind agatchiigon, nind agasamigon, nin ménishimigon*. Ni nepewi-in).

Ash-colored; it is ash-colored, (stuff, *in.*, *an.*) *jipingwegad*; *jipingwegisi*. It is ash-col., (*in.*, *an.*) *jipingwande, jiping-wadile : jipingwadissa, jiping-wasso*. I dye ash-colored, *nin jipingwasige*. I dye it ash-col., (*in.*, *an.*) *nin jipingwadissan, nin jipingwansan*; *nin jipingwadisswa, nin jiping-wanswa*.

Ashes, *pingwi*; *pangwi*. On ashes, *mitchipingwi*. The upper white part of ashes, *jiguappingwane*. Ashes are put on me, *nin pingwiwinigo*. I put ashes upon him, *nin pingwiwina*. I throw ashes on me, *nin pingwaadis*. I throw ashes upon him, *nin pingwawa*. I have ashes on my face, *nin jipingwingwe*. I slide and fall in ashes, *nind odad-jipingwesse*. (Pihkko).

Ash-tree, *agimak*. Another kind of ash-tree, *gawâkomij*. Another kind, *papagimak*. Another kind again, *wissagak*.

Ash-Wednesday, *pingwi-gijigad*. Aside, *opiméaii, atchitchaii, bâkéaii, maién*. I step aside, *nin*

bakébabaw. I step aside for him, I go out of his way, *nin bakébabaritawa*.

As it were, *nindigo*.

Ask ; I ask, *nin nandolamage, nin nandolum*. I ask him for s. th., *nin nandolamanua*.

Ask ; I ask a question or questions, *nin gaguedjwe*. I ask him a question, *nin gaguedjima*. We ask each other questions, *nin gaguedjindimin*.

Ask alms. S. Beg

Ask for s. th. to eat. I ask for s. th. to eat, *nin pagwishiwe*. I ask him (her, it) for s. th. to eat, *nin pagwishiha, nin pagwishiton*. I am in a habit of asking to eat, *pagwishiieweshk*.

Asking, *nandolamowin, nandotamagewin*. Asking for s. th. to eat, *pagwishiiewewin*. Habit of asking for s. th. to eat, *pagwishiieweshkiwin*.

Ask with hope ; I ask with hope, *nin pagossendam, nin pagossenim, nin pagossendjige*. I ask him, *nin pagossenima*. I ask for it, *nin pagossendan*. Asking with hope, *pagossendamowin*. I am (it is) worth asking, *nin pagossendagos, pagossendagwad*.

Asleep, *pawengwai*. I fall asleep, *nin bishkongwash*. I am asleep, *nin niba*.

As much, as many, *tibishko minik*. (Tattoo).

Aspen-tree, *asâdi*. Another kind of aspen-tree, *manasâdi*.

Asperse. Aspersion.—S. Sprinkle. Sprinkling.

Ass, *memangishe*; *mengishkatai*.

- Assemble. Assembly.—S. Meet together. Meeting.
- Assiduous working, *nita-anokiwin*. (Nitta-atuskew).
- Assist ; I assist him, *nin'widokawā*, *nin widjiwa*, *nin nijokawā*, *nin nijokamawa*. We assist each other, *nin widokodadimin*, *nin widjindimin*.
- Assist, (in s. in.) S. Help.
- Assistant, *wadokasod*.
- Associate, *widjiwagan*.
- Associate. S. Company.
- Associated ; we are associated, *nin widokodadimin*.
- Association, *widokotauliwin*.—S. Company.
- Assumption of the B. V. Mary, *api kitchilwa Marie gjigong ejal*.
- Asterisk, *anangons*.
- Astonish ; I ast. him, *nin māmakāndunom*.
- Astonished ; I am ast., *nin māmakāndunom*.
- Astonishing, *mamakadukamig*. It is ast., *mamakadendagwad*. I do astonishing things, *nin māmandadodam*. Astonishing doing, *mamandadodamowin*.
- Astonishment, *mamakadendamowin*.
- Astray. S. Go astray.
- Astronomer, *anangon kekrnimud*.
- At, *tchig'*, *tchigaii*.
- At all events, at any rate, *polch*. (Eyiwek. Missawâtch).
- At first, *waiéshkat*.
- At last, at length, *gégapi*, *ish-kvâlch*.
- At once, *sésika*, *gésika*.
- Attached ; I am attached to him, (her, it,) *nin sagia*, *nin maminawenima*; *nin sagilon*, *nin maminawendan*.
- Attack, (in s. in.) S. Insult.
- Attack. Attacker.—S. Aggress.
- Aggression. Aggressor.
- Attendant, *oshkabewiss*.
- Attention, *babamendamowin*, *aiangwāmendamowin*, *angwāmendamowin*. I pay attention, *nind aiangwāmendam*, *nind angwāmendan*, *nin babamendam*, *nin babamindam*. I pay attention to him, (her, it,) *nind aiangwāmenima*, *nind angwāmenima*, *nin babamenima*, *nin babamima*; *nind aiangwāmendan*, *nind angwāmendan*, *nin babamendan*, *nin babamindan*. We turn our attention to one another, *nin babamenindim*, *nin babamendamádmin*. I turn my attention to myself, *nind aiangwāmenindis*, *nin babamenindis*. I pay att. to s. th. relating to him, *nin babamenendawa*. Attention is paid to me, *nin babamendagos*. Att. is paid to it, *babamendagwad*.
- At that time, *iwapi*. (Ekuspi).
- At the top, *ishpiming*.
- Attract ; I attract him, *nin wikhina*. It attracts me, *nin wikhobinigon*, *nin wikoshka*, *nin wikanawis*.
- Attract, (in s. in.) S. Tempt.
- Auction, *bibâgalandiwin*. I sell at auction, *nin bibâgalawé*.
- Audacious ; I am audacious, *nin songidee*. Audacious person, *swangideed*.
- Audacity, *songideewin*.
- Auger, *biminigan*, *kitchi biminigan*.
- Augment. S. Increase.
- Augur, *onwatchigewinini*.
- Augur ; I augur, *nind onwat-*

<i>chige.</i> I augur of him, <i>nind onwalawa.</i>	Awake ; I awake, <i>nin goshkos, nind amádjisse, nin amasika.</i>
Auguration, <i>onwatchigewin.</i>	I awake starting up, <i>nin goshkongu ash.</i> I awake perfectly, <i>nind abisingwash.</i> —I awake him, <i>nind amidjia, nind amadina, nind goshkosia.</i> I awake him by pulling or pushing, <i>nin amádjirebini.</i> I awake him by making noise, <i>nind amaduwewiwa.</i>
August, <i>min gisiss.</i>	Aware ; I am aware of it, <i>nin kikendant.</i>
Aunt, (father's sister,) my, thy, his aunt, <i>ninsigoss, kisigoss, osigossan.</i>	Away, <i>atchitchaii ; awass.</i>
Aunt, (mother's sister,) my, thy, his aunt, <i>ninoshe, kinoshe, onoshéian.</i>	Awful ; it is awful, <i>gotamigwendagwad.</i>
Authority, power, <i>gashkiewisiwin.</i> I have authority, <i>nin gashkiewis.</i> —S. Power.	Awkward. Awkwardness.—S. Stupid. Stupidity.
Avarice, <i>saságisisiwin.</i>	Awkward situation, <i>sanagisicin.</i> I am in an awkward difficult situation, <i>nin sanagis.</i> I put him in an awkward situation, I cause him trouble, <i>ni sanagisia.</i> (Ayimisiw).
Avaricious ; I am av., <i>nin saságisis.</i> Avaricious person, <i>sesagisid.</i>	Awl, <i>mipiss.</i> (Oskatjik.)
Avenge ; I avenge a bad doing on him, (I render him evil for evil,) <i>nind ajédibaamawa.</i> I avenge it, <i>nind ajédibaan.</i>	Axe, <i>wagákwad.</i> Small axe, <i>wagákwadons.</i> Old bad axe, <i>wagákwadosh.</i> (Tchikahigan).
Avidity. S. Coveteousness.	Ay, ay ! o !
Avoid, (in. s. in.) S. Fly.	
Avowal, sincere avowal, <i>gwaiak dibadjimowin, gwaiakwadjimowin.</i> —I make a sincere avowal, <i>nin gwaiakwadjim.</i>	
Await ; I await him, (her, it,) <i>nin bia ; nin biton.</i>	

B

BAC

BAD

Babe, baby, *oshki-abinudji*.
(Awasis).

Bachelor, *wadigessig inini*.

Back, *opiku anima*, *pikwan*.
My, thy, his back, *nin pikwan*, *kì pikwan*, *o pikwan*. I fall on my back, *nind ajigidjisse*. I have pain in the back, *ni déwipikwan*. My back is cold, *nin takipikwan*. I have a sharp back, *nind oshaiaiwigan*. (Otak).

Back again, *neiab*. I come back again, *nin bi-giwe*, or, *neiab nin biija*.

Back and forward, *ajaok*. (Kek-wesk).

Backbasket, or anything to carry s. th. in it, *awadjiwanagan*. Backbite ; I backbite, *nin pagwanonge*, *nin dajinge*. I backbite him, (her, it,) *nin pagwanonoma*, *nin dajima* ; *nin pagwanoudan*, *nin dajindan*. We backbite one another, *nin pagwanondimin*, *nin dajindimin*.

Back biting, *pagwanondiwin*, *dajindiwin*.

Backbone, *talayigwan*, *nawiwigan*.

Back of the hand, *pikwane-nindj*. I strike him with the back of my hand, *nin pikwanénindjilawa*.

Backslider, *ejéssed*. I slide back, *nind ajésse*.

Backsliding, *ajéssewin*.

Backwards ; I draw (move) back wards, *nind ajéta*. I fall backwards, (on my back,) *nind ajigidjisse*. It falls backwards, *ajigidjissemagad*. I am driven backwards by the wind, *nind ajéiash*. It is driven b. by the wind, *ajeiassin*. I move him (her, it) backwards, *nind ajébina*; *nind ajébinan*, *nind ajébidon*. I move backwards, sitting, *nind ajéb*. I run backwards, *nind ajébato*. I walk backwards, *nind ajéosse*.

Bad, *matchi*. It is bad, *maná-dad*. I am (it is) bad or disagreeable, (considered such,) *nin manidagos*; *mánendag-wad*. I think he she, it is bad, *nin mánádenima*; *nin manidenden*.

Bad being, *matchi aiaawish*.

Badger, *missakakwidjish*.

Bad language, offensive words ; I use bad language in a certain manner, *nind inápinewidam*. I use bad l. towards him, (her, it,) *nind inápine-ma*; *nind indipinendan*.

Bad language, wicked speaking, *matchigijuwewin*, *mánádwe-*

- win, mânâgidonowin, mânâsitagosîwin.* I use bad wicked l., *nin mânâdwé, nin mânâgidom, nin mânâsitagos.*
- Bad life, *matchi bimadisiwin.* I live a bad life, *nin matchi bimadis.*
- Bad luck, *massagwâdisiwin.* I cause him bad luck, *nin massagwia.*
- Badly, *mâmanj, tébinak.*
- Bad-mouth, *matchi odon.*
- Badness, *matchi ijiurbisiwin.*
- Bad River, *Mashki-sibi.*
- Bag, *mashkimod, pindâgan.*
Bad old bag, *mashkimodash.*
Small bag, *mashkimudans.*
So many bags full, *dassôshkin.*
One bag full, *ningotôshkin.*
Two bags full, etc., *nijôshkin,* etc. I put in a bag, *nin pindaganiwe.* I put in a bag, *(in., an.) nin pindaganiwen : nin pindaganiwenan.* I make a bag or bags, *nin mashkimodake.* It is sewed up in the shape of a bag, *mashkimodégwade.* Stuff for bags, *mashkimodéwegin.*
- Bait (in a trap), *midjîmikandjigan.*
- Bait ; I bait a trap, *nin midjîmikandán dassonagan.*
- Bake. S. Cook.
- Bake, (in. s. in.) S. Stew.
- Bake bread ; I bake bread, *nin pakwéjiganike.*
- Bake in hot ashes ; I bake in h. a., *nin ningwaabwe.* I bake it in h. a., (in., an.) *nin ningwaabwen ; nin ningwaabwenan.*
- Bake-house, bakery, *pakwéjiganikewigamig.*
- Baker, *pakwejiganikewinini, pekwejiganiked.*
- Baking, bread-baking, *pakwejiganikewin.*
- Baking-oven, *pakwejiganikan.*
- Balance. S. Scale.
- Bald ; I am bald, *nin papashkwâkondibe.* Bald person, *pe-pashkwâkondibed.* I am half bald, *nin jishigaaniku, nin wapagakindibe.*
- Baldness, *papashkwâkondibewin.*
- Ball, *nimiidiwin.* I give a ball, *nin nimiire.*
- Ball. S. Musket-ball. Playing-ball.
- Ballast, *sidogawishkodjigan.*
- Ballast ; I ballast it, *nin sidogawishkodion.*
- Ballasted ; it is ball., *sidogawishkod.*
- Ball of thread, *pikodjan.* I wind it up on a ball, *nin pikodjan-oandon.*
- Ball-play, *pagaadowewin,* —S. Crosier.
- Ball-room, *nimiidiwigamig,* (dance-house.)
- Balsam, *papashkigiw ; nominiyan.*
- Bandage of a wound, *sinsobiso-win.*
- Bank, (sand-bank.) S. Shoals.
- Banner, *kikinawadjion, kikinawadjiwín, kikiweon.*
- Bans of marriage ; I publish his bans, *nin bibagima anamiewigamigong.* I publish bans of marriage, *nin bibagimag wawidigididjig.* Publication of bans, *bibagiwin.*
- Baptism, *sigaandadiwin.* —S. Private baptism.
- Baptism given, *sigaandagewin.*
- Baptism received, *sigaandago-win, sigaandasowin.*
- Baptize ; I baptize, *nin sigaan-*

- dage.* I bap. him, *nin siga-andawa.*
- Baptized ; I am bap., *nin siga-andus, nin siguanuljigas.*
- Bar, S. Shut up.
- Barber, *gashkibasowinini.*
- Barber-shop, *gashkibasowigamig.*
- Barber's trade or occupation, *gashkibasowin.*
- Bare-armed ; I am b. a., *nin jâsháginiñike.*
- Barefoot ; I am b., *nin jâsháginiñiside.*
- Bare hands ; I have b. h., *nin jâsháginiñindji.*
- Bare-headed ; I am b. h., *nin jâsháginiñindibe.*
- Bare-legged ; I am b. l., *nin jâsháginiñigade.*
- Barge, *mitigo-tchiman, nabagit-chiman.*
- Bark ; the dog barks, *migi animosh.* The dog barks at him, (her, it,) *animosh o miginan ; ó migidan.* (Mikisimow).
- Bark, *wigwass ; onagek.* I take off the bark from trees, *nin babagwaajigwe.* I take it off, bark, *in, an, nin tchiganapilwaan ; nin tchiganapilwawa.* The bark cannot be taken off, *pakwani mitig.* I eat the interior bark, *nin nôskwas.* (Wayakesk-waskway).
- Bark-canoe, *wigwass-tchiman.* Waskwayosi.
- Bark for smoking, *apákosigan.* I mix my tobacco with bark, *nind apákosige.* (Aspáksusawew).
- Barking, *migiwin.* (Mikisimowin).
- Bark-shelter, *agwanapakwaso-*
- win.* I put myself under a bark-shelter, *nind agwanapakwas.*
- Barley, *manomin wesowawang.* (Iskwesissak).
- Barn, (thrashing-floor,) *apagan-daiyewigamig.*
- Bar of a canoe, *bimidassa, pin-dassa.*
- Barrel, *mákak, makákossag ; wawiiendagan.* Under a barrel, *ananimakak.* So many barrels full, *dassossag.* One barrel full, *ningotossag.* Two barrels full, etc., *nijossag, etc.* I make a barrel or barrels, *nin makakoke.*
- Barrel-bottom,barrel-head, *gashkissagaigan.* I put the bottom or the head to a barrel, or box, *nin gashkissayaan makak.*
- Barrel-staff, *makakossagwalig.*
- Barrow carried on the shoulder, *himinigitnah.*
- Base. S. Bad.
- Base-viol, *kitchi-najabiigan, kitchi-kitotchigan.*
- Bashful ; I am bashful, *nind agatchishk, nind agatchiwardis, nind agatchiwis.* I am bashful in speaking, *nind agasom, nind agatchim, nind agatchitago.* Nepewisiw.
- Bashfulness, *agatchishkiwin.*
- Basin of water, *waiánag.* There is a basin of water, *wánamagad, wanashkobiamagad.*
- Basis, *ashotchissitchigan.*
- Basket, *agákobinayan, watahímuk.* I make baskets, *nind akókobinagnike, nin wílabimahako.*
- Bassfish, *ashigan ; manashigan.*
- Basswood, *wigob, wigohimij.*
- Bark of basswood, *wigob.*

Bastard, *giminidjagan*. I give birth to a bastard, *nin giminidji*.

Bastard-loon, *ashimang*.

Bat, *papukwainalji*.

Bath, bathing-house, *pagisowigamig*.

Bathe; I bathe, *nin pagis*. (Pâkâsimow).

Bathing, *pagisowin*.

Bathing-tub, *pagisowimakak*.

Battle. S. Fight.

Bay, *wikwed*. In a bay, from or to a bay, *wikwedong*. There is a bay, *wikweia*. I walk around a bay, *nin giwitaiajagame*. I go in a canoe around a bay, *nin giwitaam*. (Wasaw).

Bayonet, *nabadjashkaigan*, *nimushkaigan*.

Be; I am, *nind aia*. I am so..., *nind ijivebis*. It is, *awan*. It is so..., *ijivebad*. It was, *iban*. I am (it is) thought to be in such a place, *nin danendagos*; *danandagwad*. There is, *dago*, *dagómagad*, *aiamagad*, *ate*, *atemagad*.

Beach; on the beach, *agaming*. Along the beach, *jijodew*; *titibew*. I walk on the beach, *nin jijodewe*; *nin titibewe*. I coast, (near the beach or shore,) *nin jijodewaaam*; *nin titibewaaam*. There is a fine even beach, *analamanga*.

Beadle, *genawendang ishkwan-deam anamirwigomigony*.

Beads, (rosary,) *anamieminag*.

Beak; its beak, (of a bird,) *okoj*. It has a long beak, *ginikoje*. It has a short beak, *takokoje*.

Beam, *agawanak*; *bimidaagan*.

Bean, *miskodissimin*.

Bear, *makurá*. Young bear, *makhins*. Male bear, *nabek*. Skin of a male bear, *nabekwaian*.

Female bear, *nujek*. Skin of a female bear, *nojékwaian*. I hunt bears, *nin nandawákwe*.

Beard, *mishidonagan*. I have a beard around the mouth, *nin mishidon*. I have a b. around the chin, *nin mishidamikan*. I have a b. on the cheeks, (whiskers,) *nin mamishanowe*. I have a b. on the throat, *nin mishigondagan*.—I have no beard, *nin pashkodon*. I pull my beard out, *nin pashkodonebiniilis*. I pull his b. out, *nin pashkodonebina*.

Bear-meat, *makôwiass*.

Bear's bone, *makógan*.

Bear's claw, *makogánj*.

Bear's croup, *makojigan*.

Bear's den or hole, *makwáj*.

Bear's head, *makoshtigwan*.

Bear-skin, *makwaiian*, *makwaian*. A small bear-skin, *makwaiianus*.

Bear-snowshoe, *makwassagim*.

Bear's potato, *makopin*.

Bear's tree, *makwalig*.

Beast, *awessi*.

Beat, (in s. in.) S. Surpass.

Beat; the sea beats against s. th., (the waves beat,) *apagadashka*. The waves beat against my canoe, *nind apagadjiewbaog*. It is beating against s. th., *apagadjissemagad*. The waves are beating against s. th., *apagadashkawagligowag*.

Beaten; I am (it is) beaten, *nin pakitegas*; *pakitegade*.

Beautiful, *gwanatch*. I am (it is) beautiful, *nin gwanatchi*, *nind onijish*, *nin bishigenda-*

- gos ; gwanalchiwan, onijishin, bishigendagwad.*
- Beauty, *gwanálchiwin, onijishiwin, bishigendagosíwin.***
- Beaver, *amik.* Young beaver, *amikons.* Young beaver under two years, *aweníshé.* Young beaver between two and three years, *abáiwé.* Young beaver of three years, *bakémik, patamik.* Male beaver, *nabémik.* Female beaver, *nojémik.* Female beaver bearing young ones, *andjímik.* I hunt beavers, *nín nandomikwe, nin nodamikwe.* I live like a beaver, *nind amikwagis.***
- Beaver-duck, *amikoshib.***
- Beaver-fur, *amikobiwai.***
- Beaver Island, in Lake Michigan, *Amikogenda.***
- Beaver's bone, *amikôgan.***
- Beaver's dam, *okwanim.***
- Beaver's hole, (not lodge,) *amik-waj.***
- Beaver's kidney, *wijina.***
- Beaver-skin, *abiminikwai.***
- Beaver's lodge, *amikwish.***
- Beaver's tail, *amikosow, amik-wano.***
- Because, *ondji, wendji-, sa.***
- Beckon ; I beckon, *nind aini-nige.* I beckon him, *nind ai-ninamawa.***
- Beckon, (in. s. in.) S. Nod.**
- Bed, *nibagan.* Under the bed, *anámibagan.* I go to bed, *nín gawishim.* Any thing used as a bed to lie upon, *apishimon.***
- Bed-bug, *minigodjissi, ogowessi, marajimagosid manilons,* (the stinking insect.)**
- Bed-fellow, *wibémagan.***
- Bedsheet, *nibáganigin.***
- Bedstead, *nibágananatig, nibáganak.***
- Bee, *amo.***
- Beech-nut, *ajawémin.***
- Beech-tree, *ajawémij.***
- Beef, *pijikiwiiaass.***
- Beer, *jingobabo, kitchi jingobabo.* Beer made of fir-branches, *jingobabo.***
- Beet, beetroot, *miskokádak, miskotchiss, miskwatchiss.***
- Before, *nond : bwa, tehi bwa, bwa mashí.* Mayowes.**
- Before, beforehand, *kija ; nqíág; nigan.***
- Before all, *nakawé.***
- Before, (formerly,) *gaiat.***
- Before me, *enassamiián : enassamabiián ; enassamigabawii-áu : enassamishináu.***
- Before my eyes, in my face, *enassitmishkinjigweíáu.***
- Before something, *enassamima-gak ; enassamissing.***
- Beg ; I beg for s. th. to eat, weeping, *nín mokonem.* I beg him for s. th. to eat, weeping, *nín mokonmotiwa.***
- Beg, (mendicate;) I beg, *nín nandotamaya.* I am in a bad habit of begging, *nín nandotamageshk.* I beg him for s. th., *nín nandotamawa.* I beg him for help, *nín nanindoma.* I beg for it, *in.. an.. nín nandotan, nín nandotamagen : nín nandotamagenan.***
- Beg, in. s. in. S. Ask with hope.**
- Beggar, *nendotamaged, bebânan-dolamaged.***
- Beggary, begging, *nandotamagewin : nandotamageshkirin.***
- Beg for s. th., (in. s. in.) S. Ask for s. th. to eat.**

- Begging for s. th.—S. Asking for s. th. to eat.
- Begin; I begin, *nin madjita*. I begin some work, *nin madjikan*. It begins, *madjissemagad*, *madjissin*; *madjikamigad*.
- Beginning, *madjitarwin*; *madjikamowin*. In the beginning, *madjitang*: *waireshkat*.
- Behave; I behave, *nind ijirebis*, *nin bimadis*, *nind inadis*. I behave so.... *nind ijirebis*. I behave otherwise, *nind andijijiwebis*, *nind andji-bimadis*. I beh. decently, chastely, *nin binadis*. I beh. impurely, *nin winadis*, *nin bishigwadjijiwebis*, *nin gagibadis*. I beh. badly, *nin matchi ijirebis*. I beh. well, *nin mino ijirebis*. I beh. too badly, *nind osamitchige*. I make him beh. so, or be so, *nind ijirebisia*.
- Behavior, *ijirebisiwin bimadisiwin*, *inadissiwin*. Good beh., *mino ijirebisiwin*. Bad behavior, *matchi ijirebisiwin*. Changed beh., *andji-bimadisiwin*, *andjijiwebisiwin*. I change my beh., *nind andji-bimadis*, *nind andjijiwebis*. Decent chaste beh., *binadisiwin*. Impure beh., *bishigwadjijiwebisiwin*, *winadisiwin*, *gagibadisiwin*.
- Behind, *ajawaii*, *agawaii*. Behind the lodge or house, *awâssigamig*, *agawigamig*. Behind the island, *agawiminiss*. Behind the others, *ishkweiang*, *ishwéaii*.
- Behold! *bina!* *nashké!*
- Being, *aiaa*. Young being, *aiaans*. Great being, *kitchi* | *aiaa*. Wicked being, *aiaawish*, *matchi aiaawish*. Be it so, *mi ge-ing*; *apeingi*. (Pitane).
- Belch; I belch, *nin migandji*; *nin babisibi*.
- Belfrey, *kitotagan agodeg*.
- Belie; I belie him, *nin giwanima*.
- Belief, *debweiendamowin*.
- Believe; I bel., *nin debwetam*, *nin debweiendam*. I believe in him, *nin debweienima*. I bel. him, *nin debwetawa*. I bel. it, *nin debwetân*.
- Believer, *daiebwetang*, *gagikwe-win daiebwetang*.
- Bell, *kitotagan*; *tewessekaigan*. Small globular bell, *jinauwudjigan*.
- Bellow; the ox or cow bellows, *masitagosi pijiki*.
- Bellows, *bôdadjishkotawan*.
- Belly, *omissadama*, *missad*. My, thy, his belly, *nimissad*, *ki-missad*, *omissad*. I have pain in the belly, *nind akoshkade*. I have a big fat belly, *nin pikodji*, *nin pikonagiji*. I have a large belly, *nin mangimissade*, *nin manginagiji*, *nin mangidji*. I have a red belly, *nin miskwashkade*. My belly is swollen up, *nin bodadjishka*. I put it in my belly, or I have it in my belly, (*in.*, *an.*) *nin wadendan*; *nin wadennama*.
- Belly of an animal, *môdji*.
- Below, *tabashish*, *nissaii*, *nissâki*, *nissâdjiccan*.
- Belt, (*girdle,*) *kitchipisowin*. (Pakwâttehun).
- Woolen belt, *miskogad*. Wool

for belts, *mishkogadeiab*. I make a belt, *nin miskogadiké*.
Bemoan. S. Weep over.... Weeping over...

Bench, *apabiwin, tessabiwin*.

Bend, bow; I bend, *nin wágine*. I bend it, (in., an.) *nin wáginan, nin jawáginan, nin saweshkan*; *nin wágina, nin jawágina, nin sawéshkawa*. I bend it towards me, *nin bida-yiñu*. It bends, *jashawabissemagad*.

Bend, (fold); I bend it, (in., an.) *nin biskinan*; *nin biskina*. I bend my arm, *nin biskiniken*. Bend; I bend or incline myself, *nin uweta*.

Beneath, (under,) *an âma i i, anâming*.

Benevolence, *jawéndjigewin, ja-jawéndjigewin, nitâ-jawendjigewin*.

Benevolent; I am ben., *nin jaja-wéndjige, nin nitâ-jawendjige*.

Beneficial. S. Useful.

Benefit, *mino dodamowin, ja-wéndjigewin*. I bestow a benefit, *nin jawéndjige*. I bestow benefits, *nin jujawéndjige*.

Benefit; I benefit him, *nin ja-wenima, nin mino dodawa*. I benefit myself, *nin jarenindis, nin mino dadas*. The act of benefitting, *jawéndjigewin, ja-jawéndjigewin*.

Benevolence, *kijadisiwin, kijewadisiwin*.

Benevolent; I am ben., *nin kijadis, nin kijewadis*.

Benighted; I am ben., *nin non-detibishka*.

Benighted, (ignorant;) I am ben., *nin tibikadis*.

Benignity. S. Benevolence.

Bent, (bowed;) I am (it is) bent, *nin wagishka; wagishkamagad*.

Bent, (folded;) it is bent, *biskamagad, biskigishka, biskinigade*.

Bent backwards; I am bent b., *nin jashagitu*.

Bent forwards; I am bent f., *nin wagenis*. I am bent by old age, *nin wagigika*. (Wâkisiw wâkikkaw).

Benumbed; I am ben., *nin gikimanis*. My arm is ben., *nin gikimaninike*. My foot is ben., my feet are ben., *nin gikimaniside, nin babisigisidewadj*. My hand is ben., my hands are ben., *nin gikimaninindi, nin babisigimindjiwadj*. My leg is ben., *nin gikimanigâde*.

Berry; a kind of red berry, *wi-nissimin*.

Bet, *atâdiwin*. (Attâtuwin).

Bet; I bet, *nind atâge*. I bet it. (in., an.) *nind atâgen, nind aton*; *nind atagenan, nind atawâ*. (Atamew).

Bête-grise Bay. *Pagidawewin*. At, to or from Bête-grise Bay, *Pagidawewining*.

Betray; I bet, him, *nin pagidina*. (Misimew).

Better; a little better, *babénag*.

Between, *nawaii, nassawaii*. (Tastawicth).

Bewail; I bew. him, (her, it,) *nin mawima, nind ondâlémnan; nin mawindan, nind ondâlémou*.

Bewail. Bewailing.—S. Weep over... Weeping over...

Bewilder; I bew. him, *nin gi-washkueciendamio*. I am be-

- wildered, *nin giwashkwieendam*.
 Beyond, *awáss wedi*.
 Bible, *Kije-Manito o masinaigan*. I swear on the Bible, *Kije-Manito o masinaigan nind ojindian*.
 Bid ; I bid him go home, or back, *nin giréngajára*.
 Bier, *tchiburi-onigunatig*.
 Big, *kitchi* I am big, *nin mindid*. It is big, *mitchamagad*.
 Bigamist, *najokweowid*. I am a bigamist, *nin nijokweow*.
 Bilberry. S. Whortleberry.
 Bile, *osâwâbân*.
 Bilious; I am bilious, *nind osâwâbi*.
 Bill, *masinaigans*.
 Bill, (beak;) its bill, (of a bird,) *okoj*.
 Bill of divorce, *webinidiwi-masinaigan, webinidiwi-ojibiigan*.
 Billow, (wave,) *tigow*.
 Bind ; I bind, *nin sagibidjige, nin mindjimapidjige*. I bind him, (her, it,) *nin sagibina, nin mindjimapina*; *nin sagibidon, nin mindjimapidon*. I bind him, fetter him, *nin mandjigwapina*. I bind him, (her, it) well, *nind aindapina, nin wawenapina*; *nin aindapidon, nin wawenapidon*. I bind or tie well his pack, *nin wawenapidamawa wiwaj*. I bind it in the middle, (in., an.) *nind abitotchipon*; *nind abitotchipina*. I bind it again or otherwise, (in., an.) *nind andapidon*; *nind andapina*. I bind them together, (in., an.) *nind ansapinadonan*; *nind ansupinay*. (Takkopitew).
 Bind, (in. s. in.) S. Tie.
- Bind : I bind or fetter his hands, his feet. S. Hand, Foot.
 Birch-bark, *wigwass*. Birch-bark for a lodge, *wigwassapakwei*. I look for birch-bark, *nin nandokwam*. I am taking off birch-bark, *nin wigwassike*. (Waskway).
 Birch-bark box, *wigwassi-mukak*.
 Birch-bark canoe, *wigwass-tchimain* (Waskway-ost).
 Birch-bark dish, *wigwass-onâgan*.
 Birch-bark lodge, *wigwassiwigamij*.
 Birch-tree, *wigwass*. There are birch-trees, *wigwassika*. In a place where there are birch-trees, *wigwassikang*. The birch-trees are white, *wassakodewan wigwassan*. (Wayak-esk).
 Bird : a small bird, *binéshi*; a large bird, *binéssi*. Young little bird, *panadjâ*. A kind of bird, *pashkandamo*. The bird flies quick, *kijisse bineshi*. The bird flies low, *tabassisse bineshi*. The bird has his wings closed, *nabwangeshka bineshi*. The bird is naked, has no feathers, *pashkosi, papashkosi bineshi*. The bird carries s. th. in his beak, *nimaige bineshi*. The bird starts, *pasigwao bineshi*. (Pivesis).
 Bird ; a kind of black bird, *segilunwanishi*. A kind of blue bird, *ojawane*. A kind of gray bird, *okanisse*. A kind of white bird, *odumaweshi*.
 Birth, *ondadisiwin, nigiewin*. I give birth, *nind ondadiske, nin nigia Wass*. I give him (her, it) birth, *nind ondadisia*,

nin nigia; *nind ondadisiton*,
nin nigiton. I give birth to a
 child for him or to him, *nin*
nigitawa. Premature abortive
 birth, *nishiriu*. Nittawikiw.
 Birth; I give birth, (in. s. in.) S.
 delivered.
 Birthday, *nigiwini-gijigad*, *on-*
dadisiwiui-gijigad.
 Birth-giving, *nigiwassowin*, *on-*
dadisikewin.
 Biscuit, (sea-bread,) *anâkona*.
 Biscuit, (small cake,) *pakwéji-*
gans.
 Bishop, *Kitchi-mekatewika*naie
 (Kitchi-ayami-hewiyiniw).
 Bitch, *nojessim*, *gishkishé*, *ani-*
mosh. The bitch is to have
 young ones, *andjissimo ani-*
mosh. (Kiskának kiskisis).
 Bite; I bite, *nin takwunge*. I
 am in a habit of biting, *nin*
takwangshk.—I bite him,
 (her, it,) *nin takwama*; *nin*
takwandâu. I bite him much,
 cruelly, *nind abindama*. (Tak-
 kwamew).
 Bite off; I bite off, *nin pak-*
wendjige. I bite off a piece of
 it, (an., in.) *nin pakwema*;
nin pakwendâu.
 Bitter; it is bitter, (in., an.,)
wissagan, *wissaga*; *wissajisi*.
 It is bitter, (liquid,) *wissagâ-*
gami. It is bitter, (leaf,) *wis-*
sagibag.
 Bittern, (bird,) *moshkaossi*, *ga-*
nawabimogisissweshi.
 Bitterness, *wissagisiwin*.
 Black, *makate*—... (Kaskitewaw).
 I am black, *nin makatéwis*,
nin makatéwiwe. It is black,
 (in., an.) *makatéwa*; *maka-*
téwisi. It is black: Metal,
 (in., an.) *makatéwabikad*;

makatéwabikisi. Thread, (in.,
 an.,) *makatewabigad*; *ma-*
catewabigisi. Liquid, *maka-*
terugami.
 Black; I dye black, *nin makan-*
tewadissip, *nin makatewan-*
sige. I dye it black, (in., an.,)
nin makatewadissân, *nin ma-*
catewansân; *nin makatewa-*
disswa, *nin makatewanswa*.
 Black; I paint it black, (in.,
 an.,) *nin makatekadon*; *nin*
mukatékona.—It is painted
 black: Metal, (in., an.,) *ma-*
catewabikiniyide; *makatewa-*
bikinigâso. Wood, (in., an.,)
mukatewakonigide, *mukatê-*
wissaginigide; *makatewako-*
nigâso, *makatewissaginigâso*.
 Blackbird, a kind of blackbird,
mukateianak.
 Black cloth, *makatewegin*. (Kas-
 kitewegin).
 Black dog, *makatewassim*. (Kas-
 kitewastim).
 Black duck, *makateshib*. (Kas-
 kiteshib).
 Blacken; I blacken, *nin makan-*
tewetchige. I blacken him,
 (her, it,) *nin makatéwiskawa*,
nin makatewishi; *nin ma-*
katéwiskâu, *nin makatéwis-*
siton, *nin makatewilon*. (Kas-
 kitewinam).
 Blacken, (in. s. in.) S. I paint it
 black.
 Blackfoot Indian, *Ayâtchinini*.
 Black-foot woman, *Ayâtchinini-*
nikwe.
 Blacking, (especially for boots or
 shoes,) *makatewitchigan*, *miti-*
gwakisini-makatewitchigan.
 Black-lead for polishing stoves
 with, *apissabik*, *wassikwadew-*
aigan, *wassikwabikaigan*.

- Black River, *Makatewagami*,
Makatewagamirisibi.
Black serpent, *makateginebig*.
Blacksmith, *awishtoia*. I am a
blacksmith, *nind awishtoiaow*.
(Oyahisuwi).
Blacksmith's shop, *awishtoia-*
wigamig. (Oyahisuwikamik).
Blacksmith's trade, *awishtoia-*
wiwin.
Bladder, S. Urine-bladder.
Blame ; I blame him, (her, it,)
nind ánuenima : *nind ánuen-*
dan.
Blanket, *wâboiân*. My, thy, his
blanket : *nikonass*, *kikonass*,
okonass. I tie up high my
blanket, *nin takwambis*. I tie
my blanket under my chin,
nin sagánikumambis. (Wâboi-
weván akkup).
Blanket moccasin, *wâboiakisin*.
I wear blanket-moccasins, *nin*
wâboiakisine.
Blaspheme ; I blas., *nin bat-*
gijwe, *nin matchigijire*, *nind*
inápinewinam. I blas. him,
(her, it,) *nind inápinema* ; *nin*
inápinendán. (Wiyakinow).
Blaspheming, *batu-gijjewin*,
inápidewin. (Wiyakimowin).
Blaze ; I make the fire blaze,
nin biskakonendjige, *nin bis-*
kakoneton or *nin biskakonean*
ishkote. The fire blazes, *mish-*
wakone, *biskakone* or *biskane*
ishkote. The fire blazes up
high, *namatákone ishkote*.
The fire blazes up by the wind,
biskaneiassin ishkote. (Wasas-
kutew).
Blaze on a tree, *wassâkwaigan*,
wawabijagakwaigan, *kikina-*
wulakwaigan.
Blaze trees ; I blaze trees, *nin*

- wassakwaige*; *nin kikinawa-*
dakwaige. The trees are blaz-
ed, *kikinawadakwaigade*.
Bleach ; I bleach it, *nin wâbish-*
kigiton. (Wâpâsam).
Blearedness, *tchissigawisibing-*
wewin.
Bear-eyed ; I am bl., *nin tchis-*
sigawisibingwe. (Pasakâbiw).
Bleed ; I bleed, (let blood,) *nin*
bâskikweige. I bleed him, *nin*
bâshkikwéwa.—Bleeding, the
act of bleeding somebody, *bas-*
kikweigewin.
Bleed ; I bleed, (shed blood,) *nin*
miskwiw. I make him bleed,
nin miskwiwia.—I bleed at
the nose, *nin gibitân*. I bleed
at the nose by a fall, *nin gibit-*
taneshin. I make him bleed
at the nose by a blow, *nin*
gibitaneganâma. (Mikkowi).
Bless ; I bless him, (her, it,)
nind anamietawa; *nind ana-*
mietan. I bless it, (*in*, *an*)
nin sigaandan; *nin sigaan-*
dawa. (Saweviinew).
Blessed ; it is blessed, (*in*, *an*)
sigaandjigáde; *sigaandjigáso*.
Blessed water, *anamiewâbo*.
Blind ; I am blind, *nin gagib-*
ingwe. I make him blind, I
blind him, *nin gagibingwea*.
(Nama wâbiw).
Blindfold ; I bl. him, *nind ag-*
wingwebina, *nin gagibingwe-*
rina.
Blindfolded ; I am bl., *nind ag-*
wingwebis, *nin gagibingwebis*.
Blindness, *gagibingwewin*.
Blind person, *gagibingwed*.
Blink ; I blink with the eyes,
nin papâssangwab, *nin pas-*
sangaanab, *nin papâssangaa-*
nab.

Blister. S. Visicatory.

Blister; I have a blister; *nind abishkwebigis*. I have a blister on my hand, *nind abishkwebiginindjishin*. I have a blister on my foot, *nind abishkwebigisideshin*.

Block, *kotawán*.

Block; in a block, *mâmawi*. (*Mikko ni mik*.)

Blood, *mis̄ki*. Coagulated blood, *wadô*. (Let blood. S. Bleed.) My blood is coming out, *nin sâgiskwagis*. I stain him, (her, it) with blood, *nin miskwiwia*: *nin miskwiviton*.

Bloody, (stained with blood;) I am, (it is) bloody, *nín miskwiw*; *miskwiwan*. I strike him bloody, *nin miskwiwaganâma*.

Bloody flux, *miskwabiwin*. I have the bloody flux, *nin miskwabi*. (S. Dysentery.—S. Issue of blood.)

Bloom, blossom, *wâbigon*.

Blot out; I blot out, *nin gassiamage*. I blot it out, *nin gassian*. I blot it out to him, (forgive him,) *nin gassiamawa*. We blot out to each other, (pardon each other,) *nin gassiamadimin*.—I blot out a writing, *nin gassibian*. I blot him out, strike out his name, *nin gassibiwa*.

Blotted out; it is blotted out, *gassiigade*. It becomes blotted out, *gassikanagad*.

Blotting out, *gassiamagewin*, *gassiamadiwin*.

Blow; I blow, *nin bodâdjige*. I blow him, (her, it,) *nin bodâna*, *nin bodâdan*. I blow a sick person, *nin babwedana*,

(*nin babodana*.) I blow the fire with bellows, *nin bodâdjishkotawe*.—It blows, (it is windy,) *nolin*; *animad*.

Blue. S. Sky-blue.

Blunder. S. Mistake.

Blunt; it is blunt, *ajiwa*, *ajiwassin*, *ajiuabikissin*.

Bluntish; it is bl., *pangi ajiuabikissin*.

Blush; I blush, *nin miskwingwesse*.

Board; I go on board, *nin bos*: I put him, (her, it) on board, *nin bosia*; *nin bositon*. It is on board, (*in.*, *an.*) *bositchigále*: *bositchigáso*.

Board plank, *nabagissag*.

Small board, *nabagissagons*. I make it of boards, *nabagissagokadan*. It is made of boards, *nabagissagokude*. Hut or house made of boards only, *nabagissagowigamig*.—The board is narrow, *agassadesi nabagissag*. The board is wide, *mangadesi nabagissag*. Under a board, *anámissay*. In the middle of a board, *náwissay*.

Boarding, *ashangewin*, *ashandiwiniwin*; *wissiniwin*.

Boarding-house, *ashangewigamig*

Boarding-master, *ashangewiniini*.

Boarding-mistress, *ashangekwe*.

Board-road. S. Plank-road.

Boast; I boast of..., *nin mamikwas*, *nin nawijim*. (Mamiyâkâtjmow).

Boaster, S. Braggart.

Boasting, *mamikwasowin*.

Boat, *mitigo-tchimân*. (Mistik'osi).

Boat-builder, boat-maker, *tchamániked*, *tchimânikewinini*.

Bodkin, *migoss*.

Body, *wiawima*. My, thy, his body, *nitaw*, *kiiaw*, *wiaw*. I have a body, *nind owiiaw*. I have it in my body, (in me,) *nind owiiawinodan*.— In the side of the body, *opiména*. I make him lie on his side, *nind opiméshima*. I have convulsions in my body, *nin tchitchibishka*.

Body ; in a body, *mámawi*.

Bog, *wábashkiki*.

Boil ; I boil s. th., *nind onsekwe*. I boil it, (in., an.) *nind onsân* ; *nind onswa*. It boils, *ondémagad*. The kettle boils, *onso akik*.

Boiling water, *wéndeg-nibi*.

Bois-blanc Island, *Wigobiminiss*.

Bomb, *bimoshkodawân*.

Bombasin, *gaskigin*.

Bond, *takobinigowin*.

Bone, *okanima*. My, thy, his bone, *nikân*, *kikân*, *okán*. (Os-kan). A bone comes out of my body, *nin sagiganeshin*. A certain bone in the leg, *nitchishibodagan*. I have pain in the bones, *nin dewigan*.— I have large bones, *nin mamangan*. I have small bones, *nin biwigan*, or, *nin babiwigane*. I have strong bones, *nin mashkawigane*, *nin songigane*.

Bonnet, *wiwakwân*. (Astotin).

Book, *masinaigan*. A small book, *masinaigans*. I open a book, (or letter,) *nin pakiginan masinaigan*. I close a book slightly, *nin patabinan masinaigan*. I close it briskly,

nin patabiwebinan, or, *nin patakowebinan*.

Book-case, *masinaigani-lessabân*.

Boot, *mitigwakisin*.

Bore ; I bore him, (her, it) through, *nin jabopagwanéwa* ; *nin jabopagwaneân*. (Paku-nehwew).

Bore, (in. s. in.) S. Pierce.

Born ; I am, (it is) born, *nin nig*, *nind ondadis* ; *nigimagad*, *ondadisimagad*.

Born again. S. Reborn.

Born with ; I am born with it, *nin giginig*. (Kikinittâwkiw).

Borrow ; I borrow, *nind atawange*. I borrow of him, *nind atawama*. I borrow it, (in., an.) *nind atawangen* ; *nind atawangenan*. I am in a habit of borrowing, *nind átawangeshk*. Bad habit of borrowing, *atawangeshkiwin*. (Nandattâmow).

Borrowed ; any thing borrowed, *awiigowin*.

Borrowing ; anything borrowed, *awiigowin*.

Borrowing, *atawangewin*. (Awihâsuwin).

Bosom, *pindomowin*. I put it in my bosom, (in.. an.) *nin pino-mon* ; *nin pinomonan*. (Pimo-yuw).

Boss, *náganisid*, *ogima*.

Boss in a copper-mine, *miskwabikokeogima*

Both, (in compositions,) *etawa...*, *etawi...*

Both, *naienj*, *néienj*, *nij*. On both sides, *etawaii*. Both sides of the body, *etawina*.

Bother ; I bother him, *nin migoshkadzia*. It bothers me, *nin migoshkadjiigon*.

Bottle, *omodai*. Little bottle or vial, *omodens*. (Moteyâbisk).

Bottom; I bottom a barrel, *nin gibidican makak*.

Bought; I am, it is bought, *nin gishpinadijgas*: *gishpinadijgade*. A bought object, *gishpinadâgan*. It is a bought object, *gishpinadaganiwan*.

Bound; I am bound, or fettered, *nin mamandjigwapis*, *nin mamandjigwapidjigas*, *nin mindjimapis*, *nin mindjimapikaiyas*, *nin mindjimapidjigas*. It is bound, *mindjimapide*, *mindjimapidjigade*. (Takkupisuw).

Bounty S. Benevolence.

Bow, *miligwah* Bow over the Indian cradle, *agwingweon*. (Atchâbiy).

Bow, Bowed, (in. s. in.) S. Bend. Bent.

Bow down; I bow down, *nin jagashkita*. I bow down before him, (her, it,) *nin jagashkitawa*; *nin jagashkitan*. (Wâkinew).

Bowels, *onajij*. I exonerate the bowels, *nin misi*. I exonerate the bowels in my bed, *nin mitingwam*. I have pains in the bowels, *nind akoshkade*. Pain in the bowels, *akoshkadewin*. (Kisiwaskatewin).

Bowl, *onâgans*.

Bowman. S. Archer.

Bowsprit, *niganâkwaigan*.

Bow-string, *atvhâb*.

Box, *makak*. Small box, *malasag*. Wooden box, *makakos-sag*.

Boy, *kwiwisens*. I am a boy, *nin kwiwisensiw*. The first-born boy of a family, *madjikiwiss*. I am the first-born boy of the

family, *nin madjikiwissiw*. (Nâbesis).

Bracelet or ring around the wrist, *anân*; around the arm, *kitchiwebison*. (Atchan).

Brag; I brag of myself, *nin mamikwas*.—S. Praise, (flatter.)

Braggart, bragger, *mamadâgo-winini*, *memikmasod*. I am a braggart, *nin mamikwas*.

Bragging, *nutnikwasowin*.

Brain; my, thy, his brain, *ninnindib*, *kinindib*, *winindib*. (Wi-yitip).

Brainpan. S. Skull.

Branch, *wâdikwan*, *odikwan*. There are branches, *bigwebimagad*. The tree has branches, *bigwebimayisi mitig*. I cut off branches, *nin majidikwanâige*, *nin tchigandaweige*. I cut off the branches of a tree, *nin majidikwanâwamitig*, *nin tchigandawera mitig*. The tree has large branches, *maman-gidikwanagisi mitig*. (Musâ-wâtikwanew).

Bread, *keshkakideg*.

Brandy, *ishkotewâbo*, *meshkawagamig ishkolewâbo*, (strong fire-water.)

Brass, *osawâbik*.

Brass-wire, *osawâbikons*.

Brass-wire collar, *osawâbikonabikawâgan*.

Brave; I am brave, *nin songidee*. Brave courageous person, *swangideed*. (Nâbekkâsow).

Brave, Bravery.—S. Courageous. Courage.

Brave. Brave warrior.—S. Hero.

Bravery, *songideewin*.

Brawl. Brawling.—S. Quarrel. Quarreling.

Brazenfaced. S. Shameless person.

Brazier, *akikokewinini*.

Brazier's trade, work, business, *akikokewin*.

Breach ; there are breaches, *tatuwakwissin*.

Bread, *pakwéjigan*. Unleavened bread, *wembissitchigásod ssi g pakwejigan*. Leavened bread, *wembissitchigásod pakwejigan*. (S. Leavened).

Breadth ; one breadth, (of stuff or cloth,) *bejigoshk*. Two breadths, etc., *nijoshk*, etc. So many breadths, *dassoshk*.

Break ; I break it, (in. an.) *nin bigoshkán*, *nin bigawan*; *nin bigoshkawa*, *nin bigawa*. (Pikunew pikupitew). I break it to pieces, (in., an.) *nin bigonán*; *nin bigona*. I break it by letting it fall down, (in., an.) *nin bigwissidon*; *nin bigewishma*. It breaks falling down, (in., an.) *bigwissin*, (*bigoassin*); *bigewishin*, (*bigoshin*), *bigwenishin*. I break it in two, (in., an.) *nin bokobidon*; *nin bokobina*. I break it to small pieces, (in., an.) *nin bissaan*; *nin bissawa*. I break it to small pieces in my hand, (in., an.,) *nin bissibidon*; *nin bissibina*. I break it, (a dish, in.; a watch, an.) *nin pásaaan*; *nin passawa*. I break it to pieces by striking, (in., an.) *nin bisaganandán*; *nin bisaganáma*. I break some long object, (in., an.) *nin bokossidon*, *nin bokoshkan*; *nin bokoshima*, *nin bokoshkawa*. It breaks, *bokotchishka*, *bokwasika*.—I break a bone, *nin bokwaigane*. I

break branches on the road, *nin bokonige*. I break my canoe, *nin bigoneshin*, *nin bokoshin nin tchinán*. I break a commandment, *nin bigobidon ganasongewin*. I break a field, *nin bigwakamigaan kiligan*. I break my nose falling, *nin bissagidjaneshin*. I break the point of s. th., *nin bokokojenán*. The tree breaks, *biskibagishka mitig*. Sticks break under the feet, *bokwemagad*.

Break (in s. in. S. Tear.

Break down ; I break down, (I am ruined,) *nind angoshka*, *nin bigoshka*. It breaks down, (it is ruined,) *angoshkamagad*, *angmagad*, *bigoshkamayad*. I break it down, *nin bigobidon*, *nin nissakobidon*. I break it down by striking, (in., an.) *nin bigoganandán*; *nin bigaganáma*.

Breakfast, *kigijeb-wissiniwin*. I take my breakfast, *nin kigijeb-wissin*. (Kikijebamitjisuwini).

Break off; I break it off, (in., an.) *nin bokoshkobinán*, *nin bokwanwissidom*; *nin bokushkobina*, *nin bokwanwishiina*. I break off a piece, (in., an.) *nin pakwebidon*; *nin pakwebina*. I break off a piece of wood, (in., an.) *nin pakwégaan*; *nin pakwégawa*. I break it off by small pieces, (in., an.) *nin pigishkibidon*; *nin pigishkibina*. It breaks off, (falls off,) *pakweshkamagad*. (Pakk wepitew).

Break open ; I break it open, *nin nassidiéan*. It breaks open, *nassidiéssin*, *nassidiéshka*.

Break, (split;) I break it, *nin*

passikan, *nin passiton*. It breaks, *passikamagad*.

Break through ; I break through s. th. with my foot, *nin bokisse*. I break through the ground, *nin bakakamigisse*

Break to pieces ; I break it to pieces, (*in., an.*) *nin passibidon*; *nin passibina*. It breaks to pieces falling from a height, (*in., an.*) *pigishkissin*; *pigishkissin*.

Breakers. S. Shoals.

Breast, *ohakiganama*, *kakigan*. My, thy, his breast, *nin lakiyan*, *ki kahigan*, *o kakigan*. (Wâskigan). I have pain in my breast, *nin déwakigan*. I have hair on the breast, *nin mishakigan*. I warm my breast, *nin kijakigânes*. I cover my breast, *nin kashkakiganeodis*. I uncover my breast, *nin mijishakiganebinidis*, *nin mijishakiganeenidis*. My breast is uncovered, *nin mijishakigane-shin*, *nin mitakiganeshin*. My breast is uncovered indecently, *nin nibadâkigan*. I uncover his, (her) breast, *nin mijishakiganebina*, *nin mijisnakinena*.

Breast, woman's breast, *tolosh*.

Breast-pin, *kashkakiganeon*.

Breast-plate, *essimig*. Breast-plate of silver, *joniiawessimig*. Breast-plate of porcelain, *miggisiessimig*.

Breath, *néssewin*, *pagidanâmo-win*. My breath is short, *nin takwanam*. My breath smells bad, *nin manjiwagwanam*. (Yeyewin).

Breathe ; I breathe, *nin nesse*, *nin pagidanam*. I breathe

forth, *nin nassanam*. I breathe into him, *nin nessendawa*. I breathe otherwise, *nind andanam*. I breathe deeply, *nin jôganam*. I breathe interruptedly, *nin kishkanam*. I br. by long intervals, *nin jajibanam*. I br. with difficulty, *nind akwanam*, *nind ishkanam*, *nind aiekwanam*. I can be long without breathing, *nin jibanan*. I br. my last, *nind ishwanan*. (Yeyewyeyekâmow).

Breechcloth, *ansiân*.

Breeches, *gibodeiegwasson*.

Brick, *miskwâbiganowasson*.

Bride, *wa-widige ikwe*.

Bridegroom, *wa-widige inini*.

Bridge, *ajogan*. There is a bridge made, *ajoganikade*. I make a bridge, *nind ajoganike*. I walk over a bridge, *nind ajoje*.

Bridle, *sagidonebidjigan*. The horse has a bridle on, *sagidonebidjigâso bebejigoganj*. (Tâpitonepitchigan).

Brigand, *makanduewinini*.

Bright; I make it bright, *nin washkeiabikishkan*.

Bright, (*in. s. in.*) S. Shine. Shining.

Brightness, *wasseiâsiwin*.

Brim ; I brim it, (*in., an.*) *nin nassabashkinadon*; *nin nassabashkinaa*.

Brimstone, *osâwi-makate*.

Brine, *jiwitaganabo*.

Bring ; I bring, *nin bidass*. I bring him, (her, it,) *nin bina*, *nin bidoma*; *nin bidon*, *nin bidondan*. I bring him s. th., *nin bidawa*, *nin bidamawa*. I bring him, (her, it) to some place, *nin dagwushima*; *nin*

daywissiton. I bring him,(her, it) ashore on my back, from a canoe or boat, *nind agwáma*; *nind agwáondan*. (Pesiwew petaw).

Bring back ; I bring him (her, it) back again, *nin bi-giwewi-na*, *neiab nin bina*; *nin bi-ge-wiwidon*, *neiab nin bidon*. (Ki-wittahew).

Bring down ; I bring him (her, it) down, *nin bi-nissiwina*; *nin bi-nissiwidon*.

Bring forth, (in. s. in.) S. Birth.—S. Yield fruit.

Bring in ; I bring him (her, it) in, *nin pindigana*; *nin pindigadon*. I bring in wood, *nin pindigenisse*. (Pesiwew).

Bring to light ; I bring him (her, it) to light, *nin mokawa*, *nin mokina*; *nin mokaan*, *nin mi-kinan*.

Bring up ; I bring him (her, it) up, *nind ikwegia*, *nin nitawegia*; *nind ikwegilon*, *nin nitawegilon*.

Bring with ; I bring with me, *nin bigigis*. I bring him (her, it) with me, *nin bi-gigisinan*; *nin bi-gigisin*. I cause him to bring along with him s. th., *nin bi-gigisia*. It brings along with it, *bi-gigisimagad*. (Ki-kiwiwiw).

Brittle ; it is brittle, (in., an.) *kápan*, *kapadad*; *kapisi*, *kapadi*. (Káspisiw).

Broad, (in. s. in.) S. Wide.

Broad axe, *tchigigaigan*.

Broil ; I broil it, (in., an.) *nin bansan*; *nin banswa*. (Pásbeww).

Broken ; it is broken, *bigoshka*, *makishka*, *bigobidjigade*. It is broken to pieces, (in., an.) *bis-*

saigade; *bissaigaso*. It is broken to pieces by s. th. that fell on it, (in., an.) *bissikode*; *bissikoso*. The ground or soil is broken up, *bigwakamigaigade*. Something is broken in my body, *nin bokodjishka*. (Piku-paiyw).

Broken. S. Infirm.

Broken branch on the road, *bonkonigan*.

Brook, *sibiwishé*.

Broom, *tchigataigan*, *tchishataigan*. (Webahigan).

Broomstick, *tchigataiganak*, *tchigataiganatig*.

Broth, *nabób*, *wiássabo*. (Mitjimâbûy).

Brother, my, thy, her brother, *nin awema*, *kid awema*, *od aweman*. My, thy, his older brother, *nissaie*, *kissaie*, *os-saieian*. My, thy, his younger brother, *nishime*, *kishime*, *oshimeian*. We are brothers, *nind oshimeindimin*. (N'istê ostesa).

Brother-in-law ; my, thy, his brother-in-law, *nita*, *kita*, *witan*. My, thy, her brother-in-law, *ninim*, *kinim*, *winimon*. (N'ista).

Brother or friend ; my, thy, his brother, (friend,) *nidjikiwé*, *kidjikiwé*, *widjikiwéian*; or, *nikâniß*, *kikaniss*, *wikanissan*. He is my brother, (friend,) *nind owidjikiwéima*, *nind owikanissima*. We are brothers, (friends,) *nind owidjikiweindi-min*, *nind owikanissindimin*. (N'itjiwa otjiwama).

Broth-pot with legs, *okâdakik*.

Brought ; it is brought here, (in., an.) *bidjigáde*; *bidjigáso*.

- It is brought somewhere, (*in., an.*) *dagwissitchigâde*; *dagwissitchigâso*.
- Brought in; I am brought in, *nin pindiganigo*. He (she, it) is brought in, *pindigana*; *pindigade*, *pindigadjigade*.
- Brought up; I am brought up, *nin nitawigiigo*, *nin nitawig*.
- Brow. S. Forehead.
- Brown; I am brown, *nin sigwaningweadj*.
- Browse, *kibins onimik*.
- Browse; it browses, (a beast,) *onimikoke*, *gishkâkwandjige*. (Mâmattwettawew).
- Bruise, *jashagoshosowin*, *dassosowin*.
- Bruise; I bruise him, (her, it,) *nin banasikawa*; *nin banasikan*.
- Bruised; I am bruised by s. th. that fell upon me, *nin jashagoshoskos*.
- Brush, clothes-brush, *binawéigán*.
- Brush; I brush clothes, *nin binawéige*.
- Brush, painting-brush, *bijijo-biigan*.
- Bucket, for fetching water, *nadobân*, *nimibagan*.
- Buckle, *adabikissidjigan*.
- Buckler, *pakâkwaan*.
- Bud, *onimik*, *wanimik*. — S. Germ.
- Buffalo, *mashkodé-pijiki*. (Mas-kutewimustus).
- Buffalo-robe, *pijikiwegin*. (Mustusweyan).
- Buffet; I buffet him, *nin passanowéwa*, *nin nabagaskinindjilawa*.
- Buffoon, *wembâjisid*. I play the buffoon, *nind ombâjis*, *nin babiniwe*.
- Buffoonery, *ombajisiwin*, *baba-pinwewin*.
- Bugbear, *gagawetadjitchigan*.
- Bugle, *bodâdjigan*.
- Build, I build a lodge, *nind ojige*. I build a house, *nin wâkaiye*.
- Builder, *ojigewinini*, *wâkaige-winini*.
- Building, *ojigewin*, *wâkoigewin*.
- Bulky: I am, it is bulky, *nin mindid*; *mitchâ*. (Misikitiw).
- Bull, *nabé-pijiki*.
- Bullet, *anwi*. (Mousassiniy).
- Bullet-mould, *anvikadjigan*.
- Bundle, of hay or some other *in.* obj., *takobideg*.
- Bundle, of shingles or some other *an.* obj., *takobisowag*.
- Bundle or packet of fur, *mikindagan*.
- Buoy to a net, *okandigan*. Another kind of buoy, *okandikan bikodjikosod*. (Ayâpâtlik).
- Buoy. S. Sea-mark.
- Burbot, *awâssi*, *awâssissi*.
- Burial, *pugigendatmorin*.
- Burn, *tchagisowin*. (Kisisowin).
- Burn; I burn, *nin tchâgis*. I burn and weep, *ni sessessakis*. It burns, *tchâgide*. I burn s. th., *nin tchâgisige*. I burn him, (her, it), *nin tchagiswa*; *nin tchagisan*. I burn myself, *nin agwâbikis*. Kisisow. I burn him, *nind agwâbikiswa*. I burn [it burns] in a certain place, *nin danakis*, *danakide*. (Pasitew). I burn entirely, to coal, *nind akakanakis*. It burns to coal, *akakanakide*, *akakanakate*. I burn him, (her, it) to coal, *nind akakanakiswa*, *nind akakanakisan*. I burn (or make)

coal, *nind akakajeke*—I burn (it burns) all up, *nin kashkakis*, *nin tchágakis*, *kashkakide*, *tchágakide*. I cease (it ceases) burning, *nind ishkwaiakis*, *ishkwaiakide*. It burns through, *kishkakide*, *bigode*. I burn it through, (in., an.) *ni kishkakisan*, *kishkakiswa*.—I burn it for fuel, (in., an.) *nin bodawen*, *nin bodawenan*.—I burn s. th. to make a good odor, *nin minomagwekisige*. I burn s. th. on metal (in., an.) to make a good odor, *nin minomagrabi-kisan*, *nin minomagrubikiswa*. (Kisiswew).

Burn up; I burn it burns, up entirely, *nin tchágakis*, *tchágakide*, I burn him, (her, it) up entirely, *nin tchayakiswa*, *nin tchayakisan*. I burn up all my fuel, *nin tchayakisama*.

Burnt; it is burnt in a certain manner, *inidemagad*. It is too much burnt, *osamakidemagad*.

Burnt forest, *wissakode*. There is a burnt forest, *wissakoden-wan*. (Wipuskaw).

Burnt-sacrifice, *tchágisige-pagidinigewin*.

Burst; I burst it, *nin tâtoshkan*. It bursts, *pâshkikamagad*. It bursts by freezing, *pashkak-wadin*, *passadin*. It bursts by heat, *pashkide*. I make burst (berries,) *nin pashkiminassige*. I make them burst, (berries, in., an.) *pashkiminassanan*; *nin pashkiminassway*.

Burst asunder; I burst (it bursts) asunder, *nin nanawisse*; *nanawissemagad*. (Pâskitew).

Bury; I bury him, *nin pagide-*

nima. I bury him (her, it) under s. th., *nin ningrara*, *nin ningwaakana*; *nin ningraan*, *nin ningwaakulan*. (Na-hinew).

Burying-place, *ningwaa kan*, *tchibegamig*. (Kikwâhâskâw). Bush, *kibinsu*. In the bushes, *anibishikang*. (Nipisikubâk). Bushel, *dibaigan*, *dibaiminan*.

Business; *anokiwin*, *inomoki-win*. Troublesome difficult business, *animakamigiswin*. I have a difficult business, *nind animakamigis*. (Atuskevin).

Bustle; I bustle about, *nin bâbajita*.

Busy; I am busy, *nind ondamita*, *nind ondamis*, *nind ondamakamigis*, *nind akamigis*. I am busy at s. th., *nind ondamitchige*. I am busy at my child, (children,) *nind ondamonje*. I am no more busy, *nind ishkwakamigis*. (Otamiyuw).

But, dash, (after the word), *anisha dash*. (Maka).

Butcher, *nitagerwinini*. (Nipahipijiskiwew).

Butcher. S. Kill animals.

Butchering, *nitagewin*.

Butter, *totoshâbo-bimide*, *osâwabimide*. I butter bread, *nin jijowa pakwejigan*. The bread is buttered, *jijoigaso pakwejigan*.

Butterfly, *meméngwa*. (Kâmâmak).

Buttocks, *miskwassab*. I have large buttocks, *nin pikwakosagidiie*. (Oppwám).

Button, *boto*. I button myself up, *nin gibwandjakwaodis*. (Aniskamân).

Buy; I buy, *nin gishpinage*, *nin gishpinadjige*. I buy him, (her, it,) *nin gishpinana*; *nin gishpinadom*. I buy for myself, *nin gishpinamadis*. I buy him ther, it, for myself, *nin gishpinamadisonan*; *nin gishpinamadison*. I buy i t for him, *nin gishpinadawa*, *nin gishpinadamawa*. (Otâwew).

Buzz; it buzzes, *gaskwemajal*.

Buzzing fly, *kitchi amo*.
By-and-by, *nâgateh*, *pitchinag*, *gomâpi*, *pama*, *panima*.
Tcheskwa.
By heart, *pagwana*.
By little and little, *pepangi*; *gegapî*. (Ayâpisîs).
By meat, *apândjigan*.
By no means, *kawin bâpish*, *ka-wëssa*. (Namawâtch).
By the side of..., *opiméaii*.

C

- Cabbage, *kitchi anibish*. (Otehe-pok).
- Cable, *kitchi biminakwân*.
- Cake, *pakwejigans*.
- Calash, *titibidabân, babamibai-go-titibidabân*.
- Calendar, *gijigado-masinaigan*. (Akinokkwekijikasinhagan).
- Calf, *pijikins*. (Mustusus).
- Calf of the leg; the calf of my, thy, his leg; *ninân, kinân, onânan*. (Otâsiskitân).
- Calico, *kitagigin*. Calico for curtains, *agobidjiganigin*.
- Call, *nandomigosiwin*.
- Call; I call, *nin nandrewem*. I call for him, (her, it,) *nin nandrewema*; *nin nandrewendan*.
- Call loud; I call loud, *nin bibag*. I call him (her, it) loud, *nin bibagima*; *nin bibagindan*. It calls me, *nin bibagimigon*. (Tepwâtew).
- Call, (name;) I call him, (her, it,) *nind ijinikana*, *nind ina*, *nin wina*; *nind ijinikadân*, *nind idân*; *nin windan*. I call myself so..., *nind ijinikanidis*, *nin winidis*.
- Call, (summon, invite;) I call, *nin nandonje*, *nin nandondjige*. I call him, *nin nandoma*. I call them together, *nin mawandonandomag*. I call by firing guns, *nin nandwéwesige*.
- Call upon; I call upon his name, *nin wawina*.
- Called; I am called in a certain manner, *nind ijinikanigos*. I am (it is) called so...., *nind ijinikas*, *nin wins*, *nind ijiwins*; *ijinikade*, *ijiwinde*
- Called, (summoned, invited;) I am called, *nin nandomigo*, *nin nandomigos*, *nin nandondjigas*
- Calling, *bibagiwin*.
- Calm; I calm myself, *nind anissendam*.
- Calm; it is calm, *anwâtin*; *doggissin*. The water is calm like a mirror, *wâssikogamissin*. It is calm after a heavy sea, *ish-kwaiagamisse*. (Ayowâstin).
- Calumet of red stone, *miskwas-sinopwâgan*.
- Calumniate; I cal., *nin dajinge*. I calumniate him, (her, it,) *nin dajima*, *nin modjimatawa*; *nin tajindan*. We cal. each other, *nin dajindimin*. (Ayi-momew).
- Calumnia, calumny, *dajindiwîn*.
- Calumniator, *dejingeshkid*. I am a calumniator, *nin dajingeshk*.
- Calumnious; I am cal., *nin dajingeshk*. (Matchi-ayimwew).
- Calvary, *wijiganikan*.
- Camel, *pekwawigang*, *megwawi-gang aressi*.
- Camp, *gabéshiwîn*, *nibewin*.
- Camp; I camp, *nin gabésh*. I camp from distance to distance, *nin bimodegos*.

Camphor, *gwedasseg.*

Camping, *gabéshiwín.* Camping from distance to distance, *bi-modegosiuwin.*

Can; I can, *nin gashkiton.* I can do nothing with him, (her, it,) *nin bwanawia; nin bwanawiton.*

Canada, Monia. In, from or to Canada, *Moniang.*

Canadian, *moniáwinini, wemiti-goji.*

Canadian woman, *moniákwē, wemitigojikwe.*

Canal, *sibikadjigan.* I dig or make a canal, *nin sibikadjige.* There is a canal made, *sibikâde.*

Cancer, *manadapinewin emowemagak.* I have a cancer, *nind amôg.*

Cancerous; I am can., *nind amôg.*

Candle, *wassakwanendjigan.*

Candlestick of metal, *wassakwanendjiganabik.*

Candlestick of wood, *wassakwanendjiganatig.*

Cane, (walking stick,) *sakaon.* I use it as a cane, *nin sakaon.*

Cane-sugar, *sibwagani-sisibâk-wat.*

Cannibal, eater of human flesh, *windigo; windigokwe.*

Cannot; I cannot, *nin bwanâwi, kawin nin gashkitossin.* I cannot make it, or get it, *nin bwanawiton.*

Canon, *kitchi-pâshkisigan.*

Canon-ball, *kitchi-pashkisigan anwi.*

Canoe, *tchimán.* (Osi.) A small canoe, *tchimanens.* A bad old canoe, *tchimânish.* So many canoes, *dassonag.*

Two canoes, three canoes, etc., *nijonag, nissonag,* etc.

I have a large canoe, *nin mangón.* I have a small canoe, *nind agassom.*—The canoe is high, *ishponagad tchimán;* it is low, *tabassônagad.* The canoe is large, *mangônagad tchiman;* it is small, *agassô-nagad.* The canoe is long, *ginônagad tchiman;* it is short, *takônagad.* The canoe is sure, (not dangerous,) *kitagwindé tchiman;* it is not sure, (it is rolling,) *gokokwamayad.*—In the canoe, *pindonag.* I am alone in a canoe, *nin bejigokam, nin nijkeokam.* We are two, three, etc., in a canoe, *nin njôkamin, nin nissôkamin,* etc. We are so many in a canoe, *dussôkomin.*—In the foremost part of a canoe, *wanakodjaonag, nitamonagong;* in the stern, *odakaning.*—Under the canoe, *anâmonug.* On this side of the canoe, *ondassônag;* on the other side, *awassônag.*—I carry a canoe to the water, *nin madâdon tchimán,* or, *nin madâssidon.* I push my canoe from the shore, *nin niminaweshka.* The canoe goes out into the lake, *niminaweshkamagad tchiman.* I have nothing in my canoe, *nin pijishigonayaum.* My canoe breaks, *kishkissin nin tchimán.* I mend my canoe, *nin wauwraaton nin tchimán.* Canoe-bark, *tchimanijig.* (Was-kwây-osi.) Canoe-maker, *tchamaniked, tchimanikewinini.* I make a canoe, *nin tchimanike.* (Astoyuw.)

Canoe-making, *téhimanikewin*.
 Canoe-measure, *dibaonon*.
 Canoe-model, *wanades h k o d j i-gan*.
 Canvass, (sail-cloth,) *ningassimoniigin*.
 Cap, *wiwakwân, nebâgag wiwakwân*. Cap made of cloth, *manitoweginowiwakwân*. (Aston-tin).
 Capable. S. Able.
 Cape. S. Point of land.
 Capricious; I am cap., *nin bashigwadis*.
 Captive, *awokâni*. I am a captive, (in Indian captivity,) *nind awokâniw*.
 Capsize ; I cap., (in a canoe, boat, etc.), *nin gonabishka*. I cap. in a rapid, *nin gonababog*. I capsize (upset) him, (her, it,) *nin gawina*; *nin gawinan*.—S. Overthrow.
 Capuchin, *wiwakwân*.
 Carabine, *bemûdekudeg pâshkisigan*.
 Carbonized ; it is car., *akakanakide, akakunate*. I am car., *nind akakanadis*.
 Carcass, *jigoshigan*.
 Card-playing, *atâdiwin, atage-win*.
 Card. S. Playing-card.
 Care ; I care, *nin babamendam*. I care for him, (her, it,) *nin babamenima, nin sabenima*; *nin babamendan, nin sabendan*. I don't care for him, *nind ajidema*. I care for myself, *nin babamenindis*. — I take care of somebody, *nin bamiwe*. I take care of him, (her, it,) *nin bamia*; *nin bamiton*. I take care of myself, *nin bamiidis, nin bamikoda-*

dis. I am taken care of, *nin babamendjigas*. It is taken care of, *babamendjigade*. —I take well care, *nind angwâmis, nind aiangwâmis*. I take well care of it, *nind aiangwâmendan, nind aiangwaminan, nind angwamendan, nind angwaminan*. —I take care of it, (in., an.) in order to conserve it long, *nin manadjiton, nin manâdjia*. —I have too much care, *nind osamendam*. Too much care, *osamendamowin*. I take care of sick persons, *nin gatinewe*. I take care of him in his sickness, *nin gatina*. (Pisiskeyimew).
 Care, (in. s. in.) S. Take care.
 Careful, (orderly;) I am careful, *nin insagâkamis*. (Pisiskeyittam).
 Carefulness, (good order,) *sagâkamisiwin*.
 Careless ; I am careless, *kawin nin sagâkamisisi*.
 Carelessly, *mamanj*.
 Carnage, *nissidiwin*. (Metchihitutwin).
 Carp, (fish,) *namébin*. Large carp, *papagessi*.
 Carp-bone, *namebinigan*.
 Carpet for a floor, *apishimoniggin*. (Anâskewin).
 Carp-River, *Namebinî-sibi*.
 Carpenter, *wakaigewinini, ojige-winini*.
 Carpenter, (in. s. in.) S. Joiner.
 Carpentry, *wakaigewin, ojige-win*. I work carpentry, (build houses,) *nin wukaige*.
 Carriage. S. Cart.
 Carried away ; I am, (it is) carried away, *nin madjidjigas*,

nin madjîwidjîgas; madjîdji-gade, madjîwidjîgade.

Carrot, *osawâkudakons.*

Carry ; I carry or convey him, her, it,) *nind ijiwina; nind ijiwidon.* I carry it to him, *nind ijiwidawa, nind ijiwidamawa.* I carry s. th. in a basket, *nind awâdjiwane.* I carry it for him, *nind awâljiwanawa, nin bimîwidawa, nin bimîwidawa.* We carry it for each other, *nin babimîwidadi-min.* I carry it elsewhere, (*in., an.*) *nin bakewidon; nin bukewina.* I carry it to him, *nin madjiluwâ, nin madjîwidawa, nin madjîwidamawa.* I carry it on s. th. (*in., an.*), *nin nimau; nin nimua.* I carry (or convey) him, (her, it) further than I ought, *nind ausweriu; nind auswewidon.* I carry in a canoe, *nind âwadgâidass.*

Carry away ; I carry him (her, it) away, *nin madjina, nin madjîwina, nin bimîwina; nin madjidon, nin madjîwidon, nin bimîwidon.* (*Sipwettahew.*) I carry myself away, *nin madjîwinidis.* I carry him ther, it) away in a canoe or boat, *nin madjîôna; nin madjîôdon.* I carry him (her, it) away on my back, *nin madjîoma, nin madjoma; nin madjionda, nin madondan.* I cannot carry him (her, it) away, *nin bwarinu; nin bwaridon.*

Carry back again ; I carry (lead or convey) him, (her, it) back again, *nin giwewina; nin giwewidon.*

Carry down ; I carry him (her,

it) down, *nin nissandawaa; nin nissandaraton.*

Carry in ; I carry him (her, it) in, *nin pindigana; nin pin-digdon.*

Carry in or on a carriage or sled or sleigh ; I carry in a carriage, *nind âwadass, nind âwadjida-bi.* (*Otabew.*) I carry it in or on a carriage, etc., (*in., an.*) *nind âwadon; nind âwana.* I carry stones, *nind âwadassini.* I carry wood, *nind âwadansisse.* I carry for myself, *nind âwadjîwanadis.* I carry for somebody, *nin âwadjîwanage.* I carry for him, *nind âwadjîwanawa.*—Carrying in or on a carriage, etc., *awadjidabiwin, odabiwin.* (*Otabatew.*)

Carry in or on one's self ; I carry in or on me, *nin gigishkage.* I carry him (her, it) in me or on me, *nin gigishkawa; nin gigishkan.* (*Pimoyuw kiskawew.*)

Carry in the mouth ; I carry in my mouth, *nin nimandjige.* I carry him (her, it) in my mouth, *nin nimama; nin ni-mandan.* (*Takkwamew.*)

Carry on the back ; I carry a pack or load on my back, *nin bimîwane, nin bimôndan.* (*Nayatchikew.*) I make him carry a load on his back, *nin bimîwanea, nin bimondaa.* I carry somebody on my back, (a child, *nin bimomâwass.* (*Nayew nayawasuw.*) I carry him (her, it) on my back, *nin bimôma; nin bimôndan.*—I carry a heavy pack, *nin kosigowine.* I can hardly carry my load, *nin bwawane.* I can hardly

carry him, ther, it, *nin bwa-ôma*; *nin bwaôndan*. (Kawis-kosow). I carry too heavy a load on my back, *nind osâmi-wan*. I carry it all at once, *nin débiwane*. I can carry the whole of it, *nin gashkîwane*. I can carry him (her, it) on my back, *nin gashkôma*; *nin gashkôndân*. I carry a load in advance, *nin bidjîtass*.

Carry on the shoulder; I carry on my shoulder, *nin biminige*. I carry him (her, it) on my shoulder, *nin biminigana*, *nin onigana*; *nin biminigadan*, *nind onigadan*. I make him carry s. th. on his shoulder, *nin biminigadamoa*, *nind onigadamo*.

Carry out; I carry him (her, it) out of doors, *nin sagisia*, *nin sagidina*, *nin sagidjiwina*; *nin sagisiton*, *nin sagidinan*, *nin sagidjiwidon*. (Wayawit-tahew).

Cart, *odabân*, *titibisse-odabân*, *titibidaban*. I make carts, I am a cartwright; *nind oda-banike*, *nin titibidabanike*.

Cartilage, *kakâwandjigan*.

Cartman, *wedabiâd bebejigoganjin*.

Cartwright, *titibidabanikewini-ni*, *odabanikewinini*, *wedaba-niked*.

Cartwright's business or trade, *odabanikewin*, *titibidabanike-win*.

Carve; I carve, *nin masinikod-jige*. I carve it, (*in.*, *an.*) *nin masinikodân*; *nin masinikona*.

Carved; it is carved (*in.*, *an.*), *masinikode*, *masinitchigade*; *masinikoso*, *masinitchîgaso*.

Carved image, (statue,) *masini-kodjigan*.

Carver, *masinikodjigerinini*.

Carver's chisel, *masinikodjigan*.

Carving, *masinikodjigewin*.

Cascade, cataract; there is a cascade, a cataract, *kakâbika*, *kakâbikawan*. In a place where there is a cataract, to or from such a place, *kakâbi-kang*, *kakabikawang*. (Pâwistik).

Case, *pîndanonikadjigan*. I put it in a case or cover, (*in.*, *an.*) *nin pîndandon*; *nin pîndouma*. It is in a case, (*in.*, *an.*) *pîndaode*; *pîndaoso*.

Case for arrows, *pîndanwân*. (Pittatwân).

Casern, *jimaganishi-wakaigan*.

Cash, *gwaiak joniia*.

Cask, *makakossag*.

Cassock, *mekatewîkwanaie o ba-bisikawagan*.

Cast; I cast, *nind apagijiwe*. I cast him (her, it) somewhere, *nind apagina*; *nind apagiton*, *nind apagitan*.—S. Throw

Cast, *in. s. in.* S. Mould. Moulded.

Casting-house, *ningikosigewiga-mig*.

Cast iron, *sagaigadeg biwâbik*.

Castor-oil, *bimide-jabosigan*.

Cast off. S. Throw away.

Castrate; I castrate him, *nin pakwejwa*, *nin kishkijwa*. (Maniswew).

Castrated; I am cast., *nin kishkijgas*.

Castration, *pakwejodiwin*, *kishkijgasowin*.

Cat, *gajagens*, *minons*. Male cat, *nabé-gajagens*. Female cat, *ikwe-gajagens*.

- Catamenia.** S. Monthly flowings.
Cataract. S. Cascade.
Catarrh, *agig, agigokawin.*
Catch; I catch him (her, it) with my hand, *nin debibinā*; *nin debibinan.* I catch him (her, it) with my hand hastily, *nin nawádina*; *nin nawádinan.* I catch it for him, *nin nawadinamawa.*
Catch, (crush;) I catch his hand (or finger) between the door, *nin tagwakonindjiwa.* My hand or finger is caught, *nin tagwakonindjishkos.*
Catch fish; I catch so many fishes in my net, *nin dassóbinā.*
Catch in a net; I catch in a net, (or nets,) *nin pindaan.* I catch him (her, it) in a net, *nin pindaanā*; *nin pindaadon.* I catch myself (or I am caught) in a net, *nin pindaas.* (Nakwátew).
- Catch in the air;** I catch it, (in., an.), *nakwébidon*; *nin nakwébina.*
- Catch with a hook;** I catch with a hook, *nind adjigwad-jige.* I catch him (her, it) with a hook, *nind adjigwana*; *nind adjigwadan.* It catches, *adabikissin.*
- Catechumen,** *wa-sigatandosod.*
- Catechism,** *Kateshim.*
- Catholic,** *katolik.*
- Catholic Christian,** *katolik ena-miad.*
- Catholic religion,** *katolik ena-miwin.*
- Cause;** I cause it to him, (her, it,) *nin dodawa, nind inikawa, nin mina*; *nin dodan, nind inikan.* I cause it to myself, *nin dadas, nin minidis.* It causes me s. th., *nind inikagon.*
- Cause of anger or condemnation,** *ondenindiwin.*
- Cause to one's self.** S. Deserve.
- Cave.** S. Cavern.
- Cavern;** there is a cavern in a rock, *wimbabikamagad.* There is a cavern in a mountain, *wanadinamagad.*
- Cease;** I cease, *nind anwata, nin bisanab.* I cease working, *nin bonita.* I cease speaking, *nin bonewidam.* It ceases, *bisanabimagad, anwatomayad.*
- Cease, boni-,** (in compostions.) I cease to be thirsty, *nin boni-nibágwe*, etc.
- Cedar.** S. Cedar-tree.
- Cedar-bag,** cedar-sack, *gijikash-kimod.*
- Cedar-bark,** *wanagek, onagek.* I take off cedar-bark, *nin gash-kaanagekwe.* The cedar-bark can be taken off, *pakweshka wanagek.* (Pakkwanini).
- Cedar-branch,** *gijikândag.* I break and gather cedar-branches, *nin manâjide.*
- Cedar-forest,** cedar-swamp, *giji-kiki.*
- Cedar-tree,** *gijik.* Young small cedar, *gijikens.* (Mânsikiska).
- Cedar-wood,** *gijik.*
- Cede, (deliver);** I cede him, (her, it,) *nin pagidenima*; *nin pagidenda.* I cede it to him, *nin pagidinumiwa.*
- Celebrated.** Celebrity.—S. Renown. Renowned.
- Cellar,** (under the floor of a house,) *anamissag-wânikân.*
- Cemetery,** *tchibegamig.*
- Cense.** S. Incense.

- Censer, pakwenessatchigan, mi-nomagwabikisigan.**
- Censure ; I censure him, n i n d a j i m a . We censure one another, nin dajindimin. (Atâweyittamâwew).**
- Census, agindjigadewin. (Aki-miwewin).**
- Cent, copper-cent, j o m â n i k e , miskwâbikons, osâwâbikons.**
- Centre; in the centre, nawaii.**
It is the centre, nawaiiwan, nassawaiiwan, nissawaiiwan.
- Certain, gwaiak. A certain, be-jig. (Peyak).**
- Certainly, abidékamig, ge get, angwamass, gwaiak. Yes, certainly, e n a g e k a , a n i n g - w a n u . (Tâpwe-ketchina).**
- Certificate, debwewini-masinaigan.**
- Cerumen. S. Ear-wax.**
- Chagrin. S. Sadness.**
- Chair, apâbiwin. I take chair, nin namadab.**
- Chalice, anamie-minikwâtchigan.**
- Chalk, wâbishkkibejibiigan, wâbishkibeshaiyan.**
- Chambermaid, anokitâgekwe, bamitâgekwe.**
- Chance, jâwendâgosiwini, min-wâbamewisiwin. I have a good chance, nin jawendagos, nin minwabamevis. (Papewewin).**
- Chandler, wassâkwanendjigani-kevinini. I am a chandler, (I make candles,) nin wassakwanendjiganike.**
- Change ; I change it, (in., an.) nind andjiton ; nind andjia. I change (or alter) s. th. for him, nind andjitawa, nind andjitamawa.—I change my**

- clothes, nind andjikwanaie. I change my life, my conduct, nind andji-bimâdis, nind andjijiwebis. I change my lodge, nind andjige. I change my mind often, nind aiajawendam, nin binâiendam, nin binassawagendam. I change my name, nind andjinikanidis. I change his (her, its) name, nind andjinikana ; nind andjinikadan. I change my shoes, nind andakisine. I change a writing, nind andjibian. (Meskutchi-pinâtisiw meskutaskisinew, etc.).**
- Change, exchange ; I change it, (for some other object, in., an.) nin meshkwatonan ; nin meshkwatona. I change it to him, nin meshkwatonamawa.**
- Changed ; I am (it is) changed, nin andjiaia ; andjigade, andjitchigade. Changed life or conduct, andji-bimadisiwin. Changed name, andjimikasowin, andjirinsonwin. I have (it has) a changed name, nind awljinikas ; andjinikade. Changed writing, andjibigan. Meskuteikâtew.**
- Change, exchanged ; it is changed into..., meshwatosse.**
- Changed, strange ; I am (it is) changed, strange, nin maiagendugos : maiagenlaywad. I find him (her, it) changed, nin maiagenima ; nin maiagendân. I find myself changed, nin maiagenindis. I look (it looks) changed, strange, nin maiaginagos ; maiaginaguad. I see him (her, it) changed, nin maiaginawa ; nin maiaginan. (Mâmaskâtjinâkusiw).**

- Changing ; it is changing fur, (an animal,) *andawe*. (*Pinawew*.)
- Changing-house, change-house, *amlikwanaiewigamig*.
- Changing of mind, inconstancy, *aiajawendamowin*.
- Channel, *ināonan*. Channel between islands, *jibatiq*.
- Chap, *oshkinaw*.
- Chapel, *anamiewigamig*, *anamiewigamigons*.
- Chapped. S. Cracked.
- Charcoal, *akakanje*. I burn (or make) charcoal, *nindakakanjek*. Place where they burn charcoal, *akakanjekān*.
- Charcoal-man, *akakanjekewini-ni*.
- Charcoal-man's business or trade, *akukanjekewin*.
- Charitable ; I am ch., *nin kijā-dis*, *nin kijewādis*, *nin nitor-jawendjige*. I am ch. to him, *nin kijewādisitawa*. We are ch. to each other, *nin kijewādisitulinim*.
- Charitable heart, *jawendamidewin*. I have a ch. heart, *nin jawendamidē*.
- Charitable person, *kejewādisid*, *netojawendjiged*.
- Charity, *kijewādisiwin*, *kijādi-siwin*, *jawendjipewin*, *jajawendjigewin*, *jawenindiwin*, *jajawenindiwina* I practise charity, *nin jajawendjige*, *nin jajaweninge*, *ketimāgisid* *nin jawenima* We do charity to each other, *nin jawenindlimin*, *nin jajawenindlimin* I ask him charity, *nin kitimiwigimtawa*.
- Charity of heart, heartfelt charity, *jawendamidewin*.
- Chaste ; I am chaste, *nin binis*,
- nin binides*, *nin nibwaka*. (Kanātisiw).
- Chastely ; I behave ch., *nin binādis*. (Kanātji-pimātisiw).
- Chastise ; I chastise, *nin bahanjeige*. I ch. him, *nin bahanjēwa*. (Pasastehwew).
- Chastised ; I am ch., *nin bahanjeigas*.
- Chastisement, *bahanjeigewin*; *bahanjeogowin*.
- Chastity, *binādisiwin*, *binisiwin*. (Kanātji-pimātisiwin).
- Chasuble, *anumessike-agwirvin*.
- Chatter ; I chatter, I speak too much, *nind osamidon*.
- Chatter ; I chatter with the teeth, *nin madweiabideshin*, *nin madweiabideshimon*, *nin papngabidewadj*.
- Cheap ; I am (it is) cheap, *nin wendis*, *nin wenipanis*, *wendad*, *wenipanad*. I think it is cheap, *an*, *in*, *nin wenipanenima* : *nin wenipanendau*. I sell cheap, *nin wendwe*, *nin wendis*. Wet-takisuw, wettakinew).
- Cheat ; I cheat, *nin waiējinge*. I use to cheat, *nin waiējingeshk*. I cheat him, (her, it,) *nin waijima* : *uin warjindau*.— S. Deceive.
- Cheated ; I am ch., *nin naubānis*.
- Cheated, (in. s. in.) S. Deceived.
- Cheater, *weiejinged*, *weiejingeshkil*.
- Cheating, *waiējingewin*, *waiējingeshkilwin*.
- Cheek, *onawama*. Manāway nā-nāwāy, wanāwaya). My, thy, his cheek, *ninow*, *kinow*, *onowan*. The right cheek, *okitchinowama*, *kitchinow*. The left cheek, *onamandjinowama*, *na-*

mandjinow. My cheeks are red, *nin miskwanowe.* I paint my cheeks red, *nind osânumanî.* My ch. are swollen, *nin bayanowe.* I have dirty ch., *nin wiagishkanowe.* I have hollow ch., *nin gwawabanowe.* I have large ch., *nin mamân-giganowe.* The other cheek, *nabani now.*

Cherry, *okwémín.* (Takkwahe-min).

Cherry-tree, *okwimij.* (Takkwa-heminaáttik).

Chest, *makak.* (Mâskigan).

Chesnut, *kitchi jawemin.*

Chew ; I chew, *nin jashagwandjige.* (Mâinâkwatchiken). I chew it, (*in.*, *an.*) *nin jashag-wandan* ; *nin jashagwamu.* I chew pitch, *nin jashagwami-giwe.* (Misiniiskiwew).

Chewed object, (*in.* & *an.*) *ja-shagwanendjigan.*

Chicken, *panudjá pakaakwens.*

Chief, *ogima.* Second chief, *anikéogima.* I am a chief, *nind ogimaw*, *nind ogimakanîw*, *nind ogimakandage*, *nind ogimâkandawa*, *nind ogimâ-kandamage.* I make him a chief, *nind ogimawia.* (Okimâkkâtew). I am chief over him, (*her*, *it*), *nind ogimakan-dawa*, *nind ogimakandan.* I live or act like a chief, *nind ogimâwadis.*

Chief, (*in. s. in.*) S. Superior.

Chief's hat, (*crown*), *ogimâ-wiwâkwân.* (Okimâwastotin).

Chief's lodge or house, (*palace*), *ogimawigamig.*

Chief's wife, *ogimâkwe.* I am the chief's wife, or a female chief, *nind ogimâkewew.* I

make her a female chief, *nind ogimâkweria.*

Chieftain. S. Chief.

Chieftainship, *ogimâwiwin*, *ni-gânisiwin.*

Child, *abinodji*, *onidjâniissima.*

Awâsis. My, thy, his child, *ninidjâniiss*, *kinidjâniiss*, *onidjâniissan.* Adopted child, *nidjâniissikawin.* Like a child, *abinodjiing.* I am a child, *niud abinodjiuw.* I play the child, *nind abinodjiikas.* I am with child, *nind adjik*, *nind aiawa abinodji*, *nin gigishkawa abinodji.* I have a child from..., *nind ondönje.* I have only one child, *nin bejigonje.* I have many children, *nin bissagonje*, *nin niskonje.* I have a child (or children), *nind onidjâniiss.* I have no children (or a few children), *nin manéonje.* I have two children, three children, etc., *nin nijônje*, *nin nissonje*, etc. All the children of a family, *ningotónjan.* I am child to somebody, *nind onidjâniissimigo.* I am his (her) child, *nind onidjâniissimig.* I have him, (her, it) for a child, *nin onidjâniissinan*; *nind onidjâniissindan.*

Child ; like one's own child, *wenidjanissingu.*

Childhood, *abinodjiwin.*

Childish ; I am ch., *abinodjiing nind ijicabis.*

Childishness, *abinodji-ijiwebisi-win.*

Chimney, *bodâwân.* I make a chimney, *nin bodawâcârike.* Kutawânbisk.

Chimney-sweeper, *pewindeiged*, *pawindeigewinini.* I am a

- chimney-sweeper, I sweep chimneys, *nin pawindeige*.
 Chin; my, thy, his chin, *nindamikan*, *kidamikan*, *odamikan*. (Mikwâskunew).
 Chinaware, S. Porcelain.
 Chine, S. Backbone.
 Chip, *birigaiyan*. I make chips, *nin biwigaiye*.
 Chippewa Indian, *Otchipwe*. I am a Chippewa Indian, *nind otchipwem*.
 Chippewa language, *otchipwemowin*. I speak the Chippewa language, *nind otchipwem*. I translate it in the Ch. language, *nind otchipwe-wissiton*. It is translated in the Ch. language, *otchipwe-wissitcheigade*. It is in Chippewa, *otchipwe-wissin*.
 Chippewa squaw, *otchipwekwe*.
 Chippewa writing, *otchipwe-wibiliyan*. I write in Chippewa, *nind otchipwe-wibiliye*.
 Chisel, *paywanégaigan*, *panibigaigan*. Hollow chisel, *tchigarmikwan*. Hollow chisel to make incisions in maple-trees, *negwukwanihi-wilibik*.
 Chocolate, *miskwâbo*. I make (or cook) chocolate, *nin miskwâbuk*.
 Choice, *onâbandomowin*, *wawenâbandamowin*. (Nawasowâbamowin).
 Choke, (eating or drinking;) I choke him, (her, it,) *nin pakwenishkond*; *nin pakwenishkodon*. I choke myself, *nin pakwenishkonidis*. It chokes me; *nin pakwenishkayon*. (Atoluw-atidulhew).
 Choke, (suffocate;) I choke him with a rope, *nin kashkakiginamara*. I choke myself with a rope, *nin kashkabigianmas*. Kippiwatiimow.
 Choke, (in. s. in) S. Hang. Strangle.
 Choked, (eating or drinking;) I am ch., *nin pakwenishkag*, *nin pakwenihî*.
 Choleric. S. Passionate.
 Choose; I choose, *nin onâbandjige*, *nin wawenâbandjige*. I choose him, (her, it,) *nind onâbama*, *nin wawenâbama*; *nind onibandalan*, *nin wawenâbandan*. (Nawasowâbamow).
 Chop; I chop wood, *nin manisse*, *nin kishkigaige*. (Nikuttew). I chop green wood, *nind ashkati-goke* I chop dry wood, *nin mishwâti-goke* I chop into small sticks, *nin bissigaige*, *nin biwigaisse*. I chop into chips, *nin biwigaisse*. I chop it into chips, *nin biwigaaan* —I chop for people, *nin manissâge*. I chop for him, *nin manissawa*. I chop for myself, *nin manissâs*.
 Chopper, *menissed*. Somebody's chopper, *manissâgan*.
 Chopping, *manissewin*
 Chosen: I am (it is) chosen, *nind onâbandjiges*, *nin wawenâbandjiges*, *onibandaljigade*, *wawenâbandjigade*.
 Chosen object, *onâbandygigan*, *wawenâbandygigan*.
 Church, *anamiewigamig*.
 Church-banner, *anamië-kikinawajim*.
 Church-organ, *kitchi-pipigwan*. (Kitochigan).
 Church-steeple, *kitotâgan ago-deg*
 Church-tithes. S. Tithes.

Christen S. Baptize.	Clay-bank : there is a clay-bank , <i>kishkabánonikuga</i>
Christian, <i>enamiad</i> I am a Christian, <i>nind anamia</i> . I am no Ch., <i>kawin nind anamiassi</i> . I become a Ch., <i>nind odapinan anamiewin</i> . I am a good strong Ch., <i>nin songanamia</i> A good strong Ch., <i>swanganamiad</i> .	Clay-plastering, <i>wâbigaigewin</i> . Clean; I am (it is clean, <i>nin binis, binad</i>). (Kanâtisiw). It is clean : a board, <i>binissugisi</i> ; a floor, <i>binissâga</i> ; a house or room, <i>binate</i> ; a liquid, <i>binagami</i> ; stuff, <i>in.</i> , <i>binigad</i> ; stuff, <i>an.</i> , <i>binigisi</i> —I clean him, (her, it,) <i>nin binia</i> ; <i>nin biniton</i> . I clean it, (a board,) <i>nin binissagia</i> I clean it, (a floor,) <i>nin binissagiton</i> . I clean s. th. for him, <i>nin binitawa</i> , <i>nin binitumaru</i> . Kanâtjihew .
Christianity, Christian religion, <i>anamiewin</i> .	Clean or dress fish; I clean fish, <i>nin pakajawa</i> . I clean a fish, <i>nin pakajwa gigo</i> .
Christmas, <i>Niba-anamieyijigiyad</i>	Clean, (in. s. in.) S. Wipe.
Cigar, <i>tetibabayinigasod assema</i>	Cleanliness, cleanliness, <i>biniswin</i> . (Kanâtisiwin).
Cinnamon, <i>miskwanayek, meskwaniyekosid wanagek</i> .	Cleanness of heart, <i>binideewin</i> . I have a clean heart, <i>nin binidee</i> . (Kanâtjitehewin).
Cipher, <i>agindassowin, agindassobiyan</i> . (Akittâsuwin).	Cleanse ; I cleanse him, (her, it,) <i>nin binia</i> ; <i>nin biniton</i> .
Cipher ; I cipher, <i>nind agindass, nind agindassobiige, agindassowinan nind ojibiinan</i> .	Cleanse, (in. s. in.) S. Wash clean.
Ciphering, <i>agindassobiigewin</i> .	Cleansed ; I am (it is) cleansed, <i>nin biniigos</i> ; <i>biniigâde</i> .
Circumcise; I cir. him, <i>nin pakwejwa</i> .	Cleansed by fire ; I am (it is) cl. by fire, <i>nin gassiiakis</i> ; <i>gassiiakide</i> .
Circumcised ; I am cir., <i>nin pakwejog, nin kikinawâdji, nin kikinawâdendâgos</i> .	Clear ; it is clear, (in the woods,) <i>jibeiimugul</i> , <i>jishiguikwai-gade</i> . I clear land, <i>nin majiuge</i> , <i>nin majiakonige</i> . The act of clearing land, <i>majiigewin</i> , <i>majiakonigerin</i> . Musawâtahikewin. Tawakahikewin.
Circumcision, <i>pakwejodiwin; kikinawâdjion, kikinawâdendâgosiwin</i> .	Clearing, <i>majiigan, majiakonigan</i> . There is a clearing, <i>pa-pashkwatmugul</i> , <i>pa-pashkwakamiga</i> . There is a clearing
Cite. S. Call.	
City, <i>odena, kitchi odena</i> . There is a city, <i>odenâwan</i> .	
Clandestinely. S. Secretly.	
Clap ; I clap my hands together, <i>nin pâpassinindjiodis</i> . (Pâpaditchitchehamaw).	
Claw ; its claw, <i>oshkanjin</i> . Claw of a cow or ox, <i>pijikiwigani</i> .—S. Hoof. (Pijiskiwaskasiy).	
Clay, <i>wâbigan</i> . White clay, <i>wâbabigan</i> . Red clay, <i>meiswâbigan</i> , <i>osaman</i> . I put clay on, I plaster with clay, <i>nin wâbi-gaige</i> . (Wâbatonisk).	

made, *majiigáde, papashkwai-gáde*. I make a clearing, *nin muijige, nin papashkogaaige*. A clearing is seen through the woods, *babawasse, jajihawassatkweia*. (Sipeyaw).

Cleaver, *passigaigan*.

Cleave, (split;) I cleave, *nin passigaige*.—S. Split.

Cleave, (stick;) I cleave to s. th., *nind agoke*. It cleaves to s. th., *agogin, agokemagad*.

Clemency, *minwadendamowin, kijewâdisiwin, kijâdisiwin*. (Yospisiwin).

Clement; I am cl., *nin kijewâdis, nin kijâdis, nin minwendam*. (Yospisiw).

Clerk, *ojibiigewinini, wejibiiged*. Clerk's office, *ojibiigewigamig*.

Cliff, cliff, *ajibik*. There is a cliff, *ajibikoka, kishkabika*.

Climb up; I climb up on a tree, etc., *nind akwandawe*. (Ketchikusiw).

Cloak, *kitchi babisikawâgan*.

Clock, *dibaigisisswân*. I make clocks, *nin dibaiigisisswânike*. (Pisimokkân).

Clock-manufactory, *dibaigisis-swânikewin*.

Clock - manufacturer, *dibaigisis-swânikewinini*.

Clog, *mitigo-makisin*. (Mistikos-kisin).

Close by, *tchig', tchigaii*.—S. Near.

Closet; there is a closet made, *pikissanagokâde*. In the closet, *pikissanagong*.

Cloth, *manitowegin*. Black cloth, *bosmakatewegin*. (Kaskitewegin). Red cloth, *miskwegin*.

Clothe; I clothe him, (her, it,) |

nin bisikona, nind a gwia ; *nin bisikonan, nind agwiton*. I clothe myself, *nind agwiidis*. We clothe one another, *nind agwiidimin*. (Akwanahiew).

Clothe, (in. s. in.) S. Dress.

Clothes, *agwirwin, madindagan*.

I put my clothes on, *nin bisikwaniae, nin wawepis*. (Pustanyonissew). I put him his clothes on, *nin bisikona, nin wawepina*. I change clothes, *nind andjikwaniae*. I have double clothes on, *nin bitokwanaie*. I have many clothes, *nin madindass*. I give him clothes, *nind agwia, nin madindamawa, nin madimona*.

Clothing, *madindagan, bisikagan, agwirwin*. The giving or receiving of clothing, *agwidiwin*. I give him clothing, *nin agwia*.

Clothing-store, *madindagan-iwigamig*.

Cloud, *anakwad*. (Waskow). Black cloud, mourning cloud, *nitâganakwad*. Dark cloud, or, there is a dark cloud, *pushagishkanakwad*. There are small curled clouds, *git-chiganakwad*. The clouds are red, *miskwânakwad*. (Clouds from the north, west, etc. S. North. West, etc.)

Cloudy; it is cloudy, *anakwad, ningwakwad*. (Yekwaskwan)

Clove, *sagâigans menomagwak*.

Clover, *nessobagak*.

Clyster. S. Injection.

Clyster-pipe, *pindabawâdjigan, siginamâdiwin*.

Coach. S. Cart.

Coachman. S. Cartman.

Coal, *akakanje*. (Kaskaskasew).

I burn or make coal, *nind akakanjeke*. Place where coal is burnt, *akakanjekún*. I burn him (her, it) to coal, *nind akakanakiswa*; *nind akakanakisan*. I am (it is) burnt to coal, or, I burnt it burns to coal, *nind akakanakis*; *akakanukide*, *akakanute*.—There are coals, *akakanjeka*, *akakanjewan*. I gather burning coals together, *nin mawan-dokije*.

Coal-house, *akakanjewigamig*. Coal, red-hot coals, *miskokinje*. Coal. S. Pit-coal. Coarse; it is coarse, thin, light, (stuff,) (*in.*, *an.*) *babigwétagad*; *babigwetagisi*.

Coast; I coast, *nin bimájaam*, *nin jijodewaum*, *nin tchige-waum*. (Sisoneskam).

Coat, *babisikawágan*, *bisikawágan*. (Miskutáküy).

Coat of cloth, *manitowegino-babisikawágan*.

Cobweb, *assabikeshiwassab*.

Cock, *pakaakwe*, *nabé-pakaak-we*.—Cock's crest, *pakaakwe o patakibinweon*.

Cock of a gun, *obwámens*.

Cock; I cock a gun, *nind ajigí-dabikinan pâshkisigan*.

Coffee, *makate-mashkikiwábo*. I make coffee, *nin makate-mashkikiwáboke*.

Coffee-house, *makate-mashkiki-wâbokewigamig*.

Coffee-mill, *bissibodjigans*.

Coffer, *makak*.

Coffin, *tchibai-makak*.

Cohabit; I cohabit, *nin widige*. I cohabit with her, (him,) *nin widigema*. We cohabit, *nin wedigendimin*. (Wikittuwok).

Cohabitant, *widigemágan*. (Wikimágan).

Cohabitation, *widigendiwin*, *widigerin*.

Colander, *jâbwajigawitchigan*. Cold, bad cold, *ujig*, *agigokawin*. I have a bad cold, *nind agigoka*.

Cold, *gikádjiiwin*.

Cold; it is cold, *kissina*. It is cold by the wind, *takássin*. It is cold in a building, *takate*. It is a cold night, *kissintibikad*.—I am cold, I feel cold, *nin gikadj*, *nin bingedj*, *nin takénis*. (Kawatchiw). I am very cold, *nin niningadj*. I am cold, my body is cold, *nin takis*. I soon feel cold, *nin nitá-gikadj*, *nin wakewadlj*. I can endure much cold, *nin jibadj*.—I catch cold, I become cold, *nin takash*. I make him catch cold, *nin takashima*. My hands are cold, *nin gikadjinindjiwadlj*. My feet are cold, *nin gikadjisidewadlj*. My ears are cold, *nin gikadjitawagewadlj*. I weep from cold, *nin mokawadlj*.—It is cold, (liquid,) *takágami*. It is cold, (metal, *in.*, *an.*) *takábibkad*; *takábikisi*.

Colic, *akoshkádewin*. I have colics, *nind akoshkáde*. (Kiswaskatew).

Collar, *nabikawágan*, *nabiká-qan*.

Collar-bone, clavicle, *bimidikiganun*.

Collar of a coat, etc., *apikweia-wegwasson*.

Collect. Collected.—S. Gather. Gathered.

Collectively, *mámawi*.

Colored ; I am colored, a colored person, *nin makatéwis, nin makat-wiwe*.

Colored person, *mekatewisiid, mekatewiwed, makatewiass.* (Kaskitewiyâs).

Color of ripeness ; it has the color of r., (in., an.) *gijande, gjanso*.

Colt, *bebejigoganjins; manijins.* (Piponáskus).

Comb, *binákwan.* Large dressing comb, *pashkáhibe-binákwan, nassaijan.*—Comb for horses, *nasikwéigan*.

Comb; I comb myself, *nin nasikwé.* I comb him, *nin nasikwéwa.*

Combat. S. Fight.

Come down ; I come down, *nin binissandawe.* I come down on a rope, *nin nissabigita.* I come down flying, *nin bi-nan-jisse.* (Nittakusiw).

Come forth ; I come forth, *nin moki, nin mokus.* It comes forth, *mokissemagad, mokish-kamagad.* I come forth by the current of a river, *nin mokabog.* (M a h a b o y u w). I come forth, out of the water, *nin mokibi, nin moshkam.* I come (it comes) forth to the surface of the water, *nin mokifisse : mokigissemagad.* I come (it comes) forth to the surface of the water, and float, (floats, *nin moshkayprindjin : moshkauugwinde.* —The water comes forth, *mar-kidjiwan nibi.* It comes forth, *sagigin.*

Come from ; I come from..., *nind ondji, nind ondjiba, nind*

ondadis. It comes from..., *ondjimagad, ondjibamagad, ondladad, ondjissin, onzikumagad.*

Come here ; come here, *ondâss, ondâshán.* Astam. I come here, *nin bi-ija ; nin bidjija.* I come here for some reason, *nin bi-iniku, nin bi-onsika.* I come here weeping, crying, *nin bidadém.* I come here speaking, talking, *nin bidgewidam.* I come to tell s. th., *nin bidâdjim, nin bidâdjimotage.* I come to tell it, *nin bidâdjimotan.* I come to tell him, *nin bidâdjimotawa.* I come here to trouble him, *nin bi-mîgoshkásikawa.*—I come with snow-shoes, or on snow-shoes, *nin bidagimosse.* I come here running, *nin bidjibato.* I come here dragging s. th., *nin bidjidâbi.* It comes sliding, *bidjibide.*

Come in ; I come in, *nin pindige.* It comes in, *pindigemagad.* I come in to him, *nin pindiga-wa.* I come (or go) into him, (her, it,) *nin pindigeshkawa ; nin pindigeshkán.* It comes in me, *nin pindigeshkâgon.* I come in (or go in) in a canoe or boat, *nin pindjidawaam.*

Come out ; I come out, *nin bisagaam.* It comes out, *bi-sagumomagad, bi-sagidjissemagad.* I come out of the water, *nind agwata, nind agwahita.*

Come to..., I come to him, (her, it,) *nin bi-nasikawa, nin bi-odissa ; nin bi-nasikan, nin bi-oditan.* I don't come to him, her, it, *nin nondishkawa ; nin nondeshkan.* It comes

to me, *nind odissigon*, *nind odissikagon*, *nind odissikkagon*. It does not come to me, *nin nondeshkugon*.—I come to the shore, *nind agwaaum*. (Kapaw). I come to the shore out of the water, *nind agwaiadagas*. It comes to the shore by the wind, *agwaiasssin*.—I let it come to him from hand to hand, *nind anikénamáwu*. Come upon; I come upon him, *nin pagidjinotawa*, *nin pagamishkawa*. It comes upon me, *nin pagamishkagon*. It comes to pass, *pagamishkumagad*.—I come upon him and make him fall, *nind apagasikawa*. It comes upon me and makes me fall, *nind apagasikagon*. Come with. S. Bring with. Comer, *biwide*. (Okiyutew). Comfort; I comfort, *nin sengideeshkage*, *nin songideeshkawe*. I comfort him, *nin songideeshkawa*. Comfortable life, *mino aiáwin*. Comforter, *swangideeshkawed*. Coming; I am coming here, *nin bidassamosse*. I am it is coming on, *nind apisika*; *apisikamagad*. I am coming on the ice, *nin bidadagak*. I am coming here in a canoe or boat, *nin bidassumishku*. I am it is coming with the wind, *nin bidash*; *bidássin*. The wind is coming, *bidanimad*. Command; I command him s. th. urgently, *nin pápijima*. I com. it urgently, *nin pápijin-dan*. (Sikkimew). Command, (in. s. in.) S. Reign. Commander, *nigánossewinini*. Commandment, *ganásongewin*.

I make commandments, *nin ganásonge*. (Itasowew). Commence. Commencement.—S. Begin. Beginning. Commerce, *atandiwin*, *atáwe-win*. Commission, (word sent,) *mitchitewin*. I give or send a commission, *nin mitchitwe*. I give or send him a commission, *nin mitchitchima*. I give or send a com. for it, (in., an.) *nin mitchitwen*; *nin mitchit-wenan*. (Itwehiwewin). Commit; I commit, *nin dodam*. I make him commit some action, *nin dodam*. Commit; I commit or intrust s. th. to his care, *nin ganawendaa*, *nin ganawendamona*. Common; in common, *mámawi*. Common-hall. S. Judgment-house. Communicant, *wedapinang jáwendágosiwin*. (Eyamihesaskamut). Communicate; I com. it, *nin windamágen*. I com. it to him, *nin windamáwa*. Communication, *windamáge-win*. Communion, *Jáwendágosiwin*. I take communion, *nin jawendagos*, *nind odapinan Jáwendágosiwin*. (Ayamihe-saskamowin). Communion of Saints, *ketchit-wáwendágosidjig o widokodawiniva*, *anumié-widokóládi-win*. We are in the Communion of Saints, *nind anamié-widokodádimin*. (Ayamihes-tamákewok o kanátátcchákwe-wok). Companion, *widjiwagan*, *wid-jindinowágan*.

- Company, *anikominoderiwin*. (Witjettuwini). There is a company, *anikominodemagad*. We form a company, *nind anikominoderimin*.—I keep company with him, *nin widjiwa, nin widokawa*.—I keep comp. with him in religious respect, *nind anamie-widokawa*.
- Company, (in. s. in.) S. Keep company.—S. Help.
- Compared to... S. Esteemed equal.
- Comparison, *awéchigan*. I make a comparison, *nind awéchige*.
- Compass, *wawiiebiigan*.
- Compass; it compasses me, *nin giwitashkugon*.
- Compassed. S. Enclosed.
- Compassion, *kitimágengingewin, kitimágeniljigewin, kitimágenindiwin, jáwendjigewin, kijewádisiwin*. I have comp. on him, (her, it,) *nin kitimágenna, nin jáwenima, nin kitimágendan, nin jáwendan*.—I excite comp. with my words, *nind inigatagos, nin kitimágatagos*.
- Compassionate; I am comp., *nin kitimágendjige, nin jáwendjige, nin kijerádis*.
- Complaint, *gagimidonowin*.
- Complaisant; I am comp., *nin minnérwis*.
- Compliments, *anamikágewin; anamikágowin*. I give him my comp., *nind anamikawa*. We give or send comp. to each other, *nind anamikodádimin*.
- Compliments, (in. s. in.) S. Nod with the head.
- Comport; I comport myself in a certain manner, *nind ijivebis*.
- Comportment, *ijiwebisiwin*.
- Compotation, *widjibindiwin*.—S. Drink together.
- Compotator, *widjibimagan*.
- Comprehend; I comp. it, *nin nissitotán*.
- Comprehend, (in. s. in.) S. Understand.
- Comprehensible; it is comp., *nissitotáigwad*.
- Compress. S. Press together.
- Comrade, *widjiwágan*.
- Comrade; my comrade, *nidji, nidjikiwé, nidjikiwesi*.
- Conceal. S. Hide.
- Conceive; I conceive it, *nin nis-sítotán*.
- Conceive, (in. s. in.) S. Understand.
- Conclude. S. Consolidate.
- Concord, *bejigwendamowin*.
- Concord, (in. s. in.) S. Peace.
- Concubinage, *anisha widigendiwin, matchi widigendiwin*. (Pisikwátehi-wikituwini). We live together in concubinage, *anisha nin widigendimin*.
- Concubine; I am a con., *anisha nin widigema inini*. I keep a con., *anisha nin widigema igwe*.
- Concupiscence, *missawenimowin*. I look at her (him) with conc., *nin missawiganuwába-ma*. (Pisikwátehi-mustawinawew).
- Condemn; I condemn him, *nin banádjia, nin banásoma, nin mamijima*. I condemn myself, *nin banádjiidis*. I condemn him to death, *nin niboma, nin naniboma*. (Oyasuwátew).
- Conduct, *ijivebisiwin, bimádisicin*. Decent chaste conduct,

binidisiwin. (Itâti siwin). Changed conduct, *andjiwebiswin*, *andjibimadisiwin*. Wise prudent conduct, *nibwaku-ijirehisiwin*. Indecent inehaste conduct, *gagibâdisiwin*. My cond. is shameful, is considered shameful, *nind agatendayos*. Conduct, (in. s. in.) S. Behave. Behavior. Conduct; I conduct him, *nin bimiwina*. Conduct away. S. Lead away. Conduct in ; I cond. him in, *nin pindigana*. Conduct out ; I cond. him out, *nin sagidjiwina*. Conduct. Conductor.—S. Guide. Conduct. S. Oversee. Confect, *pashkiminassigan*. Confect; I confect, *nin pashkiminassige*. I confect them, (berries, in., an.) *nin pashkiminassanan*; *nin pashkiminasswag*. Confectionery articles, *sisibâkwatonsan*. Confess, declare ; I confess sincerely, *nin gwaiakwâdjim*. (Kwayaskâtjimow). Confess sins; I confess my sins, *nin webinige*. (Ayamihewâjtjimisuw). Confession, *webinigewin*. Confidence. S. Trust. Confidence, (in. s. in.) S. Ask with hope. Confirm. S. Consolidate. Confirm; I confirm, *nin migiwen Songideeshkâgewin*. I confirm him, *nin mina Songideeshkâgewin*. Confirmation, *Songideeshkâgewin*. I give Conf., *nin mijigen*.

wen Songideeshkâgewin. I receive Conf., *nin minigo Songideeshkâgewin*. Confirmed; I am conf., *nin gin minigo Songideeshkâgewin*. Confirmed, ratified; it is conf., *songitechigâde*. Confronted; we are conf. together, *nin ussamâbaudlinin*. Conscience; I have bitter remorses of conscience, *nind inigâwagendam*. Consent, *minwendamowin*. (Naskomowin). Consent; I consent, I am willing, *nin minwendam*. (Naskomow). Consent to do. S. Promise. Conservation, *ganîwendamarin*. Conserve; I conserve him, (her, it,) *nin ganâwenima*; *nin ganâwendan*. I conserve to me, *nin ganâwendamas*. I conserve it to me, (in., an.) *nin ganâwendamason*; *nin ganâwendamasonan*.—I conserve or put up provisions, *nind atwab*. (Astyaw). Conserve, (in. s. in.) S. Live, I make live. Consider. Consideration. — S. Reflect. Reflection. Consider. Considered.—Remark. In regard to the expressions : I am considered to be so and so, or to be this or that, we remark here that these expressions are to be found under their respective *substantives*, *verbs* or *adjectives*.—For instance, I am considered superior, or to be a superior, *nin nigânendayos*. You will find it under "Superior."—It is considered shameful, *aga-*

tendâgward. You will find this under "Shameful."—Etc.
Consolator, *aiabiswinged*.
Consolation, *abisindiwin*.
Console; I console, *nind abisiwinege*, *nin gâgisonge*, *nin songideeshkawé*, *nin songideeshkawé*. I console him, *nind abisiwima*, *nin songideeshkawá*, *nin gâgisomu*, *nin mino-deea*, *nin gagânamu*. (Kâkit-jilew). I console myself, *nin gagisondis*.
Consoler, *swangideeshkawed*, *guiágisonged*, *aiábisiwinged*.
Consolidate; I cons. it, *nin son-giton*, *ninl aindjissiton*.
Consoling, **consolation**, *abisiu-diwin*.
Constable, *takoniwerinini*, *teko-niwed*.
Constancy, *songendamowin*, *be-jigwendamowin*. (Sokkâtis-iwin).
Constant; I am constant, *nin songendam*, *nin bejigwendam*.
Constant at work; I am con., *nin minuwiris*. (Sokkeyimow).
Constantly, *mojag*, *apiné*, *bejig-wanony*. (Sakamo).
Constipated; I am con., *nin ma-midawitchi*.—S. Costive.
Constipation. S. Costiveness.
Constitution, *inakonigewin*.
Construct, (in. s. in.) S. Make. Build.
Constructed; it is con. (in., an.) *ijitchigáde*, *gijitchigáde*; *iji-tchigaso*, *gijitchigaso*.
Consume, (in. s. in.) S. Eat up.
Consume. S. Spend all.
Consumption, *miniwapinewin*. I have the consumption, *nin miniwapini*.
Contain, (hold;) it contains,

dhashkine, *dibibi*. It does not contain much, (in., an.) *nâwadub*: *nâwadisi*. It cannot contain all, *nonashkinemagad*, *nojibadjigemagad*. I cannot make it contain all, (I cannot put all in), *nin nojibadjige*.
Contemn. S. Despise.
Contemplate. Contemplation, (in. s. in.)—S. Reflect. Reflection.
Content, *minwendamowin*. (Mi-veyittamowin).
Content; I content him, *nin debia*; *nin minwendamia*.
Contented; I am con., *nin minwendam*, *nin minawas*, *nin débagénim*, *nin débenim*, *nin débendam*, *nin débis*, *nin naéndam*. I make him contented, *nin minwendamia*, *nin maminwendamia*, *nin minwendaa*, *nin minonawea*, *nin minawasia*, *nin naéndamia*. I make it contented, *nin minwendamiton*, *nin naéndamiton*. We make each other contented, *nin maminwendamiidimin*, etc. (Miweyittam).
Contentedness, *debinimowin*, *minwendamowin*.
Contention. S. Dispute.
Continent; it is the continent, *kitakamiga*. On the continent, *kitakamigang*.
Continually, *kaginig*, *apine*, *be-jigwanony*, *mijay*.
Continue; I continue long, *nin ginwatchita*.
Contract; I contract it, *nin sindabiginan*.
Contradict; I contradict, *nind ajidewe*, *nind ajidewidam*, *nind agonwetam*, *nind agonwetage*. I contradict in

thoughts, *nind ajidéendam, nind agonwéendam*. I contradict him, *nind agonwetawa, nind ajidema*. I contradict him in thoughts, *nind ajidenima*. I cont. it, *nind agonwetán*. We cont. each other, *nind agonwetádimin, nind ajidendimin*. I cont. myself, *nind ogonwetadis*. I am in the habit of contradicting, *nind agonwetageshk*. Bad habit of contradicting, *agonwetageshkiwiu*. (Anwettam).

Contradicter, *netu-agonwetang*. Contradiction, *agonwetamowin, ajidewidamowin, agonwetadiwin*. Cont. in thoughts, *agonwéendamowin, ajidéendamowin*.

Contribute. Contribution.—S. Give. Gift.

Contrite; I am contrite, *nind anwenindis*. (Kesináteyimisiw).

Contrition, *anwenindisowin*.

Conversation, *ganonidiwin, gaganonidiwin*.

Converse; I conv., *nin gagigít*. I con. with him, *nin gaganova, nin widjidonama*. We con. together, *nin gagânonidimin*.

Conversion, *anwenindisowin, andjibimâdisiwin, andjijiwebisiwin*.

Convert, *wedapinang anamie-win*.

Convert; I convert myself, *nind anwenindis, nind andjiton, nind ijíwebisiwin*; *nind odápinan anamiewin*. I convert him, *nin gashkia tchi andjijiwebisid*; *nin gashkia tchi anamiad*.

Converted; I am con., *nind andjibimâdis, nind andjijiwebis; nind anamia*.

Convey; I convey him (her, it) on or in a carriage, *nind odábana*; *nind odâbadan*. I convey him (her, it) in a canoe or boat from the lake to the shore, *nind agwaona*; *nind agwaodon*. I convey him (her, it) in a canoe or boat over a river or bay, *nind ajawaan, nind ajawaona*; *nind ajawaan, nind ajawaodon*.

Convey back; I convey him (her, it) back, *nind ajéwina*; *nind ajéwidon*. I convey him (her, it) back again in a canoe or boat, *nin giweona*; *nind giweedon*.

Convey in; I convey him (her, it) in, *nin pindigana*; *nin pindigadon*.

Convey, (in. s. in.) S. Carry. Carry away. Conduct.

Conveyance in a carriage, *awad-jidábiwin*.

Conviction, *abéidiwin*. I give testimony to conviction, *nin batange*. Testimony to conviction, *batangewin*.

Convince; I convince him, *nind abea*. (Tâpwemew).

Convoke; I conv., *nin nandonge*. I con. them, *nin nandomag*.

Convulsion, *tchitchibishkawin*. —S. Spasms.

Cook, *tchibákweuinini*; *tchibákweikwe*; *tchabakwed*. (Opimawasuw).

Cook; I cook, *nin tchibákwe, nin gisisekwe*. I cook for him, *nin tchibakuawa, nin gisisama, nin gisidebona*. I cook for myself, *nin tchibák-*

was. I cook it, (*in., an.*) *nín gisisan*: *nín gisiswa*. I cook it tender, (*in., an.*) *nín nokisan*; *nín nokiswa*. (Piminawatew).

Cooked; it is cooked, (*in., an.*) *gijide*: *gisiso*. It is cooked in a certain manner, *inidemagad*. It is well cooked, well done, (*in., an.*) *minodemagad*; *minoso*. It is cooked tender, (*in., an.*) *nokide*: *nokiso*.

Cookery, cooking, *tchibákewin*, *gisisekwewin*.

Cook-house, kitchen, *tchibákewewigamig*. (Piminawasuwikamik).

Cook-maid, *tchibákweikwe*.

Cook-stove, cooking-stove, *tchibákwe-kijábikisigan*.

Cool; it is cool or cold, *takissin*. It is cool, *takaiamagad*. It is cool, (liquid,) *takágami*.

Cool; I cool, *nín takissidjlge*. I cool him, (her, it), *nín takishima*: *nín takissidon*.

Cool, (by wetting;) I cool him, (her, it,) *nín takábwana*; *nín takábwadan*. I cool it, pouring cold water in, *nín takágamishhodon*, *takibádon*.

Cool, (*in. s. in.*) S. Cold.

Cooper, *makakokewinini*. I am a cooper, (I make barrels, *nín makukoke*).

Cooper's business, trade, work, *makakokewin*.

Cooper-shop, *makakokewigamig*.

Copper, *miskwábik*, *osáwábik*.

Copper-mine, *miskwábikokán*, *biwábikokán*. I work in a copper-mine, *nín miskwábikoke*, *nín biwábikoke*. Miner in a copper-mine, *miskwábikokewinini*, *biwábikokewinini*.

Copper-mining business, *miskwábikokewin*.

Copper-mining Agent or Superintendent, *miskwábikoké-ogima*.

Copper-cent, *jomâniké*, *miskwábikons*, *osiwabikons*.

Copy, *nassábíigan*, *nabibiígan*, *andjibiígan*.

Copy, (*in. s. in.*) S. Writing.

Copy, (transcribe;) I copy, *nín nassábíige*, *nín nabibiíge*, *nind andjibiíge*. I copy it, *nín nassábían*, *nín nabibian*, *nind andjibian*.

Copy, (imitate;) I copy it, *nín kikinowábandan*, *nassáb nind ojiton*.

Copying, *nassábíigewin*, *nabibiígewin*, *andjibiígewin*.

Cord of wood, *atawissan*. (Asastatchigan).

Cord. S. Rope.

Core of a corn-ear, *okanák*.

Cork, *wajashkwedo*, *kitchi wajashkwedo*.

Cork-screw, *gitaigan*.

Cork-stopper, *wajashkwedo-gibakwaigan*.

Cormorant, *kágágishib*, (raven-duck).

Corn. S. Indian corn.

Corn-ear, (of Indian corn,) *nísákosi*. The corn-ear bursts at the tire, *pishkingweso nísákosi*.

Cornel-tree, *mánan*.

Corner; there is a corner, *wáwíkweia*. In a corner of the room, *wikwessayag*. In a corner of the earth, *wikwekamigag aki*.

Corner-stone, *waickwiihibiki-assiu*, *wikweiaibikissitchigan*, *márawaickwiihibikissi assiu*.

- netamabikishing assin.* Chief corner-stone, *niginiwikweia-bikissitchigan*.
 Corn-meal, *bissibodjigan*.
 Corn-soup, corn-mash.—S. Indian corn-soup.
 Corn-stalk, *sibwagān*. Sprout of the corn-stalk, *sibwagans*.
 Costive; I am costive, *nin gibissagaje*.
 Costiveness, *gibissaya jēwin*.
 Costly. S. High.
 Corpse, *tchibai*.
 Corpus Christi day, *wahigoni-gijigad*.
 Correct, *gwaiak*.
 Correct ; I correct it, *nin gwai-akoton*, *nin nanaiton*. I correct a writing, *nin nanāibiige*; I correct it, *nin nanāibian*.
 Corrected writing, *nanāibiigan*.
 Correct. Correcting, (in. s. in.) S. Repair. Repairing.
 Corrupt; I corrupt him, *nin matchi ijiwebisia*, *nin banādjia*, *nin gagibásoma*. (Misiwanātjhew).
 Corrupted; it is corrupted, (liquid,) *ajagamissin*. It is corr., (in., an.) *pigishkanad*; *pigishkanani*. (Pikiskatin).
 Cotton, *papagiwaiān*, *papagi-waiānigin*.
 Cotton bag, made of cotton, *papagiwaiāneshkimod*.
 Cough, *ossossoadamowin*. (Ostustutamowin).
 Cough; I cough, *nind ossosso-dam*.
 Council, *gigitowin*. (Mawātjihituwin).
 Council-house, *gigitowigamig*.
 Counsel; I counsel him, *nin gaganosoma*. (Kakeskimew).
 Count; I count, *nind agindass*.
 I mistake in counting, *nin wanagindass*. I mistake in counting it, (in., an.) *nin wanagindan*; *nin wanagima*. I count him, (her, it,) *nind agi-mu*; *nind agindan*.
 Counted; I am (it is) counted, *nind agindjigas*; *agindjide*.
 Countenance; I have a smiling countenance, *nin babapingwe*.
 Counting, *agindjigādewin*.
 Country, *aki*.
 Countryman, *wid jidakiwemagan*.
 Couple; so many couple, *dass-wewau*.
 Couple. S. Pair.
 Courage, *songideewin*, *mangotassiwin*, *mangideewin*.
 Courageous ; I am cour., *nin songidee*, *nin mangotass*, *nin mangidee*. I make him cour., *nin songideea*, *nin mangideea*.
 Courageous man, *mangotassi-winini*, *swanjiled inini*. Nābekkāsuw).
 Courageous person, *swangideed*, *mengotassid*.
 Court, *dibakonidicin*.
 Cousin, (he-cousin;) my, thy, his cousin, *ninimoshe*, *kini-moshe*, *winimosheian*; or, *nitawiss*, *kitawiss*, *witarissan*.
 Cousin, (she-cousin;) my, thy, her cousin, *nindangoshe*, *ki-dangoshe*, *odangosheian*.
 Cover; cover of a kettle, etc., *dibabowéigan*, *padagwaboéi-gan*, *gibabikaigan*, *gibakwai-gan*, *gibaboéigan*. Cover of a powder-pan, *agwanakokwei-gan*.
 Cover; I cover him (her, it) with s. th., *nin padagwana-*

wa; nin padagwanaan. I cover him her, it with my body, *nin padagwanishkawa; nin padogwanishkan.* It covers me, *nin padagwanishkagon.* I cover him, (her, it,) with some articles of clothing, *nind agwajija, nind agwanawa; nind agwanaan.* — I cover myself, *nin naaggwaji, nind agwaje.* I cover my head, *nind agwanikweodis.* I cover my breast, *nind agwaiakiganudis.*

Cover, (roof;) I cover, *nind apakdjige.* I cover it, (a lodge or house,) *nind apakodon.* (Apakkewew).

Cover with bark ; I cover, *nin ningwanapakwe.* I cover it, *nin ningwanapakwadan.*

Covered ; I am (it is) covered with s. th., *nin padagwanigas; padagwanaigáde.* I am (it is) covered, *nind agwananigas; agwanaigáde.* — All is covered with it, *misiweshkamá-gad.*

Covered, (roofed;) it is covered, *apakode, apakodjigáde.*

Covet; I covet, *nin missawendam, nin missawendjige, nin missawinage.* I covet him, (her, it,) *nin missawenima, nin missawinawa; nin missawéndam, nin missawinan.* I covet s. th. belonging to him, (in., an.) *nin missawendimawa; nin missawinimawa.* (Mustawinawew).

Covetous; I am covetous. S. Covet.

Covetous desire, *missiwendamowin.* I look at him (her, it) with a covetous desire, *nin*

missawiganawáhami : nin missawiganawábandan.

Covetousness, *missawendjigewin, missawenindiwín, missawendamowin.*

Cow, *pijiki, ikwé-pijiki.* (Onit-jániw). The cow is to have a calf, and *jiso pijiki.* The cow has a calf untimely, abortively, *nishi pijiki.* The cow has a calf, *onidjánissi pijiki.*

Coward, *jaiágodeed.* I am a coward, *nin jágodee.*

Cowardice, *jágodeewin.*

Cow-hide, *pijkigewin.*

Cow-pox, *mamakisiwin.* I inoculate with the cow-pox, *nin mamakisiwe.* I inoculate him with the cow-pox, *nin mamakisia.* I am inoculated with the cow-pox, *nin mamakisiigo.* — Inoculating, inoculation, *mamakisiiewin.*

Cow-pox inoculator, *memakissi-wed, mamakisiiewinini.*

Crab, S. Craw-fish.

Crack ; I crack or craunch, *nin madwendjige.* I crack or craunch it, (in., an.) *nin madwendán; nin madwemá.* I make crack my fingers, *nin madwéganiniljibinidis.* The joints of my limbs crack, *nin madwéganeshka.* It cracks, *madweshka, mamadweshka.* The ice cracks, *madwékwdin.*

Crack, (split;) *gipisiwin, gágipisiwin.* There is a crack or split in a piece of wood, *tawisaya.*

Cracked ; my feet, my hand, my legs, etc., are cracked.— S. Foot. Hand. Leg, etc.

Cracked through; it is cr. thr.,

(metal,) <i>tawâbikad</i> . It is cr. th., rock, <i>tawâbikamagad</i> .	Credulous superstitious person, <i>anotch gego daiehuetang</i> .
Cracker, <i>anâkonans pakwejigans</i> .	Cree Indian, <i>Kinishtino</i> . (Nehiyaw.
Crackle; the fire crackles, <i>pakine</i> or <i>papakine ishkote</i> .	Creek, <i>sibi</i> .
Cradle, <i>tchitchibakonagan</i> . Indian cradle, <i>tikinigan</i> . (Webisun).	Creep; I creep, <i>nin bimode</i> , <i>nin babâinode</i> . I creep about, <i>nin babimode</i> . I creep out, <i>nin sâigidode</i> .
Crafty. S. Artful.	Cree squaw, <i>kinishtinokwe</i> . (Nehiyâwiskwew).
Cramps. S. Spasms.	Crepusculous; it is crep., <i>tebi-kabaminâgwad</i> .
Cranberry, <i>mashkigimin</i> . There are cran., <i>mashkigiminika</i> . Place where there are cran., <i>mashkigiminikan</i> . I gather cran., <i>nin mashkigiminike</i> .	Crevice; there is a crevice in the ice, <i>tâshkikwad</i> , <i>passikwad</i> .
Cranberry-River, <i>Mashkigiminikanwi-sibi</i> .	Cribble. S. Sieve.
Crane, <i>adjidjâd</i> . (Otchitchâk).	Cricket, <i>papâkine</i> .
Crane-potato, <i>adjidjakopin</i> .	Crime, <i>batudowin</i> , <i>batijitwin</i> , <i>matchi dodamowin</i> . I commit a crime, <i>nin batâdodam</i> , <i>nin matchi dodam</i> . (Pâstâhuwin).
Crank, <i>ki jibawebinigan</i> . I turn a crank, <i>nin kijibawebinige</i> .	Cripple; I am a cripple, <i>nin mâkis</i> . I make him a cripple by striking him, <i>nin mâkina-nu</i> .
Crank, (in. s. in.) S. Handle.	Cripple, (unable to walk,) <i>bémossessiq</i> , <i>memândjigosid</i> .
Crape, <i>nitageweián</i> .	Crooked knife, <i>wágikomân</i> , <i>jasashhkâdekomân</i> .
Craunch. S. Crack.	Crooked root, <i>wagitckibik</i> .
Craw-fish, <i>ajaygeshi</i> .	Crop. S. Harvest.
Crawl. S. Creep.	Crop or craw of a bird, <i>omodai</i> . This bird has a large crop, <i>manjomudie ar bineshi</i> .
Crazy, I am crazy, <i>nind agawadis</i> , <i>nin giwânadis</i> . (Nâma-wiya wayeskamisiw).	Crosier, (Bishop's staff,) <i>Kitchimkateriku anie o sukuon</i> .
Cream; I take off the cream, <i>nin bimau</i> .	Crosier, (Indian crosier,) <i>pagaadowâñ</i> , <i>pagaadowanak</i> . I play with crosier and ball, <i>nin pagaadowe</i> . The play itself, <i>pagaadowewin</i> .
Creator, <i>misi gego ga-gijitod</i> .	Cross, <i>tchibaiâtig</i> , <i>ajideiâtig</i> ;
Credit; I give credit to people, <i>nin masinamâgos</i> . I take on credit, <i>nin masinaige</i> . I collect my credits, (my active debts,) <i>nin nandoshkamage</i> . I ask him to pay his credit, (his debt,) <i>nin nandoshkamâwa</i> . I try to get my credits paid, <i>nin nandoshkas</i> .	
Creditor, <i>mesinaamagosid</i> , <i>mesinaamawind</i> .	

- anamiewátiq.* I make the sign of the cross upon myself, (I bless myself, *nin tchibaiatigonige.* I make the sign of the cross upon him or over him, *nin tchibaiatigonamáwia.* (A yamihewáttikonamáwew).
- Cross-bill, cross-beak, (bird,) *ajidékoneshi.*
- Cross, (peevish); I am cross, wicked, *nin mishidee,* (I have a hairy heart.)
- Cross-saw. S. Log-saw.
- Cross-stick in the snow-shoe, *okwik.*
- Cross, (traverse;) I cross a river, in a canoe or boat, *nind ájawaa,* *nind ájawaaum,* *niminam.* I cross him (convey him) over a river, etc., *nind ajawaa.* I cross it, (a river, etc.) *nind ájawaaan.* I cross a river swimming, *nind ájawadaga.* I cross it walking on the ice, *nind ajawadagak,* *nind ajawagak.* I cross it walking over a bridge, *nind ajoge.* I cross it walking over a tree or log, *nind ajawandawe,* *nind ajogéandawe.*—I cross or convey people over a river in a canoe or boat, *nind ajawaodjige.* I get myself crossed over a river, *nind ajawaonigos.* I cross over sailing, *nind ajawash.*—It crosses, *ajidesse.*
- Croup; my, thy, his croup, *nijigan,* *kijigan,* *ojigan.*
- Croup-bone; my, thy, his croup-bone, *nijiganigan,* *kijigani-gan,* *ojiganigan.*
- Crow, *andek.* Young crow, *andekons.* (Ahásiw).
- Crow; the cock crows, *masita-gosi pakaukwe.*
- Crowd; we crowd too much, *nin nonishkodadimín.*
- Crowded; we are crowded, *nin moshkineomin.*
- Crown, *ogimáwiwakwán,* *kitchi-ogima wiwakwán.*
- Crown; I crown him, (her,) *nind ogimáwia;* *nind ogimá-kwevia.*
- Crown of the head, *nawisigok-wânlîb,* *maiaushtigwán.*
- Crucible. S. Melting-pot.
- Cruel. Cruelty. S. Wickedness of heart.
- Crumb, *biwandjigan.*
- Crumb; I crumb it, (*in., an.,*) *nin gapinan;* *nin gapina.*
- Crumble; I crumble it, (*in., an.*) *nin biwidon,* *nin bissibidon;* *nin biwina,* *nin bissibina.* The bread crumbles, *biwîshka pakwejigan.* The bread crumbles into small pieces, *bicisse pakwejigan.*
- Crush; I crush (or bruise) him, (her, it,) *nin banasikawa;* *nin banasikan.* I crush him, putting myself upon him, *nin badagoshkawa.* I crush it, *nin badagoshkan.* I crush it to small pieces, to powder, (*in., an.*) *nin bissaan;* *nin bis-sáwa.* I crush his head, *nin jignshtigwaneshka.* I crush it with my hand, *in., an.* *nin jishigonindjandan;* *nin jishigo-nindjima.* I crush it with my foot, (*in., an.*) *nin jishigosidundan;* *nin jishigosidama.* I crush it with my foot or body, (*in., an.*) *nin ja Jagosh-kan;* *nin ja Jagoshkawa.*
- Crutch, *gwashkwandaon.*
- Cry; I cry, *nin masitaigos.* I cry loud, *nind aiâjikwe.* I cry

- out, *nin bibag*. I cry selling, (at an auction,) *nin bibâgatawe*. (Tepwew).
- Cry, (in. s. in.) S. Weep.
- Crying sale, (auction,) *bibâgataudirwin*.
- Cubit, *biminik*, *biskinikenowin*, *ekodiskwaning*. One cubit, *ningobiminik*. Two, three cubits, etc., *nijobiminik*, *nissobiminik*, etc.
- Cucumber, *eshkandaming*.
- Cudgel, *pagamâgan*.
- Cudgel, (round stick, not split,) *misâtig*.
- Cue, (tuft of hair,) *segibanwán*. I wear a cue, *nin segibanwa*.
- Cuff; I cuff him, *nin pikwakonindjitawa*.
- Cumin, *memwe*.
- Cunning. S. Artful. Artfulness.
- Cup, *onágans*, *anibishábo-onágans*.
- Cupboard, *téssâbán*. I put it in a cupboard, (in., an.) *nin tessâbâdan*; *nin tessâbana*.
- Cup-shot; I am cup-shot, *nin giwashkwebi*.
- Cure; I cure, *nin nôdjimoïwe*. It cures, *nodjimoïwemagad*. I cure him, *nin nodjimoa*. I cure for him or to him, *nin nôdjimotawa*. (Iyinikkahew).
- Cured; I am cured, *nin nôdjim*, *nin nanândawis*. (Iyiniwiw).
- Curing, *nodjimoïwewin*.
- Curiosity, (inquisitiveness;) bad curiosity, *mamakasabangeshkiwin*, *mamakasinamowin*. I use to look on with too much curiosity, *nin mamakasabangeshk*.
- Curious! *ashinangwana!* (Maskâtch)!
- Curious, *mamakadakamig*, *ma-*
- makadjaii*. I am it is curious, (astonishing,) *nin mamakâdendâgos*, *nin mamakâdis*, *mamakadendagrâd*, *mamakâdad*. I find him (her, it) curious, (astonishing,) *nin mama-kadenima*; *nin mamakaden-dân*. (Anakatchây).
- Curious, (in. s. in.) S. Droll.
- Curiously, *wawiaj*.
- Curl. Curled, (in. s. in.) S. Twist. Twisted.
- Curled hair; I have curled hair, *nin babisigindibe*. (Titipiwe-yâniwkew.
- Curlew, *patashkanje*.
- Currant-berry, *mishidjimin*.
- Currant-shrub, *mishidjiminagan-wanj*.
- Current; the current of a river is heard, *madwédiwan*. There is a strong foaming current, *wâssidjiwan*. The current carries me away, *nin webabog*. The current of a river comes out of the woods and falls in the lake, *ságidawidjiwan*.
- Currycomb, *nasikwéigan*, *bebéjigoganji-nasikwéigan*.
- Curse; I curse, *nin matchi-inapinendjige*. I curse him, (her, it,) *nin matchi-inapinemâ*; *nin matchi-inapinendan*.
- Curtain, *agobidjigan*. Calico for curtains, *agobidjigunigin*.
- Curtain, as a partition, *gibagodjigan*. I hang up a partition-curtain, *nin gibagodjige*.
- Cushion, *apikweshimon*.
- Custom, *nagadisiwin*.—S. Ac-customed.
- Cut; I cut him, (her, it,) *nin kishkijwa*, *nin biwikona*, *nin kishkâra*; *nin kishkijan*, *nin biwikodan*, *nin kishkaan*. I

cut myself, *nin kijoodis*, *nin kishkijodis*. I cut it with a knife, *nin kishkikodan*. I cut it with the teeth, *nin kishkandan*. I cut it with a seythe, *nin kishkashkijan*. I cut grass, *nin kishkashkossiwe*. I cut his skin, *nin kishkajewa*. It cuts, *gimushkad*.—I cut it to make it smaller, (*in.*, *an.*) *nind agassikodan*; *nind agassikona*. I cut it with difficulty, *nin gashkaan*.—I am (it is) cut, *nin kishkijigas*; *kishkijigade*. I am (it is) cut by accident, *nin kijaigas*; *kijaigade*. I am cut to the bone, *nin mitchigane shin*. It is cut, (metal,) *kishkabikad*.

Cut, (a coat, etc.) I cut, *nind onijige*. I cut it, *nind onijan*.

Cut accidentally; I cut him, (her, it,) *nin pitijwa*; *nin pitijan*. I cut myself, *nin pitijodis*.

Cut down; I cut down a tree, *nin gawawa mitig*, *nin kishkigawa mitig*. I cut down trees, *nin gawaisse*, *nin gawakwaige*, *nin gawaakwandjige*. I cut down a birch-tree to get the bark, *nin gawaijigwe*. The tree is cut down, *gawigaso mitig*. Many trees cut down, *gawaakwandjigan*. Many trees are cut down, *gawaakwandjigale*.

Cut long; I cut it long, (*in.*, *an.*) *nin ginwakwaan*; *nin ginwakwawa*.

Cut off; I cut off what is spoiled, (*in.*, *an.*) *nin gagigikodan*; *nin gagigikona*, *nin gagigijwa*. I cut off a piece or pieces, *nin pakwéjige*. I cut off a piece

from it, (*in.*, *an.*) *nin pakwejan*; *nin pakwejwa*.—I cut it off with an axe, (*in.*, *an.*) *nin webigaan*; *nin webigawa*. I cut it off with a knife, (*in.*, *an.*) *nin webijan*, *nin webikona*, *nin tchigapidan*; *nin webijwa*, *nin webikona*, *nin tchigapijwa*. I cut it off, (*in.*, *an.*) *nin kishkigaan*, *nin kishkigadan*; *nin kishkigana*.—I cut his tongue off, *nin kishkidananiwejwa*. My tongue is cut off, *nin kishkidenaniwe*. I cut his nose off, *nin kishkidanejwa*. My nose is cut off, *nin kishkidjane*. I cut my nails off, *nin kishkiganjisodis*.

Cut off hand, foot, leg. S. Hand. Foot. Leg.

Cut pointed; I cut it pointed, (*in.*, *an.*) *nin patchishkijan*, *nin patchishkibodon*; *nin patchishkijwa*, *nin patchishkibona*. I cut it pointed with an axe, (*in.*, *an.*) *nin patchishkiguan*; *nin patchishkigawa*. I cut it pointed with a knife, (*in.*, *an.*) *nin patchishkikodan*; *nin patchishkikona*. It is cut pointed, (stuff, *in.*, *an.*) *patchishkigal*; *patchishkigisi*. It is cut pointed, (wood, *in.*, *an.*) *patchishkigad* *patchishkigisi*.

Cutler, *mokománikewinini*. I am a cutler, I make knives, *nin mokominike*.

Cutler's shop, *mokománikewigamig*.

Cutlery, cutler's work or trade, *mokománikewin*.

Cypress-tree, *okikandag*. (Sitta).

D

- Dagger, *ajaweshkson*. (Takka-tchigan).
- Daily, every day, *endasso-gijigak*.
- Dainty ; I am fond of dainties, *nin maminâdjib*. Fondness of dainties, *maminâdjibowin*. I feed myself daintily, *nin maminoponidilis*.
- Dairy, *totoshâbowigamig*.
- Dam, *okwanim*, *gibagawaigan*. I make a dam, *nind okwanimike*, *nin gibagawaige*. There is a dam made, *okwanimikâle*, *gibagawaigâde*. (Oskutim).
- Damage, *banâdjitâssowin*, *banâdjitchigewin*. I suffer damage, *nin banâdjitas*. I make damage, *nin banâdjitchige*. I make damage to people, *nin banâdjitage*. I make or cause him damage, *nin banadjita-wa*, *nind agawadjia*. I cause damage to myself, *nin banâdjitas*, *nind agawadjidis*. (Misiwanâjtjittawin).
- Damage ; I damage it, (*in.*, *an.*) *nin mijiton*, *nind enapinadon*; *nin mijia*, *nind enapinana*. (Misiwanâjtjhew).
- Damage, (*in. s. in.*) S. Injure. Detile.
- Damaged ; it is dam., (*in.*, *an.*) *banâdjitchigâde*; *banâdjitchigaso*.
- Damaging, *banâdjitchigewin*.
- Damnation, *banâdjiiwewin*, *ba-*

- nâdisiwin*. I cause his damnation, *nin banâdjia*. I cause my own damnation, *nin banâdjidis*. It causes damnation, *banâdjiiwemagad*.
- Damp ; it is damp, *nišabawemagad*. It is much damp, *nibiwan*, *tipamagad*. It is a little damp, *awissamagad*.—S. Moistened. (Miyimawaw).
- Dance, *nimiwin*, *nimiidiwin*. Dance with a scalp, *gamâdjivin*. (Nimihituwin).
- Dance ; I dance, *nin nim*. I make him dance, *nin nimia*. I dance with her, (him,) *nin widjishimotawa*. We dance together, *nin nimiidimin*. I make people dance, (I give a ball,) *nin nimiive*. I dance for him, *nin nimitawa*. I dance with a scalp in my hand, *nin gamâdj*. I come to him dancing with a scalp, *nin gamâdjinotawa*. I dance around s. th., *nin giwitashim*. I dance like a lame person, *nin tatchigashim*.
- Dancer, *nâmid*, *netâ-nimid*, *nâmishkid*.
- Dancing, (ball,) *nimiidiwin*, *nimiiding*. I am too much in a habit of dancing, *nin nimishk*. Habit of dancing, *nimishkiwin*.
- Dancing-house, *nimiidiwigamig*.
- Dandruff-comb, *sagwabidebi-nâkwan*, *binaidikomân*.

Danger, *nanisâniwiñ*. Eminent danger, dangerous thing, *bâpinisiwayan*. I am in danger, *nin nanisâniñ*. I put him (her, it) in danger, *nin nani-sâniñ*: *nin nanisâniñton*. I put myself in danger, *nin nanisâniñdis*. I am in danger of perishing, *nin bajine*, *nin baba-nadis*. I put him in danger of perishing, *nin bajinana*.

Dangerous; it is dangerous, (in., an.) *nanisanad*; *nanisanisi*. I am (it is) considered dang., *nin nanisanenlâgos*, *nin ni-sienlâgos*: *nanisanendâg-wad*, *ni-saiendâgwad*. I consider him (her, it) dang., *nin nanisanenima*; *nin nanisâ-nendan*. I am dang. by my speaking, *nin nanisanitagos*. I think there is s. th. dangerous, *nin nanisânendam*. I look (it looks) dang., *nin nani-sâniñagos*: *nanisâniñyâwäl*.

Dangerously, *babanadj*.

Dare; I dare not, *nin jâgwenim*. (*Nama sâkweyimow*).

Daring; I am daring, *nin son-gidce*.

Dark; it is dark, *pashagishka*, *kashkitibikad*.

Dark-blue; it is dark-blue or livid, *âpissin*, *âpissamagad*. I have a dark-blue eye, *nind âpisab*. I have a dark-blue spot, *nind âpissabawe*. My skin is dark-blue, *nind apissaqe*. I have a dark-blue face, *nind apissingwe*. I am of a dark-blue color, *nind âpissis*. It is dark-blue, (metal,) *âpissabi-kishka*.

Dark-colored, *makaté*—...

Darkness; there is darkness,

pashagishkibikad, *kashkitibikad*, *pashagishkinamowin*. I am in darkness, *nin pashagishkinum*. (*Wanitibikkisiw*).

Dash, (in. s. in.)'S. Knock.

Daughter, *odâniñsima*. My, thy, his daughter, *nindâniñs*, *kidâniñs*, *odâniñsan*. His adult daughter, *odânan*. I have a daughter, *nind odâniñs*. I have her for a daughter, *nind odâniñssinan*, *nind odâniñssima*. I am a daughter, *nind odâniñsimigo*. I am his daughter, *nind odâniñssimig*.

Daughter-in-law; my, thy, his daughter-in-law, *nissim*, *kissim*, *ossimin*. The daughter-in-law in a family, *naânganik-we*. I am daughter-in-law in a family, *nin naânganab*, *nind ojinindam*. (*Witimwa*).

Dawn; it begins to dawn, *bidâban*.

Day, *gijig*, *gijigad*. So many days, *dassogwan*. Two days, *nijogijig*, *nijogwan*, etc. It is so many days, *dassogwanagad*. It is two days, *nijogijigad*, *nijogwanagad*, etc. I am so many days old, *nin dassogwanagis*. I am two days old, *nin nijogwanagis*, etc. I am two days absent, *nin nijogwanend*, etc.—Good day! *bojo!* I bid him good day, *nin bojoa*.

Daylight; it is daylight, *wâban*. Before daylight, *tchi bwa wa-bang*. It is broad daylight, *pugakâban*.

Day of judgment, *dibakanige-gijigad*.

Day of resurrection, *âbitchiba-winigijigad*. (*Apisisinokiji-kaw*).

- Dazzled ; I am daz., *nin jiwas, nin pushagishkinum.* I am daz. by it, I cannot look at it, *nin sassâlis.*
- Dead ; he is dead, *nibo, gi-nibo.* (Nipiw).
- Dead person, *tchibai, nebod, ganihud.*
- Dead person's bone, *tchibai-gan.*
- Deal smell ; *nibasomayosirwin.* I smell like a dead person, *nin nibasomagos.*
- Deaf; I am deaf, *nin gagibishe.* I feign to be deaf, *nin gagibishekâs.* (Kâkepittew).
- Deafness, *gagibishewin.*
- Deaf person, *gagibished.*
- Deal ; I deal, *nind atâwe.*
- Dealer, *atâwevinini.*
- Dealt with ; I am not easy to be dealt with, *nin sanagis.* (Ayimisiw). I think he is not easy to be dealt with, *nin sanagenima.* (Ayimeyimew).
- Dear, (of a high price;) it is dear, (*in., an.*) *sanagad, sanganinde, mamissaginde; sanagisi, sanagaginso, mamissaginso.* (Sokkakittew).
- Death, *nibowin.* Sudden death, *sesika-nibowin, kakaminewin, kaiakamisiwin.*
- Death from hunger, *gawanandamowin.* (Kâwakkatosowin).
- Death-whoop, *bibâgotamowin.* I raise the death-whoop, *nin bibagotam.* (Kâmâtchiwaham).
- Debate ; we debate with each other, *nin aiajindendimin.*
- Debauch ; I debauch him, *nin gagibasoma.* (Matchi-sikkimew).
- Debt, *masinaigan, masinaige-win.* I make debts, *nin ma-*
- sinaige.* Making debts, *masinaigewin.*
- Debtor, *mesinaiged.*
- Decamp ; I decamp, *nin gos.* (Pitchiw).
- Decamping, decampment, *gosi-win.* (Pitchiwin).
- Decant ; I decant it, *nin sikobiginan.*
- Decay ; it decays, *anawissema-gad, angomagad.* It decays, (clothing,) *gawanad.* It decays, (flower, herb,) *nibwashkissin.*
- Decease, *nibowin.*
- Deceased. S. Dead person.
- Deceit, *waiéjingewin.*
- Deceive ; I deceive, *nin waié-jinge.* I deceive him, (her, it,) *nin waiéjima; nin waiéjindau.* I deceive with my speaking, *nin waiejitâgos.* I use to deceive, *nin nitâ-waiéjinge, nin waiejingeshk.* I deceive myself, *nin waiejindis.* (Wayesimew).
- Deceiver, *weiéjinged, weiéjingeshkid.*
- Deceiving, *waiéjingewin.* Habit of deceiving, *waiéjingeshki-win.*
- Deceiving; I am dec., I look better than I am, *nind agawinagagos.* It is dec., *agawinag-wad.*
- Dece m ber, *manitogisissons.* (Pawatchakinasis).
- Decent behavior, *binâdisiwin.* I behave decently, *nin binâdis.*
- Decent narration, *binâdjimowin.* I tell decently, *nin binâdjim.*
- Decide. S. Resolve.
- Declare. S. Explain.
- Decline ; the sun is on his decline, *giweiassam gisiss.* Otâkwisan). The winter is on

its decline, *giwébibon*. The summer is on its decline, *gi-wébibin*.

Decoration. S. Ornament.

Decorticate; I dec. cedar-trees, *nin gashkaanagekwe*.

Deerupt; I am dee., *nin kitchi gika*. (Kawikikkaw).

Decry. Decried.—S. Defame. Defamed.

Deed, (action,) *dodamowin*.

Deed, (writing, document,) *déb-wéwin-i-masinaigan*.

Deep; I deep him (her, it) a little in water, *nin tangagwindjima*; *nin tangagwindjiton*.

Deep; it is deep, (water,) *dimi*, *dimitigweia*, *ginwindima*, *takwindima*.—It is deep, *bosika*. I make it deep, *nin bosikiton*. It is made deep, *bosikitchigáde*. So deep in the ground, *epitukamig*.

Deep, (hollow;) it is deep, *wá-namagad*.

Deer, *wáwashkeshi*. Young spotted deer, *kitagâkons*.

Deer-meet, *wawashkeshiwíwi-ass*.

Deer-bone, *wáwashkeshiwigan*.

Deer-skin, *wáwashkeshiwegin*.

Deer's tail, *wáwashkeshiwano*.

Deer-trail, *omonsom*.

Defamation, *matchi-wawindji-gâdewin*.

Defame; I defame him, (her, it,) *nin mâtchi-wina*, *nin matchi-wawina*; *nin matchi-windan*, *nin matchi-wawindan*. (Matchi-ayimomew).

Defame, (in. s. in.) S. Tell bad reports.

Defamed; I am (it is) defamed, *nin matchi-wawindjigas*; *matchi-wawindjigáde*.

Defend; I defend him, *nin nâ-damîwa*.

Defend, (resist;) I def. myself, *nin nanâkwi*. I def. myself against him, (her, it,) *nin na-nâkona*; *nin nu-nâkonaan*. Self-defence, *nanâkwiwin*. (Naskyaw).

Deficient; I am def., *nin nôndes*. (Nottepayiw).

Deficient, (in. s. in.) S. Unprofitable.

Deficiently, *nondâss*.

Defile; I defile him, (her, it,) *nin winia*, *nin wiiagia*, *nin wiaagishkawa*; *nin winiton*, *nin wiiagiton*, *nin wiiagishkan*. It defiles me, *nin winiigon*, *nin wiiagiigon*, *nin wiiagishkakon*. I defile myself, *nin wiiagiidis*.

Defraud. Defrauder.—S. Deceive. Deceiver.

Defunct. S. Dead. Dead person.

Dejected. S. Sad.

Delay; I delay, (in words,) *pâ-nima*, *nind ikit mojag*. I delay, (in thoughts,) *pâ-nima* *nind inendam mojag*. (Tches-kwa itwew).

Deliberate. Deliberation.—S. Reflect. Reflection.

Delicacy, (weakness of constitution,) *gâgidisiwin*.

Delicate, (weak of constitution;) I am del., *nin gâgidis*, *nin neshangadis*, *nin nokis*.—I am del. in my eating, *nin nokiwe*.

Delicate. Delicious.—S. Taste, good taste.

Delight. S. Joy. Joyful.

Delightful; it is del., *modjigen-dagwad*, *minwendagwad*.—S. Joyful.

Deliver, (give;) I deliver, *nin*

pagidinamate. I deliver him, (her, it, *nin pagidina*; *nin pagidinan*, I deliver it to him, *nin pagidinamawa*.

Deliver, (untie, save, etc.) I deliver him, *nind abiskona*. (Abikkunew). I deliver him from s. th., *nind ikonawa*, *nind ikonamawa*, *nin midagwenamawa*.

Delivered, (of a child; I am del., *nin nigiawass*, *nind ondadisike*. I am del. of a boy, *nin kwiwisenike*, *nind ininiouje*. I am del. of a girl, *nind ikwesenike*, *nind ikwéonje*. I am del. of twins, *nin njodeike*. I am often del., *nin nitáonje*. I am del. before my time, *nin nondé-nigiaawass*. (Nittáwiki-hawasuw).

Delivery. S. Birth.

Deluge, *aki gi-moshkaang*. (Kaiskipek).

Delve, *wânikân*. (Wâtikkân). Delve; I delve, *nin wânike*. (Wâtikkew).

Delver, *waianiked*.

Den, *waj*. (Wâti).

Depart; I dep. from him, *nin bakewina*. I dep. from it, *nin bakewinan*. (Paskewiyew).

Deplore. Deploration.—S. Weep over... Weeping over...

Depth; in the depth, (in deep water,) *midjindin*, *anâmin-dim*.

Deride; I deride him, (her, it,) *nin bâpia*, *nin bâpinodawa*; *nin bapiton*, *nin bapinodân*.

Derision, *bapinodagewin*, *bapinodamowin*.

Derision. S. Sing mocking.

Descend; I desc. a hill or mountain, *nin nissâkiwe*, *nin nis-*

sadjire. At the foot of a hill or mountain, *nissâki*.

Descend; I descend upon him, *nin bonindawa*.

Descend, (go down;) I desc., *nin nissandawe*. I descend a step, *nin nissâtakoki*.

Descent; there is a steep descent of a mountain, *anibédina*.

Describe; I describe him, (her, it,) *nind ojibiwa*; *nind ojibian*.

Described; I am it is desc., *nind ojibiigas*, *ojibiigáde*.

Desert; in the desert, *pagwâdakawig*, *pagwâdj*, *megwéka-mig*. There is a desert, *pagwadakamigawan*.

Desert; I desert, *nin gimi*. I make him desert, *nin gimia*.

Deserter, *gâmid ga-gimid*.

Deserted; it is deserted, *nita-gendagwad*.

Desertion, *gimiwin*.

Deserve; I des., *nin wikwatchitâs*, *nin wikwatchitamas*. I des. it, *nin wikwatchitamâson*.

Deserving, desert, *wikwatchitamaswin*.

Desirable; I am (it is) des., *nin nandawendâgos*, *nin pagos-sendâgos*; *nandawendagwad*, *pagossendagwad*.

Desire, *nandawendamowin*, *nandawendjigewin*.

Desire; I desire, *nin nandawendam*, *nin nandawendjige*, *nin nandawendass*. I desire him, (her, it,) *nin nandawen-nima*; *nin nandawendan*.—It desires, *nandawendamomagad*—I desire strongly, *nin kijigendam*. I des. him (her, it) strongly, *nin kijigenima*; *nin kijigendan*.

Desired; I am (it is) des., *nin*

nandawendjigas, *nin nandawendâgos*; *nandawendjigâde*, *nandawendâgwad*.
Desist ; I desist from him, (her, it,.) *nin nogenima*, *nin pagedina* : *nin nogendan*, *nin pagidinan*. (Ponimew).

Desist. S. Let alone.

Desolate ; it becomes desolate, *angomugad*.

Desolate, (lonesome;) it is des., *nitugendagwad*.

Desolation, *banâdjitchigewin*.

Despair, *anawendjigewin*. (Iyimowin).

Despair; I despair, *nin banâdendum*, *iyimow*, *nind anâwendum*, *nind anwendam*, *nind anâwendjige*, *nind anâwabandjige*. I despair of him, (her, it,) *nin banâdenima*; *nin banâdendân*. I desp. of myself, *nin banâdenindis*.—I desp. of him by his appearance, *nind anâwâbama*. I desp. of it by its app., *nind anâwâbandan*. I am (it is) despaired of by the app., *nind anâwâbamina-gos*; *anâwâbaminugwad*.—I desp. of him by his voice, *nin babanasituwa*. I am desp. of by my voice, *nin babanasitâ-gos*.

Despatch, (send;) I despatch him, *nind ininajâwa*.

Despicable, despisable; I am (it is) desp., *nind agatendâgos*, *nin tabassendagos*; *agatendagwad*, *tabassendagwad*. (Piweyittâkwâ).

Despise ; I despise, *nin kopâdjiiwe*, *nind abinsonge*, *nin kopâsonge*, *nin nishwanusonge*. I des. him (her, it) in thoughts, *nin tabassenima*; *nin tabas-*

sendân. I despise myself, *nin tabassenindis*, *nin tabassenim*.

—I despise him (her, it) with words, *nin kopâsoma*, *nind abiusoma*, *nin nishwanusomat*; *nin kopâsondan*, *nind abinsondan*, *nin nishwanasondan*. I despise myself, *nin kopâsondis*, *nind abinsondis*, *nin nishwanasondis*.

Destine ; I destine him (her, it) to s. th., *nind inenîma*; *nind inendan*. I dest. myself, *nind inenindis*. (Itakimew).

Destined ; I am (it is) destined, *nind inendâgos*; *inendâgwad*.

Destroy ; I destroy, *nin banâdjiwe*, *nin kopâdjiwe*, *nin banâdjitchige*. I destroy him, (her, it) *nind angoa*, *nind angoshkava*, *nin kopâdjia*, *nin apitchi banâdjia*; *nind angoan*, *nind angoshkan*, *nin kopâdjiton*, *nind apitchi banâdjiton*.—I destroy the dam of a beaver, *nin banaige*. (Metchihew).

Destroy, (in. s. in.) S. Kill.

Destroyed ; I am (it is) des., *nin banâdjitchigas*; *banâdjitchigâde*.

Destruction, *banâdjiwe-win*, *banâdjitchigewin*.

Destruction, (death.) (Metchihewin). I wish his (her, its) destruction, *nin nibôma*; *nin nibôndan*. We wish each other's dest., *nin nibôndimin*.

Det ect. Detected.—S. Find. Found.

Determine; I det. it, *nin wawenadan*. (Kiseyittam).

Determine. Determination.—S. Resolve. Resolution.

- Determined ; it is det., *wawenâdjigâde*.
- Detest ; I detest him, (her, it, *nin jingenimu* : *nin jingendan*. (Pakwâtew).
- Detour, *giwedéonan*. (Wâwimâtewin).
- Detraction, *dajindiwin*, *matchi dajindiwin*, *dajingeshkiwin*.
- Detractor, *dejingeshkid*.
- Detroit, *Wawiataan*. At, from or to Detroit, *Wawiataanong*.
- Devastation, *banâdjitchigerin*.
- Devil, *matchi manito*, *manisirinissi*, *matchi aiaawish*, *wanisid manito*.
- Devoted ; I am dev. to him, (her, it,) *nind angwamikawa*; *nind angwamikan*.
- Devotion, *songanamiâwin*. (Ayamihewâtisiwin).
- Devour ; I devour him, (bite him much,) *nind abîndama*. (Pikwamew).
- Devout. S. Religious.
- Dew ; there is dew on the ground, *mindôkad*. (Akosipeyaw).
- Diarrhoea, *jabokawisiwin*. I have the diar., *nin jabokawis*.
- Dictionary, *ikkîtotwini masinaiagan*.
- Die ; I die, *nin nib*. It dies, (perishes,) *nibomagad*. It dies from heat, (*in.*, *an.*) *nibode*; *nibodeso*. I die suddenly, *nin kakamine*, *nin kaiakamis*. I die in a certain place, *nin dapine*. I make him die in a certain place, *nin dapinea*. I die on account of..., *nind ondjiine*. I die for somebody, *nin nibotage*. I die for him, *nin nibotawa*. I die of hungry, *nin gawanândam*. We die all away, *nin tchaginem*. I re-
- main while the others die, *nind ishkone*.—I wish he would die, *nin niboma*, *nin naniboma*. I wish he would die, in thoughts, *nin nibowenima*.
- Die with.... ; I die with...., *nin gigine*, *nin giginib*. I die with him, *nin wîjiniboma*, *nin giginenan*. I die with it, *nin gigim*.
- Differently, in a different manner, *bebikinong*, *bakán*. In different directions, in diff. places, *bepakán*. (Pitus).
- Difficult ; I am (it is) diff., *nin sanagis*; *sanagad*. (Ayimisiw).
- Difficulty ; I have difficulties, *nin sanagis*. I cause him diff., *nin sanagisia*. (Ayimihew).
- Difficulty in thoughts, *sanagendamowin*. I have thoughts of diff., I am troubled, *nin sanganendum*. (Ayimeyittamowin).
- Difficulty of temperament, *sanganisiwin*. I am of a difficult temperament, *nin sanagis*. (Ayimisiwin).
- Deformed ; I am (it is) deformed, *nin manâdis*; *manâdad*. (Mayâtisiw).
- Deformed ; (in. s. in.) S. Ugly.
- Deformity, *manâdisiwin*.
- Dig ; I dig, *nin wânike*. I dig a deep hole in the ground, *nin dimianike*, *nin ginwanike*, *nin ishpânike*. It is dug deep, *dimianikade*, *ginwanikade*, *ishpânikide*. Wâtikkew.
- Dig out ; I dig out potatoes, *nin monâapini*. I dig out medical roots, *nin monâashkikiwe*.
- Dig up, (in. s. in.) S. Bring to light.
- Digest ; I digest it well, *nin mi-*

- nokâgon.* I cannot digest it, *nin mânikâgon.*
 Diligent; I am dil. at work, *nin nitâanoki*, *nin pajigwadis.* (Kakâvâwisiw).
 Dilute; I dilute it (*in., an.*), *nin ningabawadon*; *nin ningabawani.*
 Dim; I have dim'eyes, *nin bigisuwab*, *nin bigiswinam.*
 Diminish; I diminish it, *nin pangiwagiton.*
 Dinner, *nawakwe-wissiuiwin.* I take my dinner, *nin nawakwe-wissin.*
 Disorder; it is in disorder, *bivissin.* I put it in dis., *nin biwissidon.*
 Dip in; I dip him (her, it) in water, *nin gôginu*, *nin tchekagumina*, *nin tchekagwindjima*; *nin gôginan*, *nin tchekagaminan*, *nin tchekagwindjiton.* I dip him (her, it) in s. th., *nin gindibigina*; *nin gindibiginan.*—I dip my hand in the same vessel with him, *nin widjigwabaamawa.*
 Dipped; it is dipped in s. th., (*in., an.*) *gindabiginigâde*; *gindabiginigâso.*
 Dirt, *ajishki* (mud); *wanak.* I am in dirt, I live in dirt, *nin winab.* Dirt, (excrement,) *mo.*
 Dirtiness, *winisiwin.*
 Dirty; I am dirty, *nin winis*; *nin mowidjiw*, *nin mowidjiwiw.* It is dirty, *winad.* I think he (she, it) is dirty, impure, *nin winenima*; *nin winendan.* It is dirty, (liquid,) *winâgami.* It is dirty, (wood,) (*in., an.*) *winissaga*; *winissagisi.*—I make dirty somebody, *nin winishkâge*, *nin winiwe.* I make him (her, it) dirty, *nin winia*, *nin winishkawa*; *nin winiton*, *nin winishkan.* I make myself dirty, *nin winûdis.* It makes me dirty, *nin winiigon*, *nin winishkagon.* I am (it is) made dirty, *nin winitchigas*; *winitchiyâde.*—I make things dirty, *nin winitchige.* It makes dirty, *winitomagad.* (Wiyipisiw wiypaw).
 Dirty, (muddy;) it is dirty, *ajishkiwika.*
 Dirty house or lodge, *momigmig.*
 Dirty story, *winâdjimowin.* I tell a dirty story, *nin winâdjim.*
 Disagreeable; I am (it is) dis., *nin sanagis*; *sanagad.* I am (it is) considered disagreeable, *nin jingendâgos*, *nin manendayos*, *nin sanagendagos*; *jingendâgwad*, *manendagwad*, *sangendagwad.*—My speaking is dis., *nin jingitagos.* Its sound is dis., *jingitagwad.* (Nayattâwisiw).
 Disappear; I dis., *nind angwanagos*, *nin boninagos*, *nin na-winagos.* I dis. under the water, *nin nikibishin*, *nin nikagwindjin.* He (she, it) disappears to me, *nind angwâbama*; *nind angwâbandan.* (Wanâbamew). It dis., *angwanagwad*, *boninagwad.*
 Disappeared! gone! *weniban.* (Aweniban, aspin).
 Discern; I discern, *nin maminowab*, *nin nissitawâb.* I discern him, (her, it), *nin maminâbama*, *nin nissitawâbama*; *nin maminowâbandan*, *nin nissitawâbandan.*

- Disciple, *kikinoamagan*.
 Discontented ; I am dis., *kanin nin minwendansi*. I am dis. in my mind, *nin mānendam*. I have discontented thoughts towards him, (her, it,) *nin minenima*; *nin mānendān*.
 Discontinuance, *anijitamowin*, *anawendjigewin*. (Ponewin).
 Discontinue ; I dis., *nind anijitam*. (Ponittaw).
 Discourage ; I disc. him, *nind anishima*, *nin jāgwenimoa*. (Iyimohew).
 Discouraged ; I am disc., *nin jāgwenim*. (Iyimow).
 Discourse, *gigitowin*. Prudent wise discourse, *nibwīkutogosiwın*. Foolish imprudent discourse, *gagibasitāgosiwın*. (Pikiskwewin).
 Discover ; I begin to discover (to discern) a certain point of land, *nin sāgewessidon*.
 Discover. Discovered, (in. s. in.) S. Find. Found. Invent. Invented.
 Discoverer, (inventor,) *mekawashitod*
 Discredit. S. Defame.
 Discreet ; I am discreet, *nin nibwâka*. (Iyinihiw).
 Disease, *akosiwin*; *inapinewin*.
 Disembarrass ; I dis. him from s. th., *nin midiqwenamawa*.
 Disentangle. S. Unravel.
 Disguise ; I dis. myself, *nin wani* (Wavesihuw).
 Disgust, *jigadendamowin*.
 Disgusted ; I am dis., *nin jigadendam*.—S. Tired of...
 Dish, *onāgan*. A little dish, *onāgans*. Earthen dish, *wâbigan onāgan*. I make dishes, *nind onāganike*. The making of dishes, *onāganikewin*. I wash or rinse dishes, *nin kisibiginigane*. I wipe dishes, *nin kisiināgane*.
 Dish-clout, *kisināganán*, *gás-siigan*.
 Dishful ; a dishful, *ningotonāyan*.
 Dish-game, *págésserin* I play the dish-game, *nin pagésse*.
 Dish-maker, *onāganikewinini*, *wenāganiked*. I am a dish-maker, *nind onāganike*.
 Dishonor ; I dishonor him, (her, it,) *nind agatchia*, *nind agasoma*; *nind agatchiton*, *nind agasonduan*. Nepewihew.
 Dishonorable ; my conduct is dis., *nind agatendagos*. It is dis., *agatendagwad*.
 Dish-water, *kisibigināganābo*.
 Dislocate. Dislocated.—I dislocate my arm, leg, etc. My arm, leg, etc. is dislocated. S. Arm. Leg, etc.
 Dislocated ; I have some limb dislocated, *nin kotigota*, *nin kotigoshka*.
 Dislocation (of limbs in the body,) *kotigoshkāwin*.
 Disobedience, *agonwetamowin*.
 Disobedient ; I am dis., *nin agonwetum*, *nin nita-agonwetum*. Disobedient person, *aiagonwetang*, *neta-agonwetang*.
 Disobey ; I disobey, *nind agonwetam*, *nin gagansitam*, *nin ajidenge*. I use to disobey, *nin nita-agonwétam*, *nin ajidengeshk*. I disobey him, *nind agonwetawa*, *nin gagansitawa*. (Sasibittawew).
 Disperse : I disperse, *biiwrebinige*. I dis. it, (in., an.) *nin biwiwebinan*, *nin bewissidlon*:

- nin biwirchinu, nin biwishi-ma.* Sawetisalhwew.
- Disperse. Dispersed, (in. s. in.) S. Scatter about. Scattered about.
- Dispersed; it is dis., in., an. *biwissin, biwiwebinigâde; biwshima, biwiwebinijas.*
- Dispersedly, *tchetchatchibau.*
- Displeasure. S. Discontent.
- Dispose; I dispose of him, (her, it,) *nind atiwenan, nin migi-wenan; nind atâwen, nin mi-given.*
- Disposed; I am well disp., *nin minoijiwebis.* I am evil disp., *nin matchi ijirebis.*
- Disposition of mind, *ijiwebisi-win.* Good disp. *mino ijiwebisiwin.* Bad disp. *matchi ijiwebisiwin.*
- Dispute, *agowetâdiwin, aijindendîwin.* Kikikittowin.
- Dispute; I dispute, *nin gikârî-dam; nind ajidewidam, nind ajidew.* (Kikkawitam).
- Dispute; we dispute with one another, *nind agowetâdimin, nind aijindendîmin.*
- Dispute, (in. s. in.) S. Quarrel.
- Disquiet; I am disquiet, *nin wanishkwes.*
- Disquietness, *wanishkwesirin.*
- Disrespectful answer, *ajidewidamowin.* I give him disrespectful answer, *nind ajidema.*
- Dissatisfied; I am diss., *kawin nin minwendansi, nin mindar-we.* I look diss., *nin mindarewinigas.* (Mittawew).
- Dissemble; I dissemble sickness, *nind âkosikas.*
- Dissent, (confusion;) there is diss., *nishiwanadukamig.* (Ayâsitemowin).
- Dissipate, I dissipate, *nin banâdjitchige.* I diss. it, (in., an.) *nin banâdjiton, nin nishiwanâdjiton, nin banadjia nin nishiwanâdjia.*
- Dissuade; I diss. him from s. th., *nind anijitamo.* (Pome-mew).
- Dissuade, (in. s. in.) S. Discourage.
- Distance; from dist. to dist., *aiapi.* It is of such a distance, *apîlchâmayad.* The distance of a place, *epitchâg.*
- Distant, far, *wâssa.* It is distant, *wassawâd, apîtcha, pitcha.* (Wâyo).
- Distil; I distil, (I make ardent liquor,) *nind ishkotewâboke.*
- Distiller, *ishkotewâbokewinini.*
- Distillery, *ishkotewâbokewigamig.*
- Distort. S. Dislocate.
- Distracted; I am dist. in my thoughts, *nind oudamenlam.* I am dist. in listening, *nin babishkwendam.* I am dist. in listening to him, *nin babishkotawa.* I am dist. in listening to a sermon, *nin babishkotan gagikwewin.* (Wanweyittam).
- Distrain, etc.—S. Seize, etc.
- Distress, *animisiwin.*—S. Suffering. (Wâwâneyittamowin).
- Distribute, *nin mâdaoki.* I dist. it, (in., an.) *nin mâdaoken; nin mâdaokenan.* I dist. it among them, *nin mâdaonamawag.* We dist. it amongst us, *nin madaonidimin.* (Mâtinawew).
- Distribute, (in. s. in.) S. Divide.
- Distribution, *mâdaoskinin, mâdaonidiwin, nenawitagewin.*

Disturb; I disturb him in his speaking; *nin wanishkwea*. I disturb him in his sleep, *nin niskusoma*. I dist. it, *nin wanishkweton*.

Disturbance, (in. s. in.) S. Riot. Trouble.

Ditch, *passânikan*, *passânikai-gan*. I dig a ditch, *nin passânike*, *nin passânikaige*. I make a ditch through it, *nin passânikadan*. There is a ditch made, *passânikade*, *passânikaijâde*.—I dig a ditch around him, (her, it), *nin gituwianikana*, *nin gituwianikadan*.

Dive; I dive, *nin gogi*.

Diver, *gogiwinnini*. I am a good diver, *nin jibânâbawe*.

Divers, *anôtch*. (Nanântok).

Divide; I divide amongst people, *nin nenawitâge*. I divide it, (in., an.), *nin nenawinan*; *nin nenawina*. I divide it to him, *nin nenawinamawa*, *nin nenawitawa*. I divide it to them or amongst them, *nin nenawitawag*. We divide it amongst us, *nin nenawinamadiwin*.—I divide myself, *nin nenawiidis*, *nin nenawinidis*. It divides itself, *nenawiidisomagad*, *nenawinidisomagad*.

Divide, (in. s. in.) S. Distribute. S. Open.

Divided; I am (it is) divided, *nin nenawinigâs*; *nenâwini-gâde*.—I am div. in my thoughts, *nin bakânenim*. I am div. against myself, *nin bakânenindis*. It is div. against itself, *bakânenindisomagad*.

Divinity, divine nature, *Kije-Manitowîwin*.

Division, (in. s. in.) S. Distribution.

Divorce, *bakeshkodâdiwin*, *webinidiwin*. We make a divorce, *nin bakeshkodâdimin*, *nin webinidimin*.

Dizzy. Dizziness.—S. Giddy. Giddiness.

Do; I do, *nin dodam*, *nin ijitchige*, *nin dodâge*. It does, *dodugemagad*, *ijitchigemagad*. I make him do s. th., *nin dodamoa*. I do him s. th., *nin dodawa*. It does me s. th., *nin dodâgon*. We do s. th. to one another, *nin dodâdimin*.—I do s. th. by mistake, *nin wanidodam*, *nin pitchi-dodam*. I don't dare do it, *nin manâdodam*. I do s. th. in such a place, *nin danakamigis*. I do s. th. often, *nin wakédodam*, *nin nitâ-dodam*. I do it instead of him, *nin nabishkamawa*. I do (or say) what is not my business, *nin waciâgis*. (Wâwiyatîsiw).

Doctor, *mashkikiwinini*, *nanandawiiwinini*, *nenandawii-wed*.

Doctor; I doctor, (I give medicines,) *nin nanandawiiwe*. I doctor him, *nin nanândawia*, *nin nanandawitwa*.

Doctored; I am doc., *nin nanândawigos*. Doctored person, *nanandawitchigan*.

Doctoring, a doctor's art, science, business, *nanândawiiwewin*, *nanândawitwâwin*.

Document, (deed,) *debwewini-masinaigan*. Any writing, *ojibtiagan*.

Do evil; I do evil, *nin matchi-dodam*, *nin matchitwa*. I do

- him evil, *nin matchi dodara*. We do evil to each other, *nin matchi dodádimin*. Mutual evil doing, *matchi dodádiwin*.
- Dog, *animosh*, *anim*, *animokadji*. I am a dog, *nind animorshiw*. My, thy, his dog, *nindai*, *kidai*, *odaian*. French dog, *jonjo*, *jonjowassim*. Male dog, *nâbessim*. Female dog, (bitch,) *nojéssim*. Young dog, *oshkassim*. This dog is a good pointer, a good sporting dog, *mikwadisi ar animosh*. I call a dog whistling, *nin wikkwassimwe*. The dog wags his tail, *wewebanowen* *animosh*. (Atim, n'tem, otema wewebâ-yowew.)
- Dog-train, dog-sled, *nabâgadâ-bânâk*.
- Doing, *dodamowin*, *ijitchigewin*. Doing by mistake, *wanidodamowin*, *pitchi-dodamowin*.
- Domination, *dibendjigéwin*.
- Done! *apine!* (A spin).
- Done; it is done or placed, *gijitchigide*, *gijikigide*, *gijissitchigide*.
- Done. S. Cooked.
- Don't, *kego*. (Ekawiya).
- Door, *ishkwandem*. I make a door or doors, *nind ishkwandem*. There is a door, *ishkwandemian*. There is a large door, *mangishkwandeia*. There is a small door, *agashishkwandeia*. I fix the door, *nin naishkwandenan*. Near the door, *tchigishkwand*.
- Dormitory, *nibéwin*.
- Dotted. S. Spotted.
- Double-barreled gun, *najoshkak pâshkisigan*. It is a double-barreled gun, *nijoshkad pâsh-*
- kisigan*. (Nejomok-pâskisigan).
- Doubt, *giwadenkamowin*. (Wâ-wâneyittamowin)
- Doubt; I doubt, *nin giwaden-dam*. I doubt whether I am able to do it or not, *nind ana-wenim*. Wâwâneyittam.
- Doubtful; it is doubtful, *giwaduigwud*.
- Doubtless, *gwaiak*, *geget*, *enangé ka*. Miyâmaw.
- Dough; I make up flour into dough, *nin misiwatchishkiwagina pakwejigan*, *nin misiwe-dina pakwejigan*.
- Dove, (domestic pigeon), *wâbo-mimi*.
- Down, (soft, underfeather,) *miségwanan*.
- Down, *nissâii*, *mitchâii*.—Down, (respecting rivers,) *nissâdjawan*.
- Down-hanging; I have down-hanging lips, *nin abwajilon*.
- Down the stream; I go down the stream in a canoe or boat, *nin nissâbon*, *nin bimâbon*. I go down over a rapid, *nin nishilou*. I take him down the stream in a canoe or boat, *nin nishiloua*. Mâmik-mâmitâk).
- Doze; I doze, *nind usingwam*.
- Dozen, *midâsswi ashi nij*. (Mítâtat nijosâb).
- Drag; I drag myself about, *nin babamode*, *nin babainode*. I drag s. th. with great difficulty, *nin animidâbi*.
- Drag, (in. s. in) S. Draw.
- Drag-net, *agwabinigan*. S. Draw-net.
- Dragon-fly, *obodashkwanihi*.
- Drag out; I drag him (her, it),

- out, *nin sagisidábána*; *nin sagisidibidun*.
 Drain-shop, *minikwéwigamig*, *siginigewigumig*.
 Drain-shop keeper, *siginigéwi-nini*.
 Draught-board, *gándinigan*, *joshkonigan*. I draw on a draught-board, *nin gandinige*, *nin joshkonige*.
 Draught of air; there is a dr. of air, *jábodéiassín*.
 Draught-ox, *odábi-píjiki*.
 Draw; I draw, *nind odábi*. I make him draw, *nind odábia*. I draw him, (her, it,) *nind odábána*; *nind odábádan*. I draw a load, *nind awadjidábi*. I make him draw a load, *nind awadjidábia*. I cannot draw him, (her, it,) *nin bwawibina*; *nin bwáwibidon* I have drawn all of it, (in., an.) *nin tchagidábádan*; *nin tchagidábana*. — I draw back or aside, sitting, *nind ikwâb*. (Otâbew).
 Draw. Drawing.—S. Paint. Painting.
 Draw along ; I draw or drag him, (her, it) along, *nin bimidábána*; *nin bimidábâdan*.
 Draw away ; I draw or drag away, *nin mädjidâbi*. I draw or drag him (her, it) away, *nin mädjidábána*; *nin mädjidábâdan*. (Sipwetâbâtew).
 Drawers, *bitawigibodeiegwâsson*.
 Drawing, *odâbiwin*. (Otâbewin).
 Drawing-knife, *mokodjigan*, *kit-chiwágikomân*.
 Draw in the mouth. S. Suck.
 Draw liquid ; I draw, *nin gwâbaam*. I draw it, (liquid,) *nin gwâbaan*, *nin gwâbandan*.

- I draw water, *nin gwâbaige*. I draw water out of a fountain, *nin guábaibi*. I draw broth, etc., *nin gwâbaabowe*. I draw a fish out of the water, *nin gwâbâwa gigo*. (Akwânew).
 Draw-net, large draw-net, *tchimudigan*. I am fishing with a draw-net, *nin tchimaa*.
 Draw out ; I draw it out, (in., an.) *nin gitaaan*, *nin gitinan*, *nin gitchigobidon*, *nin gissigobidon*, *nin gitchigwâkonan*, *nin gissigwâkonan*, *nin nani-kibidon*; *nin gitawa*, *nin gitina*, *nin gitchigobina*, *nin gissigobina*, *nin gitchigwâko-na*, *nin gissigwakona*, *nin nani-kibina*. I draw it out for him, *nin gitchibitawa*, *nin gitchigobidamawa*. (Pikhkohew, wikkwatinam). I draw it out with the teeth, *nin wikwandan*. I try to draw him out s. th. with the teeth, *nin wikwatchiwikwandamawa*. — I draw it out of a vessel, (in., an.) *nind agwâbian*, *nind agwâbiwa*. I draw him (her, it) out of a kettle, etc., *nind agwâwa*; *nind agwaan*. — I draw out the threads of it, *nind abibidon*.
 Draw over ; I draw s. th. over a string, *nin nájabiige*. I draw it over a string or cord, *nin nájabian*. (I play on the violin, *nin nájabiige*. — S. Violin, *najabiigan*).
 Draw to... ; I draw to me, *nin wikobidjige*. I draw him (her, it) to me, *nin wikobina*; *nin wikobidon*. I am (it is) drawn to..., *nin wikobidjigas*; *wikobidgigáde*.

Draw up ; I draw him (her, it) up on a rope, *nind ikwâbigina, nin wîkwâbigina, nin wîkwâbigibina* ; *nind ikwâbiginan, nin wîkwabiginan, nin wîkwâbigibinan.*

Dread ; I dread him, 'respect him,) *nin goshimâ*. I dread it, (respect it,) *nin gossitan*. I dread him (her, it) in thoughts, *nin gotânenima* ; *nin gotânen-dân*. [Kustonâmew].

Dread. Dreaded, (in. s. in.) S. Fear. Feared.

Dreaded : I am (it is) dreaded, considered dreadful, *nin gotânenlagos* ; *gotânenlagwad*. (Kustatikusiw).

Dreadful. S. Frightful.

Dream, *inâbandamowin, inâban-jigun, bauâdjigan*. — Bad dream, *mânâsabandamowin*. I have a bad dream, *nin mânâsâbandam*. Beautiful dream, *wejibâbandjigan, wejibâban-damowin*. I have a beautiful dr., *nin wejibabandjige, nin wejibâbandam*. — Good dream, *minwabandamowin*. I have a good dream, *nin minwabanjige* ; *nin minwabandam*. — Impure dream, *bishigwasabandamowin*. I have an impure dream, *nin bishiguwasabandam*. Ominous unlucky dream, *âpawewin*. I have an ominous unlucky dream, *nind âpawewin*. — Painful dream, *kotagâbandamowin*. I have a painful dream, *nin kotagâbandam*. (Pawâtamowin, pawâgan).

Dream ; I dream, *nind inâbandam, nind inâbandjige, nind bauâdjige*. I dream often, *nin nitâ-inâbandam, nind nitâ-ba-*

wâdjige. (Pawâtam, itâbat-tam). I dream of him, (her, it,) *nind inâbama, nin bawâ-na* ; *nind inabandan, nin ba-wâdan*.

Dreamer, *enâbandang, bewâdjiged*. Great dreamer, *netâ-inâbandang, netâ-bawâdjiged*.

Dreaming. S. Dream.

Dregs ; there are dregs, *jigosse-magad*.

Drenched ; I am dr. with rain, *nin bosâbawe*. I am (it is) dr. through, *nin jâbwâbawe* ; *jabwâbawemagad*.

Dress, *agwiwin*. I have a new dress on, *nind oshkikwanaie, nind oshkigwaje*. (Miskutâ-küy).

Dress ; I dress myself, *nin bisikwanaie, nin bisikonidis, nind agwiidis*. I dress him (her, it) *nin bisikona, nind agwia* ; *nin bisikonan, nin agwiton*. (Pustayonisew). I dress myself in a certain manner, *nind ijikwanaie*. I dress it (or clothe it) in a certain manner, *nind ijikwanaieton*. I dress like..., *nind iji, nind ijikuwanaie*. It dresses (is dressed) like..., *ijiomagad, ijikwanaiemagad*. — I dress elegantly, *nin wâweji, nind wâwejikwanaie* (Wâwesiw). I dress him elegantly, *nin wâwejia*. I dress gloriously, *nin bishigendagwi*. I dress in black, *nin makatekwanaie*. I dress in green, *nind ejawash-kwanaie*. I dress in red, *nin miskwakwanaie*. I dress in white, *nin wabikwanaie, nind wâbikhikwanaie*. I dress vainly, *splendidly, nin sasé-*

gakwanaie. I dress warmly, *nin kijópis.* (Kisosuw). Dress a wound; I dress his wound, tie it up, *nin sinsobina.* My wound is dressed, *nin sinsobis.* The dressing of a wound, *sinsobisowin.* (Ak-kupisuwin).

Dress. S. Tan.

Dressed; I am dressed. S. I dress.

Dressed; poorly dressed. S. Naked.

Dressed. S. Tanned.

Dried fish, *bátégigó, naméteg.*

Dried meat, *bátewiiass.* (Kákké-wok).

Drink, *minikwewin.* It is drink, *minikwewiniwan.*

Drink; I drink, *nin minikwe, nin minikwádjige.* I drink in such a place, *nin dajibi.* I drink in diff. places, *nin babáijibi.* I drink it, *nin minikwen.* I drink it, (spend it for drinking,) (in., an.) *nin minikwádan; nin minikwána.*

Drink. S. Give to drink.

Drink all; I drink it all up, *nind iskandan, nind iskapidan, nin sikapidan.* (Kitaw).

Drink-house, drinking-house, *minikwewigamig, signigewigamig.*

Drinking, *minikwewin.* Bad habit of drinking, habitual drinking, *minikweshkiwin.* I am in a bad habit of drinking, *nin minikweshk.*

Drinking-vessel, *minikwádjigan.*

Drink together; I drink together with him, *nin widjimi-nikwema, nin widjibima.* We drink together, *nin widjibindimin.*

Driven by the waves; I am (it is) driven by the waves, *nin babamiwebaog: babamiwebaan.* I am (it is) driven away by the waves, *nin bimiwebaog: bimivebaan.* (Webápokow).

Driven by the wind; I am (it is) dr. about by the w., *nin babamásh; babamássin.* I am (it is) dr. aside by the w., *nin bimidash: bimidássin.* I am (it is) dr. backwards by the w., *nind ajéiash: ajéiássin.* I am (it is) dr. by the w. to the shore, *nind agwaiaash; agwaíssin.* (Welássin).

Drive off; I drive him off, (away,) *nind ikonajáu-a, nin midjuajikawa.* (Iyekatetisali-wew).

Driver. S. Cartman.

Droll; I droll, *nin babápinis.* (Wáwiyatwesk).

Droll, (curious, comical;) I am (it is) droll, considered droll, *nin wawiadenlágos: wawiadenládágwad.* I find him (her, it) droll, *nin wawiadenima; nin wawiadenlau.* I find or think myself droll, *nin wawiadenindis.*

Droll. Drollery, (in. s. in.) S. Buffoonery.

Drollery, *babapinweewin, wawiájítágosiwin.* I am telling drolleries, *nin babapinwe, nin wawiogitágos.*

Drop, *pangigag.* (Pakkikawi-win).

Drop; it drops, *pangiga.* (Pakkípestein).

Drop, (let fall;) I drop it, (in., an.) *nin báinan; nin bánila.*

—S. Fall, let fall down.

Dropsy, *missidjiwin.* I have

- the dropsy, *nin missidji*. (Mistatayeppineewin).
- Drought; where is a dr., *bibinekanuate*.
- Drown; I drown him, *nin gibwanábabawa*. (Nistábáwáywéw).
- Drowned; I am dr., *nin gibwanábabawa*, *nin nissabawa*. (Nistábáwéw).
- Drowsy. Drowsiness.—S. Sleepy. Sleepiness.
- Drum, *teweigan*, *mitigwakik*. (Mistikwaskik.)
- Drum; I drum, *nin teweige*. (Pakahamaw).
- Drummer, *tuiéwiged*, *tewéigewinini*.
- Drum-stick, *pagaakokwán*.
- Drunk; I am drunk, *nin giwashkuebi*. (Kiiskwebewin).
- Drunkard, *menikweshkid*. Confirmed habitual drunkard, *gawashkuebishkid*, *netá-giwashkuebid*. I am a habitual drunkard, *nin nita-giwashkuebi*, *nin giwashkuebishk*. I make him a perfect drunkard, *nin giwashkuebishkia*.
- Drunken person, *gawashkuebid*.
- Drunkenness, *minikweshkiwin*, *giwashkuebiwin*. Habitual drunkenness, *giwashkuebishkiwin*. (Kiiskwebewin).
- Dry; I dry myself, I become dry, *nin báss*. I dry it, *in*, *an*) *nin bássan*; *nin básswa*. I dry meat, etc., *nin bássama*.
- Dry; I am (it is) dry, *nin bénjas*, *nin báss*; *bengwan*, *bátte*. The ground is dry, *bengwákamiga*, *bibinékamate*. It is dry, the water dried up,) *iskátemagad*, *iskabimagad*. It dries and dies, *nibóbate*. (Dry-meat, *kakki-wok*).
- Dry. S. Thirsty.
- Drying, *bássamáwin*.
- Dry in smoke; I dry s. th. in smoke, *nin muwakulosuma*, *nin gaskisige*. I dry it in smoke, (*in*, *an*) *nin guskisan*; *nin gaskiswa*. (Kaskábaswew).
- Duck, *jishib*. A large kind of duck, *ininishib*. Another kind of wild duck, *ansig*. Another kind, *jingibiss*. Duck with a long neck, *ginogweinaweshib*. Another kind of duck, *kinishtinokweshib*. Another kind, *siamo*. Another kind again, *wakéiawishib*. A kind of autumn duck, *pikwakoshib*. A very fat duck, *pakojishib*. —I hunt ducks, *nin nando* *shib*, *nin nodjishibe*.
- Dug; it is dug deep, *ginwanikáde*, *dimianikáde*, *ishpanikáde*.
- Dug. S. Woman's breast.
- Dull; it is dull, blunt, *ajássin*, *ajiwussin*, *ajiuhibikissin*. I am dull at work, *nin babégikádis*, *nin babédjinanvis*.
- Dull (*in*. *s. in*.) S. Stupid.
- Dullness at work, *babéyikadisiwin*, *babédjinanisiwin*.
- Dung, *pigikiwimo*. (Mustusoméy).
- Duplicate, *anbjibiigan*.—S. Copy.
- Durable; I am dur., of a strong constitution, *nin jibinuwis*. It is durable, (*in*. *an*.) *songan*; *songisi*. It is dur., (wood,) *jibigissin*. It is dur., metal,) *jibabikissin*. (Siban, sibinew).
- During, *megwa*, *apitch*.
- Dusky; I am dusky, *nin makatévis*.
- Dust, *wiiagassiián*. The white

dust on the head of a person, *akinikwan*. (Pikkowakkaw). The dust is raised by the wind, *pingwéombassin*. The dust falls on s. th., *binakamigishka*. I wipe the dust off, *nin binawian*. I shake the dust off from it, *nin. an. nin baweginan*: *nin bawegina*.

Dusty; I make it dusty, *nin binakamigishkan*.

Dwell; I dwell, *nin da*, *nind ab* I dwell in him, (her, it,) *nind abitawa*: *nind abitun*.

Dwelling. S. Habitation.

Dye, (color,) *onansigan*, *adissigan*.

Dye, (color;) I dye, *nin onansige*, *nind adissige*. I dye ash-colored, black, etc. S. Ash-colored, Black, etc.

Dyed; it is dyed, (*in.*,*an.*) *aditte*;

adisso. It is dyed so..., (*in.*, *an.*) *inande*; *inanso*. It is dyed green, red, etc. S. Green. Red, etc.

Dying; I am dying, *nin giwine*, *nin nib*, *nin bâbanadis*. (Atinipiw).

Dyeing, (coloring,) *adissigewin*, *onansigewin*.

Dyer, *edissiged*, *adissigewinini*, *onansigewinini*.

Dyer's business or trade, *adissigewin*, *onansigewin*.

Dyer's shop, dye-house, *adissigewigamig*, *onansigewigamig*.

Dye-stuff, *adissigan*, *onansigan*.

Dysentery, *jâbondeshkawin*. I have the dys.. *nin jabondeshka*. (Sâbosow.)

Dysury, *gibijigiwineshkawin*. I have the dysury, *nin gibijigiwinerhka*.

E

Eagle, *migisi*. Young eagle, *migisins*. Another kind of eagle, *wâbijakwe*. Black eagle, *misisus*. (Kiyiw.)

Eagle's claw, *migisiwiganj*.
Eagle-fighter, *migisananissi*, *pipigiris*.

Eagle-Harbor, *Migisiwiwikwed*. At Eagle-Harbor, from or to Eagle-Harbor, *Migisiwiwikwedom*.

Eagle-River, *Migisiwisibi*. At, from or to Eagle-River, *Migisiwisibing*.

Ear, *otawágâma*. My, thy, his ear, *nitawag*, *kitawag*, *otawag*. (N'ittawokây, k'ittawokay, ottawokay. I have ears, *nind otawága*. I have large ears, *nin mamangitawage*. I have a long ear, *ningnotinawage*. I have long ears, *nin gaganoitawage*. I have a small ear, *nin agâssitawage*; I have small ears, *nin babinitawage*. I have ugly ears, *nin mâmuntitawage*. My ear is cold, (my ears are cold, *nin takitawage*, *nin takitawage*. My ear is cut off, *nin kishkitawage*. I cut off his ear, *nin kishkitawagejwa*. I strike off his ear, *nin kishkitawageganama*. My ear is frozen, (my ears are frozen, *nin mashkawadjitaragenalij*. My ear is stopped, *nin gibitarwage*; my ears are stopped,

(I am deaf,) *nin gagibitawage*. (Kipittew. I stop my ear, *nin gibitarwageodis*; I stop my ears, *nin gagibitawageodis*, *nin gagibishebinidis*. I stop his ear, *nin gibitarwagéwa*; I stop his ears, *nin gagibitawagéwa*, *nin gagibishebina*. My ear is swollen, *nin bagitawage*.—I have only one ear, *nin nabanétawage*. The other ear, or only one ear, *nabaneuwag*. I pull his ear, *nin wikotawagebina*, *nin jibilawagebina*. (Tewittâwokew.)

Ear-hanging. S. Ear-ring.
Earn; I earn, *nin dashkitchige*. I earn to myself, or for myself, *nin gashkitas*, *nin gashkitamás*, *nin gashkitamâdis*, *nin wikwatchitas*, *nin wikwatchitamâdis*.—I earn it, (in., an., *nin gashkitchigen*, *nin gashkiton*; *nin gashkitchigenan*, *nin gashkia*. I earn it to myself, in., an., *nin gashkitamâson*; *nin wikwatchitamâson*; *nin gashkitamâsonun*, *nin wikwatchitamâsonan*. I earn it for him, *nin gashkitawa*, *nin gashkitamâwa*. (Kispinatew.)

Earn, (in. s. in.) S. Gain. Procure.

Earned; it is earned, (in. an.) *gashkitchigâde*; *gashkia*.

Earning, *gashkitchigewin*, *wik-*

- watchitamásowin.*
 Earnings, *gashkitchigan*.
 Ear of fish, *otetégwan*.
 Ear of Indian corn, *nisíkosi*.
 Ear-ring, *nabishebison*. (Tabit-tebisun.)
 Earth, *akki*. On earth, *akking*, *ogidakamig*. (Askiy). Under the earth, (Atâmaskamik). The opposite side of the earth, *ajawakamig*. I am earth, *nind akkiw*. It is earth, or there is earth, *akkiwan*. The earth quakes, or shakes, *niningikamigishka akki : gwingwan*, *tchingwan*, *tchingwakamiga*.
 Earthen dish or plate, *wâbigan-onâgan*. Ajiskiwovâgan. I make earthen dishes and plates, *nin wâbigan-onuganike*. A man that makes earthen dishes and plates, a potter, *wâbigan-onuganikewinni*.
 Earth-house, (under ground), *akkiwigamiy*.
 Earthquake; there is an earthquake, *niningakamigishka aki*, *niningishkamagad akki*.
 Ear-wax, *mowidjitalwâgan*.
 Easily, *wenipaj*, *wenipanaj*.
 East, *wâban*, *wendjimokaang*. In the east, from or to the east, *wâbanong*.
 East-cloud, *wâbanakwad*.
 Easter, Pak. Easter-Sunday, *Pakgijigal* or *Apitchipâwikkijigat*.
 East-rain, *wabanibisca*.
 East-star, (morning-star), *wâbanang*.
 East-wind, *wâbaninodin*.
 Easy; it is easy, *wenipanad*. I think s. th. is easy, *nin wéni-*
- panendam*. I think it is easy, *nin uenipanendan*, Eat; I eat, *nin wissin*. Mitjisuw). I eat it, (in, an.) *nin midjin*; *nind amwa*. (Mowew). I eat with him, *nin widópama*. I eat (or fare) so..., *nind inandjige*, *nind indanandjige*. I eat good things, *nind minwandjige*. I begin to eat, *nin madandjige*. I eat before I start, *nin nauadji*. I eat as long as..., *nind apitandjige*. I eat it raw, (in., an.) *nind ashkandan*; *nind ashkama*. I eat secretly, (in a stealthy manner,) *nin gimodandjige*. (Kimpuw). I eat slowly, *nin babéjikadandjige*, *nin bedjissin*. I eat fast and much, *nin gagjage*. I eat s. th. with some other thing, *nind apândjige*, *nin dagwandjige*. I eat it (in., an.) with some other thing as a by-meat, *nind apândjigen*, *nin dagwandjigen*, *nin dagwandân*; *nind apândjigenan*, *nin dagwandjigenan*, *nin dagwama*. I look for s. th. to eat, *nin nandawissin*. I go somewhere to get s. th. to eat, (or to drink,) *nin nadabowe*. I eat sufficiently, *nin debissin*. I make him eat sufficiently, *nin debissinia*.—I give to eat, *nind ashange*. I give him (her, it) to eat, *nind ashama*; *nind ashandan*. Eat up, (consume;) I eat up, *nin gidawe*. I eat it all up, (in., an.) *nin gidan*; *nin gidamwa*. I eat all up, s. th. belonging to him, *nin gida-mâwa*. It eats me up, *nin gidamoyon*.

Eatable root; a small eatable root, *watapin*.

Eatables, (provisions, *midjim*).

Eating, *wissiniwin* (Mitjisuwini).

Eating-house, *wissiniwigamig*, *ashangewigamig*.

Ebb, ebbing tide; it is the ebbing tide, *odaskimagal nibi*.

Echo. S. Resound.

Eclipsed; the sun (or moon) is eclipsed, there is an eclipse, *gisisss ulm*. Wanitibiskipawayw pisum)

Elicitation, *mino kikinowâbamigowin*.

Edify: I edify, *nin mino kikinowâbandaiwe*. I edify him, *nin mino kikinowâbamig*. He edifies me, *nin mino kibinowâbama*.

Edge of a tool, *gânag*, *ganamagak*. It has such an edge, (or such teeth, *inabiléiumagal*).

Eel, *bimisi*.

Efface. Effaced. S. Blot out. Blotted out.

Effect; it makes a good effect, (medicine, etc.) *minoshkage-magad*. It makes a good effect in me, *nin minokâgon*; it makes a bad effect, *nin manikâgon*.

Effect; I effect it, *nin gashkiton*. I cannot effect it, *nin bwânaawiton*. I eff. little, *nind iuwis*. It eff. little, *iuwâsosmagad*. I eff. nothing with my working,) *nind anamewis*, *nind ashkonawis*. It effects nothing, *anawisimagal*.

Effort; I make efforts, *nin mash-kawis*, *nin wîkwatchito*. Kut-chiw.

Egg, *winan*. Small egg, *waranous*. Bad spoiled egg, *uwan-*

nosh Hen's egg, *pakaakwan-wanan*. (Wâwi).

Eight, *nishwâsswi*. We are eight of us, *nin nishwâtchimin*. There are eight in. obj., *nishwâtchinon*. (Ayenânew).

Eight, *nishwâsso ..*, in compositions; which see in the First Part.

Eight every time, eight each or to each, *nenishwâsswi*.

Eighth, *eko-nishwâtching*. The eighth time, *nishwâtching*.

Eighthly, *ekonishwâtching*.

Eight hundred every time, eight hundred each or to each, *ne-nishwâsswak*.

Eight thousand, *nishwâtching midâswak*.

Eight times, *nishwâtching*.

Eight times every time, eight times each or to each, *newish-wâtching*.

Eighty, *nishwâssimidana*. We are eighty, *nin nishwâssimidana-nawemin*. There are eighty in. obj., *nishwâssimidana-nawan*.

Eighty every time, eighty each or to each, *nenishwâssimidana*.

Eighty hundred, *nishwâssimidana-kak*. We are eighty hundred of us, *nin nishwâssimidana-kosinain*. There are eighty hundred in. obj., *nishwâssimidana-kawan*.

Eking piece, *ani ketchigan*. There is an eking piece, *ani-ketchigaid*.

Elapsed. S. Passed, (Past.)

Elbow, *biminik*, *biskinikenowin*, *oskwan*. I lean on my elbows, *nind odoskwanishin*. I strike him with the elbow, *nind odoskwanâwu*.

- Elder-tree, elder-shrub, *papash-kisiganak*, *pipigewanashk*, *wimbissagashk*.
- Electom. S. Choice.
- Elephant, *kitchi awessi*.
- Elevated ; I am elevated, *nin kitchitwâwis*.
- Eleven, *midâsswi ashi bejig*. (Mitâtat peyak osâl.)
- Elk. S. Moose.
- Elm or elm-tree, *anib*. Another kind of elm-tree, *ojâshigob*. (Atchâpâsk).
- Elm-bark, *anibiwanagek*. Sack of elm-bark, *wanimod*.
- Elm-forest, elm-grove, *anibiki*.
- Elm-River, *Anibinsiwi-sibi*.
- Eloquent ; I am el., *nin nitâwé*.
- Elsewhere, *ningotchi*, *bakán*.
- Emaciated ; I am em., *nin jâshágawebewis*.
- Emancipate ; I em. him, *nin pagidina tchi dibenindisod*.
- Embark ; I embark, *nin bos*. I emb. with somebody, *nind adawaâawi*. I emb. him, (her, it,) *nin bosia*; *nin positon*. I em. with him, *nin adawaama*. (Tchimew). I bid him embark, *nin bosinajâwa*. I em. him by force, *nin boswebina*. I am embarked by force, *nin boswebinigâs*.
- Embarkation, *bosiwin*.
- Embarrass ; I emb. him with my words, *nin wâwânimâ*. I emb. him by my requests, *nin wâwânimotâwa*.
- Embarrassed ; I am emb. in my thoughts, *nin wâwânendam*. I cause him to be emb. in his thoughts, *nin wâwânendamia*.
- Embellish ; I em. him, (her, it,) *nind onijishia*, *nin sasegaa*; *nind onijishiton*, *nin sasegaton*.
- Embellishment. S. Ornament E m b e z z l e. Embezzlement. Embezzler.—S. Cheat. Cheating. Cheater.
- Embrace. S. Hug.
- Embroider ; I embroider or ornament, *nin niskaywaige*. I embroider, making flowers, etc., *nin masinigwadam*. I embroider it, (in, an.) *nin masinigwâdâ*: *nin masinigwana*. I emb. with porcupine-quills, *nin bimig*, *nind onâgaskwuwai*. I emb. with small glass-beads, *nin masiniminsike*, *nin niskimine-sike*. I embr. or ornament it with small glass-beads, (in., an.) *nin niskiminensikâdan*; *nin niskiminensikâna*.
- Embroidered ; it is embr. or ornamented, *niskaguwaigâde*, *niskamagad*. It is emb. with flowers, etc., (in., an.) *masinigwâde*; *masinigwâso*. It is embr. with small glass-beads, (in., an.) *masiniminsigâde*, *niskiminensikâde*; *masiniminsikuna*, *niskiminensikana*.
- Embroidery ; fine emb. with porcupine-quills, *onagaskwuarai*.
- Emerge ; I emerge, *nin moshka-agwindjisse*. It emerges, *moshkaagwindjissemagâd*.
- Emetic, *jashigajowesigan*. (Pâ-komosigan).
- Eminently, ápitchi. (Nâspitch).
- Emmet, *enigo*. (Eyik).
- Emperor, *kitchi-ogima*.
- Empire, *ojimâriwin*.
- Employ ; I employ him, *nin anona*. I empl. him (her, it) in a certain manner, *nind inawémikana*: *nind inawémi-kadan*. (Atotew).

Employed ; employed person, *anonagan*, *anonam*, *enonind*, *onotagan*. Employed (used) thing, *aiowin anokasowin*. I am employed, *nind anonigo*. I am empl. in a certain manner, *nind inawemikas*.

Employer, *enokid*.

Employment, *anonigosiwin*, *anoniidiwin*.

Empress, *kitchi ogimakwe*.

Empty, without a load, *pijishig*.

Enable; I enable him, *nind inenima*.

Encamp. Encampment. S. Camp.

Encampment, *nibewin*. (Kapesiwin).

Enclose. S. Fence in.

Enclosure, *atchikinigan*, *giwatinigan*.—S. Fence. (Was-kâniyan).

Encourage; I enc., *nin gagansonge*. I enc. him, *nin gagansoma*. (Akamitnew).

Encourage, (console;) I enc., *nind abisiwinge*. I enc. him, *nind abisiwima*, *nin gagansoma*. (Kâkitjimew).

Encourage to do evil; I enc. him to do evil, *nind ashi*, *nind ashiwima*. (Matchi-sik-kimew).

Encouraging, *gagansondiwin*, *gagansongewin*, *abisiwingewin*; *ashiidiwin*.

Encumber; I enc., *nin niskikage*. I encumber him, (her, it,) *nin niskia*, *nin niskikawa*; *nin niskikan*. It enc. me, *nin niskikagon*.

Encumber, (in. s. in.) S. Obstruct.

End, *wai'kwa*.—(Wanaskuteli). (In compositions.) There is

an end, *waickwaiamagad*. At the end, *wai'kwaiaii*. It is considered the end of it, *waiekwaiendagwad*. I think it is the end of it, *nin waiekwaiendan*. I go to the end of it, *nin kabeshkan*. I arrive at the end, *nin waiekwashkan*. I bring it to an end, *nin waiekwassiton*, *nin waiekwaton*. It comes to an end, *waiekwasse-magad*.—It is the end of the world, *waiekwaakkiwan*, *ishkwa-akkiwan*, *boni-akkiwan*—(Kisipaskamik). The end of an action or work, *ishkwaka-migisiwin*, *ishkwatâwin*; *an-wâtuwin*.

Endeavor; I Endeavor, *nin wikitachi*, *nin wikitachito*, *nin wikitachiton*, *nind aiangwamendan*, *nind aiangwamis*. I end. in vain to have it, *nind agawadan*. I end. (or work) in vain, *nind ânawewis*. I end. without much effect, *nind inwas*.—I end. to get, (in thoughts,) *nin wikuwatendan*. I end. to get him, (her, it,) *nin wikuwatenima*; *nin wikuwaten-dan*. (Kutchi, v. g. kutchinakamuw; he endeavors to sing; akâwittam.)

Endeavor, (in. s. in.) S. Try.

Endless, *wieckwaiassingog*.

Endure; I can endure much cold, *nin jibadj*. I can end. much hunger, *nin jibanandami*. I can end. much smoke, *nin jibananoss*. Silveyittam.

Enemy, *jingendjiged*. I am enemy, *nin jingendjige*. (Pak-wâtagan.)

Engage; I engage in a service, *nind anonigos*.

- Engagement, *anonigosirin*.
 England, Great Britain and Ireland, *Jâganashiwakki*. In, from or to England, *Jâganashiwakking*.
- English; it is English, (Akayâssimowin,) (written or printed in English,) *jâganashiwissin*, *jâganishimomagad*. I translate it in Eng., *nin jaganashiwissiton*. It is translated in Eng., *jâganashiwissitchigâde*.
- English boy, or a little Englishman, *jâganashins*.
- English girl, *jâganashikwens*.
- English language, *jâganashimowin*. I speak English, *nin jaganashim*. It speaks Engl., (it is in Eng.,) *jaganashimomagad*.
- Englishman, *Jâganash*. (Akayâssiw).
- English minister, *Jâganashimekatewikwanaie*.
- English religion, (Church of England,) *Jâganashi-anamie-win*. I profess the Eng. religion, *nin jâganashi-anamia*.
- Englishwoman, *jâganashikwe*.
- English writing, *jâganashiwibiigan*. I write in Eng., *nin jaganashiwibiige*.
- Engrave; I engrave, *nin masinibiiige*.
- Engraved; I am (it is) engr., *nin masinâs*, *nin masinibiiigâs*; *masinâde*, *masinibiiigâde*.
- Engraving, *masinibiiigewin*; *masinibiiigan*, *masinitchigan*.
- Enkindle; I enk. it, *nin biskakondan*.
- Enlarge. S. Widen.
- Enlighten; I enl. him, *nin wâsséiabia*, *nin wâssenamawa*. I
- enl. his mind, *nin wâsserien-damia*, *nin wâssukwanenda-mawa*.
- Enmity. S. Hatred.
- Enormity. S. Horror.
- Enormous. S. Frightful.
- Enough, *mi minik*, *mi iw*. (Ekuvigok). There is enough of it, (in, an.) *débissémagad*; *débisse*. (Tepipayiw. I have enough, *nin débis*. I think I have enough, or, I think it is enough, *nin débénim*, *nin debendam*, *nin débagénim*. I talk enough, *nin débânagidon*. I drank enough, *nin débibi*; I ate enough, *nin débissin*.—We are just enough, *nin minodashimin*. There is just enough of it, *minodassin*.
- Enraged person, very angry, *ketchi nishkâdisid*. I am enraged, very angry, *nin kitchi nishkâdis*. (Osâmiyawesiw).
- Enslave; I ens. him, *nind awakanâ*. It enslaves me, *nind awakanigon*. I ens. myself, *nind awakanilis*.
- Entangled; I am ent. in a cord, *nin biswabigishin*.
- Enter, (go in;) I enter somewhere, *nin pindige*. (Pittukew). It enters, *pindigemagad*. I enter into him, *nin pindigawa*, *nin pindigeshkawa*, *nin pindjineshkawa*. It enters into me, *nin pindigeshkâgon*, *nin pindjinaweshkâgon*, *nin pindjineshkâgon*.
- Enter, (take in or bring in;) I enter him, (her, it,) *nin pindigana*; *nin pindigadon*.
- Entice; I entice, *nin wikwasonge*. I ent. him; *nin wik-*

- wasoma.* We ent. each other, *nin wíkwasondimin.* (Ayakuk-kásuw.)
- Entire, wíkwasongewin, wíkwasondiwin.*
- Entire. S. Whole.
- Entirely, *kakina wáwinge, ápit-chi.* Misiwe.
- Entreat, Entreaty.—S. Entice. Enticing.—S. Bequest.
- Envelop. S. Wrap up.
- Env y, *kijáwenindiwin, kijá-wendjigewin gagawenindiwin, gagawendjigewin.* (Isawána-keyimowin).
- Env y; I envy, I am envious, *níu gagawendjige, níu kijá-wendjige.* I envy him, ther, it, *níu kijáwenima, níu gagawenima; níu kijáwendan, níu gagawendan.* (Otteyittam).
- Epaulet, *niskitenimanganedji-gan.*
- Epidemy, *mejikágemagak inapinevin.*
- Epiphany, *Ogimá-gijigad.*
- Equal; I equal him, *nín tibish-kokowa, nind adimut.*
- Equally, *tibishko tetibishko, tibishkotch, nassab.*
- Equivalent, *tibishko.* It is eq. in., an., *tibishko apitenday-wad; tibishko apitendagosí.* (Ispiteyittákwan).
- Erect; I erect him, (her, it,) *nín maiawakona, nín maiawishima, nín maiawina; nín maiawakonan, nín maiawissiton, nín maiawinan.* I erect myself, *nín maiawita, nín maiawishka, nín maiawishin, nín passigita.* He erects himself, *namatchigabawi,* (a beast.) It erects itself, *maiawishkamagad.*—I erect it, (in., an.) *nín patakidon; nín pata-kiná.* (Tchimayew).
- Erected; I am (it is) erected by the wind, *nín maiáwásh; maiawassin.* It is erected, (in., an.) *maiawissin, maiawis-sitchigáš; maiawissitchigáš.*
- Erected, (in. s. in.) S. Stand up. Errand, *ininiyaogawin.* (Itisa-hamátuwin).
- Erysipelas. S. Herpes.
- Escape, *ojimowin.* (Paspiwin).
- Escape: I escape, *nind ojim-nín giwe, nín gidiskiwe, nín jabwi, nín jabwiwe, nín gidis-kiidis.* I escape out of his hands, *nín già, nín gidskia.* I make him escape, *nind ojimowin, nín jabwi.* (Paspiw, tabasiw).
- Escaped; a person esc. from a massacre, *ishkwatágan, ishkwatchigan.*
- Especially, *memindage, mem-dage, wáwij.*
- Esquiman Indian, *Eshkibod.* (raw-eater.)
- Essay. S. Try. Endeavor.
- Essential. S. Foremost.
- Establish; I est. it, *nind ojissiton, nind aindjissiton.*
- Established; it is est., *aindjis-sitchigáde.*
- Esteem; I esteem, *nind apiten-dam.* I esteem or respect him, (her, it,) *nind apitenima, nín gokwadenima, nind apite-nan, nín gokwadendan.* I esteem myself, *nind apitenim, nind apitenindis, nín gokwadenim, nín gokwadendis.* I esteem myself as high as him, *nind apitenimonan.*—I est. him (her, it) in a certain manner, *nind inassayadenima;*

nind inassagadéndân. I est. him (her, it) little, *nin bewenima*; *nin bewendan.* I spite-yimew, kisteyimew. Esteem, (in s. in.) S. Respect. High esteem. Esteem little. Esteemed little, (in s. in.) S. Insignificant. Esteemed; I am (it is) esteemed in a certain manner, *nind inassagadéndâgos*; *inassagadéndâgwad.* (Kiskeytâkusiw). Esteemed, (in s. in.) S. Respectable. Highly esteemed. Esteemed equal; I am (it is) est. equal to..., *nin tibishkowendâgos*; *tibishkowendâgwad.* Estimate. S. Value. Eternal, *Kaiagige-bimâdisid.* Eternal, *wiekwaiassinog*, *kâgige*, *kâgini.* Life eternal, *kâgige bimâdisiwin.* Eternal welfare, eternal salvation, *kâgige jawendagosiwin*, *kâgige mino aiâwin.* Eternal misery, eternal damnation, *kâgige kota gitowin*, *kâgige banâdjiidisowin.* Eternally, *kâjigékamig*, *kâginig*, *kâgini.* Eternity, *kâgige bimâdisiwin.* Eucharist; the holy Eucharist, *kitchitwa Eukaristiwin.* I receive the holy Eucharist, *nind wdapinan kitchitwa Eukaristiwin.* Eunuch. S. Castrated. Europe, *Kitchi agâming*, *Agâming kitchigami.* Evangel. S. Gospel. Evaporate; it evap., *anississin*, *anissassin.* (Mestâbattew.) Even; it is even, (bark, etc.) *onashkwéiamagad.* It is even, (wood, in., an.) *ojissaga*; *ojis-*

sagisi. It is even, flat, (metal, in., an.) *onabikamagad*, *onabikad*; *onabikisi.* Even if..., *missawa*; *missawa gaie.* (Appo). Evening, *onâgosh*, *onâgwish.* It is evening, *onâgoshi*, *onâgwishi.* Evening is approaching, towards evening, *ani-onâgoshi*, *eni-onâgoshig.* (Otâkwâsaw, otâkusin). Evening meal, *onâgoshi-wissini-win.* (Otâkusiwimitjisuw). Evening-prayer, *onâgoshi-anamiang*, *onâgoshi-anamiewin.* Event; good event, *mino inakamigad.* Sad event, *matchi inakamigad.* (Ikkin). Ever; ever since, *apine.* For ever, *apine*, *kaginig.* (Aspin). Everlasting, *kâgige.* Every day, *endasso-gijigak.* (Tattwawikijikâki). Every night, *endusso-tibikak.* (Tattwawitibiskâki). Every second day, *nenassawi-gijig*, *nenijogijig*, *nenijogwan.* Every time, *dassing.* (Tattwaw). Everywhere, *misi misiwe.* There is of it everywhere, *misiwesh-kamagad.* Everywhere on earth, *misi enigokwag akik*, *misâkumig.* Evil, *moianudak*, *matchi aiiwish.* My evil (in sickness) increases when I speak, *nin gidjim*, *nin gidowe.* Evil, *matchi.* It is evil; *mandad*, *matchi ijicebad.* Evil spirit, *matchi manito*, *matchi aiaawish.* Eviscerate. S. Gut. Exact, exactly, *gwaiâk*, *nissitâ*, *wâwinge.* I arrange it exactly, *nin wâwingeton.*

Exact; I am exact, *nin wâwin-ges.*

Exact, (in. s. in.) S. Severe.

Exactness, *wâwingesiwin.* I act with exactness, *nin wâwinges,* *nin wâwingetchige.*

Exaggerate; I ex., *osâm nibiwa nind ani-ikkit,* *osâm nibiwa nin dibâdjim.*

Exalt; I exalt him, *nind ishpennima,* *nind ishpiai,* *nin kitchitwawendan-dugosit.* I exalt it, *nind ishpennudan,* *nin kitchitwawendan,* *nin kitchitwawiton.* I exalt myself, *nind ishpennidis,* *nind ishpennim,* *nin kitchitwawenin-dis,* *nin kitchitwawenim.* (Mâ-mitjimew).

Examine of conscience, *nanagatwarenindisarwin.* I examine my cons., *nin nanagatwarenindis.* Mâmitoneyimisiwin.

Examine; I examine him, her, it, *nin godji-kikenima;* *nin godji-kikendan.* (Nânâgatâwâbanew).

Examine, (In. s. in.) S. Try. Seek.

Example, *kikinowâbamigowin,* *kikinowâbandaiwewin,* *kikinowâbamijigan.* —Good example, *mino kikinowâbamigowin,* *mino kikinowâbandaiwewin.* I give a good ex., *nin mino kikinowâbandaiwe.* I give him a good ex., *nin mino kikinowâbamig.* He gives me a good ex., *nin mino kikinowâbama.* —Bad example, *matchi kikinowâbamigowin,* *matchi kikinowâbandaiwewin.* I give a bad ex., *nin matchi kikinowâbandaiwe.* I give him a bad ex., *nin matchi kikinowâba-*

mig. He gives me a bad ex., *nin matchi kikinowâbama.*

Example, imitate example; I imitate his ex., *nin kikinowâbama.* He imitates my ex., *nin kikinowâbamig.* I give an example, *nin kikinowâbandaire.* I regulate my mind after his ex., *nin kikinawenina.*

Exceedingly, excessively, *âpitchi.* (Nâspitchi).

Excel. S. Surpass.

Excellent, *kitchi onijishin.*

Exchange S. Change.

Excite; I excite or push him to s. th., *nind ashia,* *nind inashiu.* (Sikkimew).

Excite, (in. s. in.) S. Provoke to anger.

Excitement. S. Trouble, (noise.) S. Stir up.

Excrement, mo. (Oméy).

Excuse; I ask excuse for not being able to do s. th., *nin jagwenimolagos.* (Kâkitokkâsuw).

Execution, (hanging,) *agojiween-win,* *agonidiwin.* (Akosiween-win).

Executioner, (hangman,) *agojiweenini,* *agonidiwinini.*

Exhale, it exhales, *anississiu,* *anississiu.*

Exhausted; I am ex., *nind âpitchi aickos,* *nind akwiwi.* Nestuw.

Exhort; I exhort, *nind aiangumig,* *nind aangwamig,* *nind aiangwamilagos,* *nind angwamilagos,* *nin gagansom.* *nin gagikwe,* *nin ganojiwe.* I exhort him, *nin gagikima.* I exh. him to do s. th., *nin gagansoma.* We

- exh. each other, *nin gagikindimin*, *nin gagansondimin*. I exhort myself, *nin gagikindis*. Exhortation, *māngwamitagosiswin*, *gagansongewin*, *gagikindiwın*, *gagikweewin*. Exist; I exist, *nind aiā*. (It-taw). Existence, *aiāwin*. (Ittāwin). Exonerate; I exonerate the bowels, *nin misi*. Exorbitant. S. Extravagant. Expand. S. Extend. Expect; I expect, *nind akarab*. I exp. him, (her, it,) *nind akawābama*: *nind akawābandan*. Expedition, (haste,) *dadātabiwin*. Expeditions; I am ex., *nin dadātabi*, *nin gwashkwas*.—S. Quick. Expeditions working, *gwashkwesiwin*, *dadātabiwin*. Experience; I know it by exp., (I tried it,) *nin gotamandan*, *nin gotamanditom*. I experienced it, *nin kikendan*. (Nakatchittaw). Experiment. S. Trial. Expire; I expire, *nin nib*, *nind ishkwa bimādis*.—S. Finish. (Iskwātāmow). Explain; I explain it to him, *weweni nin windamawa*. (Gwayaskomew). Expose; I expose myself, *nind iuicēidis*. (Iyiwehuw). Expose to the sight of people.—S. Lay open. Expressly, *mijisha*, *pâkatach*. (Meyâkwâm.) Extend; I extend it, (in., an.) *nin jibadaan*, *nin jibalawa*. I ext. it by pulling, (in., an.) *nin jibabigibidon*; *nin jibabi-* *jibina*. It extends, *jibabish-kamagad*. Extensive, *kitchi*. It is extensive, *mitchámagad*. Extent; its extent, *ekwag*. Exterminate. S. Spend all. Externally, on the outside, *ag-watchau*. (Wavawitimiyik). Extinguish; I extinguish, *nind atéige* I ex. it, *nind atéan*. (Astaweham). Extinguisher, *atéigan*. Extravagancy, *osámisiwin*. Extravagant; I am ext., *nind osámis*. (Kiiskwew.) Extravagant spending, *tchagini-geškicin*. Extremely, *ápitchi*. Extremity, (end, summit,) *wā-nakowin*. Extreme-Untion, *Anamie-nominidiwin*. Eye, *oshkinjigoma*. (M'iskijik). The right eye, *kitchishkinjig*, *okitchishkinjigoma*. The left eye, *namandjishkinjig*, *ona-mandjishkinjigoma*. My, thy, his eye, *nishkinjig*, *kishkinjig*, *oshkinjig*.—I have eyes, *nind oshkinjig*. I have dim eyes, *nin tibikinam*. I have good eyes, *nin naâb*. I have hollow eyes, *nin wawinikab*. I have large eyes, *nin mamangishkinjigwe*. (Mâmakkâbiw). I have only one eye, *nin nabaneshkinjigwe*. The other eye, or one eye only, *nabawishkinjig*. I have small eyes, *nind agassishkinjigwe*, *nind habiwishkinjigwe*. I have sore eyes, *nind oshkinjigones*, *nin sassakingwe*, *nind ash-kashkanagingwe*. I have weak eyes, *nin biscab*, *nin bigisa-*

wab, nin bigisawinam.— My eyes are filled with tears, *nin moshkinésibingwe*. My eyes are open, *nin pâkakab*. I open my eyes, *nin pukatawab*. (Tokkâbiw). I open his eyes, *nin wâbia*. My eyes are spoiled by smoke, *nin páshkabis*. My eye is swollen, *nin bâgigoshkinjigwe*. My eyes are tired, *nind ishkatawab, nin pagissab*.—I burst one of my eyes, *nin páshkâbidjin*. (Pâskâbiw). I cover his eyes with s. th., *nin titibingwebina*. I cover my eyes with s. th., *nin titibingwebis*. I feel a burning pain in my eyes, *nin sassakab*. I feel a burning pain in my eyes from smoke, *nin sussakisibingweiâbas*. I hurt my eye falling, *nin gidjâbishin*. I keep my eyes shut, *nin passangwab*. (Passakwâbiw.) I look with one eye only, *nin pashkingwen*. I look

with almost closed eyes, *nin toskab, nin toskâbandjige*. I look with almost closed eyes at him, (her, it,) *nin toskâbama ; nin toskâbandan*. I have a mote in my eye, *nin binsin*. (Pisinin). I pluck my eye out, *nin gidjâbuodis*. I pluck his eye out, *nin gidjâbawa*. I rub his eyes with some medicine, *nin sinigoshkinjigwena*. My eyes shut against my will, *nin passangwabishka*—It is made like an eye, *oshkinjigokâde*.

Eye-apple, apple of the eye, *matakatewagamishkinjigwan*.

Eyebrow, *mâma*. My, thy, his eyebrow, *nimâma, kimâma, omâman*. My eyebrows are bristled up, *nin niskimâmawe*. (Misâbiwinân).

Eyelid; the under part of the eyelid, *sibingwai*. The hair of the eyelid, *mishâbiwinân*. (Misâbiwinân).

F

Fable, *adisokan*. (Atayokkan .
I tell a fable or fables, *nind
adisoke*.

Fabulous giant, *windigo*.

Fabulous giantess, *windigokwe*.
Face ; my, thy, his face, *nish-
kinjig*, *kishkinjig*, *oshkinjig* ;
(Mikkwāgan, n'ikkwāgan,
oskwāgan) or, *nindengwai*,
kidengwai, *odengwai*.—I have
an angry face, *nin nishkād-
jinjigwe*, *nin nishkādjin-
greshka*. I have a black
face, *nin makatewingwe*. I
have a clean face, *nin bining-
we*. I have a dark-blue face,
nind apissingwe. I have a
dirty face, *nin winingwe*, *nin
mowingwe*, *nin mowidjiwing-
we*. I have a fat full face, *nin
wininwingwe*. I have a greas-
ed face, *nin nomingwe*. I
grease his face, *nin nomingwe-
na*. I grease my face, *nin no-
mingwenidis*. Greasing the
face, or grease for the face,
nomingwewin. I have a large
face, *nin mangadangwe*. I
have a lean face, *nin paka-
kadwengwe*. I have a face
like..., *nind inadengwe*. I have
a long face, *nin ginwingwe*. I
have pimples or pustules on
my face, *nin mossewingwe*,
nin babigwingwe. I have a
scar in my face, *nin odji-
shingwe*. I have a small face,

nind agassadengwe. (Timik-
kwew). I have a strange or
changed face, *nin miagish-
kinjigwe*. I have a wrinkled
face *nind osikingwe*.—My face
is cracked, *nin gijingwe*. My
face is frozen, *nin mashkawail-
jinguewadj*. My face is mark-
ed with sadness, *nin nanina-
wingwe*. I mark my face with
sadness, *nin naninawingwē-
dis*. My face is marked with
the small pox, *nin mamakin-
gwe*. My face is pale, *nin uā-
bishkingwe*, *nin wābidewad-
engwe*. (Wābinewisiw). My
face is red, *nin miskwingwe*.
My face is shining, radiant,
nin wasséingwe, *nin wassing-
wes*. My face is swollen, *nin
bagingwe*. My face is uncov-
ered, *nin pakingwe*. I uncov-
er my face, *nin pakingweni-
dis*. I bruise my face, *nin ja-
shinyingwewa*. I disfigure
my face, *nin manajingwē-
dis*. I disfigure his face, *nin
manadjingwēwa*. I paint my
face, *nin waweji*. I paint my
face black, *nin makateke*; *nin
makatekonidis*. I rub his face
with medicine, etc., *nin sinig-
wingwebina*. I rub my face,
nin siniguwingwebinidis. I
wash my face, *nin kisibiging-
we*. (Kāssikkwew). I wipe my
face, *nin kisingwe*. I wrap up

my face in s. th., *nin titibingwebis*. I wrap up his face, *nin titibingwebina*.

Fade; it fades; *anoshka*. It fades in washing, *kisiábháre*. —S. Whitish.

Fail; it fails, it gives no profit, *anawenisimayad*.

Faint: I faint, *nin wanimikow*, *nin wanendama*. I faint and have a vision, *nin nikábandam*. (Wanikiskisiw).

Fainting, *wanimikiawin*.

Fair, *gwanáatcheh*. I am fair, *nin gwanáatchiw*, *nind onijish*, *nin mikawadis*. It is fair, *gwanáatchiu*, *onijishin*, *sasigamagad*. I am (it is) considered fair, *nin bishigendagos*; *bishigendagwad*. I think it is fair, (in., an.) *nin sasegawéndau*; *nin sasegawéniyat*.

Fairness, *gwanáatchiwin*, *onijishiwin*, *bishigendagosiw*.

Faith, *debweiyendamowin*. I have faith, *nin debweiyendam*. (Ayamiekwítpwewokeyittamowin).

Fall, *tagwági*. In fall, *tagwágiy*. —Last fall, *tagwágong*. The fall before last, *awáss-tagwággong*. I spend the fall in such a place, *nin tagwágish*. I spend the fall with him, *nin widjitagwágishima*.

Fall: I fall, *nin pangishin*. (Pakissin). It falls, *pangissin*. I fall, *nin gawisse*, *nin webagodjin*. It falls, *gawanad*, *gawissemagad*. I fall (it falls) somewhere, *nind apungishin*, *apangissin*. I fall (it falls) in a certain manner, *nind ijisse*, (*Ispayiw*), *ijissemagad*. I fall being drunk, *nin giwibi*. I fall hard, *nin pakiteshin*, *nin*

wissagishin, *nin tehigwaka migishin*, *nind apitchishin*. It falls hard, *tehigwakamigisin*. I make him fall, *nin pakiteshima*. I make it fall, *nin pangissiton*. I make him (her, it) fall, *nin gáwiskawa*; *nin ga-wishkan*, *nin gáwiton*. I make it fall to the ground, (in., an.) *nin webissiton*: *nin webishima*. I make it fall from its place, (in., an.) *nin binishkan*; *nin binishkawa*. I fall often, *nin nitá-pangishin*, *nin waké-pangishin*. I fall on him, *nind ashosikawa*. I fall on my back, *nind atawasse*. I fall on my face, *nin tehingidjisse*, *nind atchitchingwesse*, *nind animikosse*. I fall on my feet, *nin nibawakissee*. I fall (it falls) by the wind, *nin gawish*, *gawissin*. It will fall, *gawishkamagad*.

Fall, let fall; I let him (her, it) fall, *nind apitchishima*, *nin banina*, *nin pangishima*; *nin baninan*, *nin pangissiton*. I let fire fall, *nin binanjenan ishkote*, *nin gwashkewajenun ishkote*.

Fall down; I fall (it falls) down, *nin nissakoshka*; *nissakoshkamagad*. I let him (her, it) fall down, *nin nissakoshkawa*, *nin nissakoshkan*. I fall down headlong, *nind atchitakisse*. I fall down before him, *nin ga-witawa*, *nin gavitamawa*.

Fall in; I fall in, *nin pindjisse*, *nin gindjidasse*. It falls in, *pindjissemagad*. I fall (it falls) in a hole, *nin bodukwessi*, *ba-dakwessemagad*. I let it fall in, (in., an.) *nin bodákwen*;

nin bodákwenan. I fall (it falls) in the water, *nin bakobisse*, *nin yóggisse*; *bakobissemagad*, *yogisssemagad*.—Pakastawepayiw. I fall (it falls) in the water out of a canoe or boat, *nin gidónagisse*; *gidónayisse-magad*.—I fall and hurt myself, *nin barénishin*. I fall stumbling, *nin bisogeshin*. I fall through, *nin jabosse*, *nin jabwi*, *nin jabwiue*. It falls through, *jabossemagad*. (In the fire, Matchustepayiw).

Fallacious; I am fall (I look better than I am), *nind aywawinagos*. It is fall, *aywawinagrad*. Falsehood. S. Lie.

False prophet, *gejinawishkid niganádjimowinini*.

Fame. Famous.—S. Renown Renowned.

Family, *inodewisiwin*. (Kistotew). One family, *ningotôde*. (Peyakoskân). Two, three families, etc., *nijôde*, *nissôde*, etc. We are two, three, four families, etc., *nin njodewisi-min*, *nin nissodewisimin*, *nin niôdewisimin*, etc.—My whole family, *endashiiâñ*, *enigokodewisiiâñ*, *enigokwiniâñ*, *enodewisiiâñ*. My family is so large..., *nind inigokodewis*, *nind inigokwin*, *nind inodewis*. I move with my whole family, *nin kigodewishka*. I come with my whole family, *nin dassoka*, *nin bi-dussoka*.

Family-mark, *odem*. I have him (her, it) for my family mark, *nind odôdeminan*. (N.B. *odem*, or, *otem* means only his parents, relations. In Cree *ototema*, his relation.)

Family way; I am in a f. w., *nind aiâwa abinodji*, *nin gîgishkuwa abinodji*. (Ayâwew awâsissa).

Famine, *bakadéwin*. There is a famine in a country or place, *bakadéwinagal*, *bakadékamigad*, *bakadewiniwan*. Notte-katewin.)

Fan, *wewésséigan*, *wewésséowin*. Fan; I fan, *nin wewesséige*. I fan him, *nin wewesséwa*. I fan myself, *nin wewesséidis*. (Yoyowehamaw).

Far, *wâssa*, *wâssawekamig*. (Wâyoj). It is far, *nâssauad*, *wâssa*, *pitcha*. It is considered or thought far, *wâssawendagwad*. I think it is far, I find it far, *nin wâssawéndâñ*. I find distances far, *nin wâssawendam*.

Far from each other, *wâwâssa*. Far yet, but not very far, *nagé-wâssa*. It is far, but not very far, *nagéwâssawad*.

Fare; I fare (or eat) so, *nind inandjige*. I fare well, *nin minwandjige*.

Farewell-visit, *anamikâgewin*. I make my farewell-visit, *nin bianamikage nakawe*.

Farm, *aki*.

Farm; I farm, *nin kitige*. (Nit-tâwikitchikew).

Farmer, *kitigewinini*.

Farming, *kitigewin*.

Fart, farting, *bogidiwin*. (Pwe-kitowin).

Fart; I fart, *nin bogid*, *nin nes-sediie*.

Fast, *giigwishimowin*. (Iyewanisihiuswin).

Fast; I fast, *nin giigwishim*, *nin pagidandjige*, *nin bakade*,

nin bakadidis. I fast one day, *nin ningolowane.* I fast two, three, four days, etc., *nin ni-jogwane*, *nin nissogwane*, *nin niogwane*, etc.; I make him fast, *nin giigwiskimoa*, *nin bakadéa*.

Fast, fast-day, *giigwishimo wi-giyad*. Iyewanisilisuwikijikawj.

Fasten; I fasten it to the end of s. th. (*in.*, *an*) *nin nibawa*; *nin nabawa* I fasten it to the end of a stick, (*in.*, *an*) *nin nabakwaan*; *nin nabakwaawa*. I fasten it to the end of s. th. so as to be able to take it off again, *nin nibadjashkaan*.

Fasten with a hook; I fasten it hooking it, *nind adabikaan*. I fasten with a small hook, *nind adjibidjige*. I fasten it, *nind adjibidon*.

Fastin², *giigwishimowin*, *pagi-dandjigutu*.

Fat, *winiin*, *bimide*.

Fat; I am fat, *nin winin*. (Winyow).

Father, *oissimat*, *wiössiminiud*. (Weyottawimit). I am father, *nind oössimigo*. My, thy, his father, *ooss*, *koss*, *ossan* (N'ottawiy, k'ottawiy, ottawiy). I have a father, *nind oöss*. He is my father, *nind oissima*, *nind oissinan*.—I have the same father with him, *nin widjoössema*. We have all the same father, *nin widjoössenlimin*. Like one's own father, *wiössingin*.

Father, papa, *nösse*, *hiba*, *déde*. (N'otta).

Father-in-law; my, thy, his

father-in-law, *ninsiniss*, *kisis-niss*, *osinissun*.

Father or mother of my son-in-law or daughter-in-law, *nindilawa*.

Fathom; one fathom, *ningolouk*.—Two, three fathoms, etc., *nijonik*, *nissonik*, etc. So many fathoms, *dassonik*.—I measure by the fathom, *nin dibinikandjige*. I measure it by the f., *in*, *an*, *nin dibinikandan*; *nin dibinikâma*.

Fatigue. S. Tiredness. Tire.

Fatigued. S. Tired.

Fatten; I fatten him, *nin wininoot*.

Fattened; I am f., *nin wininodjigas*.

Fault, *matchi dodomowin*, *bata-dowin*, *indowin*. I commit a fault, *nin matchi dodam*, *nin bata-dodam*. I find fault with him, her, it, *nind anu nima*; *nind anwendan*. I lay the fault of it upon him, *nin bimondaa*. (Pateyittamowin).

Fawn, yet dotted, *kitagakons*.

Fear, *segisiwin*, *gotâdjiiwin*, *gos-sidiwin*, *segendamowin*, *gossitawendawin*, *ashwamanissotu*. I tremble with fear, *nin niiningisegis*. I am in fear of the enemy, *nind ashwimaniss*. (Astasiw).

Fear; I fear, *nin ségis*, *nin go-tâdj*, *nind agoski*, *nind atchiniis*, *nin goshiwi*, *nin segendam*. I fear him/her, it, *nin gossa*; *nin yolan*. It fears me, *nin gossigon*. I fear him/her, it) in thoughts, *nin gossitawe nima*, *nin gossitawendan*. We fear one another, *nin gossidi-min*. I fear for him, or in re-

gard to him, *nin gossitawa*, *nin gossitamawa*, *nin gotamawa*.—I fear death, *nin manenawenim*.

Fear; I fear, I dare not, *nin jágwenim*. I make him fear, *nin jágwenimoa*. I fear myself, *nin jágwenindis*.

Fear, (mistrust,) *nisaiendamowin*.

Fear; I fear, I mistrust, *nin nisaiendam*. I fear him, (her, it,) *nin nisaienima*; *nin nisaiendán*. (Moyevittam.)

Feared; I am feared, *nin gossitájunes*, *nin gotádjijunes*. I am it is to be feared, *nin gotumigwendágos*: *golumigwendágwad*.

Feared; I am (it is) feared, mis-trusted, *nin nisaiendágos*; *nisiendágwad*.

Fearful, (dreadful;) I am (it is) fearful, *nin segendágos*; *segendágwad*. (Kakwâyakeytâkusiw.)

Fearful. S. Timid. Timorous.

Fearless; I am f., *nin songidee*.

Fearlessness, *songideewin*.

Feast, *wikongewin*, *wikondiwin*. I make a feast, or invite to a feast, *nin wikonge*. I invite him, *nin wikoma*. We make a feast or feasts, *nin wikondimin*.—Indian religious feast, *magoshewin*. I make an Ind. rel. feast, *nin magoshe*.

Feast; we feast together, *nin wikondimin*. I feast with him, *nin widjiwikongema*.

Feast-coat, feast-garment, *wikondiwin-bâbisikwâgan*, *wikondiwinagwiwin*.

Feast of the dead, *tchibekanake-*

win. I make a feast of the dead, *nin tchibekanake*.

Feather, *migran*. Feather of a small bird, *bineshiwigwan*.—Large feather, *kitchigwánán*; small soft feather, (down,) *missegwanán*. (Mes-taniwiipiwayán.)

Feather-bed, *migwani-nibágan*, *migran-apishimowin*.

Feather-cushion, *migwan-apik-weshimowin*.

February, *namebini-gisiss*. (Mi-kisiwipisim.)

Feeble; I am feeble, *nin bwána-wito*. S. Weak. (Niyomisiw.)

Feed, (give to eat;) I feed, *nind ashange*. I feed him, (her, it,) *nind ashama*; *nind ashawdán*.

I feed myself, *nind ashandis*.

Feel; I feel, *nin gagcédinige*. I feel him, (her, it,) *nin gagwedina*; *nin gagwedinan*. I feel him, (her, it,) on me, about me, in me, *nin moja*; *nin mojiton*.

Feelings; I hurt his feelings, *nin kashkendamia*. He hurts my f., *nin kashkendamiig*.—I have bad feelings (anger) against him for such a reason, *nind ondenima*. We have bad f. towards one another for a certain reason, *nind ondenindimin*. (Nayettâwihew.)

Feign; I feign to be a child, *nind abinodjiikas*. I f. to be sick, *nind ákosikas*.

Fellow-citizen, *widjidakiwemáyan*. *wishdanakiremáyan*.

Fellow-laborer, *widjanokimâgan*.

Fellow-liver, (neighbor;) my, thy, his fellow-liver, *nidjibimilisi*, *kidji-bimádisi*, *widji-bimâdisin*.

- Fellow-man; my, thy, his fellow-man, *nidjanishinábe*, *kidjanishinábe*, *widjanishináben*. (N'itjáyisiyiniw.)
- Fellow-sumemerer, *widjinibishi-mágan*.
- Fellow-winterer, *widjibibonishi-mágan*.
- Fell trees. S. Cut down trees.
- Female, -woman, *ikwé* [pronounce as if there were two *k*], *ukwé*. (Iskwew.)
- Female bear, Female beaver, &c.—S. Bear, Beaver, &c.
- Female being, *ikwé-atuu*.
- Female of animals, quadrupeds, *nojé*, *nojé-atuu*, *ikwé-atuu*, *onidjintuu*.
- Female of birds, *nojésse*.
- Female of deer, of the deer-kind, *nojés*.
- Female of fish, *nojémeg*.
- Female's skin, *nojiwaiuu*, *onidjintuu*.
- Female's skin of the largest quadrupeds, *nojéwegín*. (Mis i-weyegin.)
- Fence, *mitchikan*, *mitchikanakobidjigan*. I make a fence, *nin mitchikanakobidjig*.
- Fence; I fence it all round, *nin giwita-mitchikanakobidon*. I fence in, *nin wakaiakossit-chige*. I fence him, (her, it,) in, *nin mitchikanakobina*, *nin wiökikina*, *nind atechikina*, *nin mitchikanakobidjon*, *nin wiökkinan*, *nind atechikinu*.
- Fenced in; it is fenced in, *wä-kaiakossit-chigade*.
- Fence-rail, *mitchikanatig*, *mitchikanakobidjiganatig*. Me-nigan.
- Fern, *aníaganashk*.
- Ferret, *seniba kepujigisid*.

- Ferry-boat, *ajawaodjigan*, *aja-waosowijeta*.
- Ferryman, *ajawaodjigerinini*.
- Fertile; the field is fertile, *nítawigín kitigou*.
- Festival, *kitchitwáyijijigad*.
- Fetch; I fetch him, (her, it,) *nin náma*; *nin nádin*. I come to fetch him, (her, it,) *nin biwina*; *nin bi-nádin*. (Nátew.) I fetch, carrying on my back, *nin nádjiauwé*, *nin nádon-dam*. I fetch him, (her, it,) on my back, *nin nádoma*; *nin nádon-dam*. I fetch s. th. in a canoe or boat, *nin nádaudass*. I fetch him, (her, it,) in a canoe or boat, *nin nádawa*; *nin náduan*. I fetch a canoe, *nin nádon*; I fetch, dragging, *nin nádjidabi*. I fetch him, (her, it,) dragging or drawing, *nin nádjidahana*; *nin nádjidatnádan*. I fetch fire, *nin nádish-kotawe*. I fetch hay, or reed for mats, *nin nádashkossiwe*. I fetch liquor, (in a canoe or boat, *nin nádjibiam*. I fetch liquor, walking, *nin nádihi-shkam*. I fetch (or collect) the maple-sap, *nin nádjibi*, *nind áwasibi*. I fetch a net or nets, *nin nádissabi*. Nátiyapew. I fetch what is owed me, *nin nádasinaiqane*. I fetch what he owes me, *nin nádasiniqipanawa*. I fetch water, *nin nádobi*. I fetch wood, *nin nádisse*. I fetch wood in a canoe or boat, *nin nádaisse*. I fetch wood in a canoe or boat, sailing, *nin nádaissiash*. I fetch a trap or traps, or I go to visit my traps, *nin nádassonigam*. (Nátiwanhiganeew.)

- Fetter. Fettered.—S. Bind. Bound.
- Fetters, *mamandjigwapidjigan*.
- Fever, *kijisowin*. I have the fever, *nin kijis*.
- Fever with heat, *kijisowapine-win*. I have the fever with great heat, *nin kijisonrapine*.
- Few, a few, *bebajig*, *pungi*. Apis tchikawásis. We are a few of us, *nin pangiwagisimin*, *nin pangiwissimin*, *nind agassimomin* or *nind agassinimin*, *nin manéwinomin* or *nin manwinimin*. There are a few. in. obj., *pangirayadon*.
- Fickle-minded : I am f., *nin ná-kidee*.
- Field, *kitigan*. New field, *oshkákaan*. I make a new field, *nind oshkákaangaige*. There is a new field made, *oshkaka-nigaigade*.
- Field-house, *kitiganiwigomig*.
- Field-mouse, *nenapatchinikessi*.
- Fiend, *jangendjiged*.
- Fife, *pipigran*.
- Fifer, *pipigwerinini*.
- Fifth; the fifth, *eko-nánâning*. The fifth time, *nâning*. (*Nivánawaw*.)
- Fifthly, *eko-nánâning*.
- Fifty, *nânimidana*. We are fifty of us, *nin nânimidanawemin*. There are fifty in. obj., *nini-midanawewan*.
- Fifty every time, fifty each or to each, *ninanimidana*.
- Fifty hundred, or five thousand, *nânimidanak*. We are five thousand in number, *nin nani-midanakosimin*. There are five thousand in. obj., *nani-midanakwadon*.
- Fig, *kitchijomin*.
- Fight, *migádirin*; *migasowin*. (Notikewin)
- Fight ; I fight, *nin migas*. It fights, *migadimayad*. (Notikewin.) We fight together, *nin migadimin*. I fight him, (her, it), *nin miganu*; *nin migadan*. I fight (or beat) my wife, *nin migakikewee*. I fight myself, *nin miganidis*. I am in a bad habit of fighting, *nin migasoshk*. Bad habit of fighting, *migasoshkiwin*. (Notinituwin.)
- Fight, (for joke,) *mamigasowin*.
- Fight, for joke : I fight or wrestle, *nin mamigas*. I fight him, for play, *nin mamigana*. I am too much in a habit of fighting, for play, *nin mami-gusosuk*.
- Fighter, *migasowinini*.
- Fighting-ship, (war-vessel,) *migadimbikwán*.
- Fighting-time, (time of war,) *migadimniran*. Nandopaiwin.
- Fig-tree, *kitchijominâtig*, *kitchijominâgwanj*.
- Figure, *agindassowin*, *agindassobiigan*. (Akittásowin.)
- Figure. S. Form.
- File, *sissibodjigan*, *biwâbiko-sis-sihonjigan*. (Kiskiman.)
- File ; I file, *nin sissibodjige*. I file it, (in., an.) *nin sissibodon*, *nin sissibonu*. (Kinipuyew.)
- Filedust, filings, *biwâbiko-biwibodjigan*.
- Fill ; I fill it, (in., an.) with dry things, *nin moskinadon*; *nin moskinaa*. (Sâkaskinattaw.) I fill it for him, *nin moskinadawa*, *nin moskinadamíwa*. I fill it (in., an.) with some

liquid, nin moskinébadon ; nin moskinébana. I fill up vessels, *nin moskábowe.* I fill it up with another vessel, (*in., an.*) *nin moskábowadon ; nin moskábowana* —I fill it with a heap, not overflowing, (*in., an.*) *nin gwashkwashkínodon ; nin gwashkwashkinaa.* I fill it to overflow, (*in., an.*) *nin bájidebadon ; nin bájidebana.* I fill him with s. th., *nin moskineshkawa.* It fills me, *nin a moskineshkágon.* (Sákaskineskákuw.)

Filled ; I am filled with s. th., *nin moskine.* It is filled, *moskine, moskinebi* (Sákaskineuw.) It is filled with smoke, *moskinebulu.* I am filled with it, (penetrated,) *nin bosakagon.* I am filled with liquor, *nin debibi.* It is filled up with a heap, *gwashkwashkin-magad.*

Fillip, *passakonandjigan.*

Fillip ; I fillip, *nin passakonandjig.* I fillip him, *nin passakonandjira.* Mikkamew.

Filly, *bébajipoptjins, iku-e-bebjipoptjins.* Pipanáskus.)

Filtering-vessel, *jiburujigan-it-chigan.*

Filth. Filthy.—S. Dirt. Dirty. Filth of the head, *winashágandibán.*

Fin of a fish ; its fin, *onindjigan.*

Finally, *giga pi, ishkwéatch.* (Piyis, or iskweyéatch.)

Find ; I find, *nin mikáge.* I find him, (her, it,) *nin mikawa ; nin mikam.* I find s. th., for him, *nin mikamawa.* I find to myself, *nin mikamas, nin mikamadis.* I find him, (her,

it,) to myself or for myself, *nin mikamáson, nin mikamádison ; nin mikamáson, nin mikamádison.* I find him, (her, it,) by feeling or groping, *nin mikodjina ; nin mikodjinan.* I find him, (her, it,) among other objects, *nin mikona ; nin mikonu.*

Finding, *mikagin.* I am a finding, *nin mikuganiw.*

Fine, *gwanâtch.* I am (it is) fine, *nind onijish, nin gwanâtchiw : onijishin, gwanâtchewan.* I make him, (her, it,) fine, *nind onijishia ; nind onijishiton.* I have (it has) a fine appearance, *nind onijishalur-minayos : onijishalurminayos.* (Miyosiw-miywásin.)

Fine ; it is fine, (thread, *in., an.*) *agissahigal ; agissahigisi.* It is fine, (stuff, *in., an.*) *bissâtagal ; bissâtagisi.* Pipakásin.

Fine looking child, *mikawadji-abinodji.*

Fine looking man, *mikawadji-nini, sasga-inini.*

Fine looking woman, *mikawadji-niki, sasga-ikwi.*

Finger, *onindjima, nibinakwaninindj.* My, thy, his finger, *nintulj, kinindj, onindj.* The small finger, *iskwénindj.* I stretch out my fingers, *nin maniskakenindj.* — I have long fingers, *nin getjanoninindj.* fig. I am a thief. I have crooked fingers, *nin wáginindj.* fig. I am a thief.

Finger-nail. S. Nail.

Finger-ring, *titibinindjipison.*

Finish ; I finish, *nind ishku áta, nind anwata.* It finishes, *ishkwéassin, anwatemagad.* I finish

it, (an., in.) *nin dē-gijia*; *nin dē-gijiton*; *nin waiekwassiton*, *nin waiekwalon*.—It finishes, *angomagad*, *angoshkamagad*. (Kijittaw.)

Finish, (doing or placing s. th.)

I finish, *nin gjissitchige*, *nin gjiton*, *nin gjita*. I make him finish, *nin gjitau*. I make myself finish, *nin gjitaidis*, *nin gjitas*. (Povuw.)

Finished; it is f., *gjissitchigáde*, *gjitchigáde*.

Finishing, *ishkwatáwin*, *anwáwin*.

Fire, *ishkote*, *ashkote*. I make fire, *nind ishkoteké*, *nin boda-we*. (Kutawew.) I have no fire, *nind anissab*. The fire goes out, *âtemagad ishkote*, *niwanje ishkote*. My fire goes out, or is gone, *nind âtawe*. (Astawew.) I make a large fire, *nin kijikinjáwe*. The fire blazes up, *biskakone*, *ishkote*, *numatakone*. I catch (it catches) fire, *nin nawadis*, *nin sakis*; *nawadide*, *sakide*. In the midst of a fire, *nuwishkote*. The fire crackles, *papakine-magad ishkote*. The fire makes noise, *bidlikwakone ishkote*.—I set fire, *nin sakaige*, *nin sakaowe*. I set fire to him, (her, it,) *nin sakawa*; *nin sakaan*. Fire is set to it, *sak-aigade*. The act of setting fire, *sakaigewin*. Fire in the prairie, *pasitew*.

Fire; I fire a gun, *nin pâshkisige*, *nin madwesige*. I fire guns, *nin papâshkisige*.

Firebrand, *keshkakideg*.

Firebrand for pitching a canoe, *pigikewanissay*.

Fire-place, *bodarán*. (Kutawán.) Fire-poker, *naikinjéigan*, *nana-ikinjéigan*, *nanaikinjéiganak*, *tchitchikinjéigan*. I stir or repair the fire with a poker, *nin naikinjeige*, *nin nanaikin-jeige*, *nin tchitchikinjeige*; *nin naikinjean*, or *nin nanaikin-jean ishkote*, *nin tchitchikin-jean ishkute*.

Fire-steel, *ishkotekán*. (Piwâ-bisk-appit, or Sikattágan.)

Fire-steel River, *Nibegomowini-sibi*.

Fire-vessel, (steamboat,) *ishkoté-nâbikuán*.

Firing-day, (the fourth of July,) *madwesige-gijigad*, *papâshki-sige-gijigad*.

Firing guns, *madwesigewin*.

Firm, (strong;) it is firm, (in., an.) *songan*; *songisi*. (Sokkan, kisiw.)

Firmament, *gijig*.

Firmly, *songan*. (Sokki.)

First, *nakawe*, *nitam*. (Nikân.) The first, *nitam*, *netamissing*. It is the first, *nitamissin*. I consider him, (her, it,) the first, *nin nitamenima*; *nin nitamendan*. I am (it is) considered the first, *nin nitamen-dâgos*; *nitamendâgwad*. I am the first after him, *nind akawishkawa*.

First, (new,) *oshki*.

First-birth, *sasikisiwin*.

First-born; the first-born, *netaminiqid*, *sesikisid*. I am the first-born, *nin nitaminig*, *nin sasikis*. The first-born child, *nitamonjân*.—First-born boy, First-born girl.—S. Boy. Girl.

Fir-tree, *ininandag*. Any kind of fir-tree, *jingob*. A branch

of a fir-tree, *jingobukon*. Little fir-branch, or cedar-branch, *jingobins*. — Shelter or hut made of fir-branches, *jingobigan*. I made a shelter of fir-branches, or I am under such a shelter, *nin jingobige*. (Napaka-sitta.)

Firy ; it is fiery, *ishkotewad*.

Fish, *gigo*. (Kinosew.) A kind of small fish, *nigidji*. Dried fish, *namteg*. (Namestak.) Dried smoked fish, *gaskidi-gigo*. I dry and smoke fish, *nin gaskidi-gigoike*. There is plenty of fish, *gigóika*. The fish leaps up, *gogum-gigó*. — The fish is soft, *jigosi gigo*. The fish looks whitish, *wába-migoshin gigó*. The fish has many bones, *sugiganagisi gigó*. I catch a very large fish, *nin kagabatjilina*. I caught so many fishes. When the fish spawns, Amiw.)

Fish-bladder, *pikuadj*.

Fish-bone, *gigowigan*.

Fisher, animal, *otehig*; *akik-widjish*.

Fisher, (bird,) *okishkimanisse*.

Fisher-line with many hooks, *pagidábán*. I set a line with hooks, *nin pagidábi*. I haul out a fisher-line, *nin niidubbi*.

Fisherman, *gagoiked*, *gigoikewinini*, *pagidawad*, *pagidawewinini*. (Notjikinusewew.)

Fisher's buoy. S. Buoy.

Fishery, fishing, *gigoikéwin*. Notjikinusewew.

Fish-hawk, *mitchigiywan*.

Fish-hook, *migiskau*.

Fish-hook line, *migiskanéiáb*.

Fishing. I am fishing, *nin gigoike*. (Notjikinusewew.) I am

fi. with a drag-net or draw-net, *gipiag nind agwahinag*. I am fishing with a hook, *nin wewebanábi*. (Kwáskwepit-chikew.) I am fi. with a hook in the night, *nin nibuéncha-nábi*. I am fi. with a hook in a canoe or boat, *nind agomér-wewebanábi*. Fishing in the night with a light, (Wáswaw.)

Fishing-ground, *pagidiwewin*.

Fishing-implement, *wewebanában*, *wewebanahigan*.

Fishing-line with a hook, *odadjigokan*. I am fishing with a hook, *nind odadjigoke*; *nin wewebanábi*.

Fishing-rod or stick, *wewebanábanak*.

Fishnet, *ussib*. A small net, *assibins*. An old useless net, *assábih*. (Ayapiy.)

Fish-oil, *gigo-bimide*. (Kinuse-wipimi.)

Fish-scale, *wanagaai*.

Fish-store, *gigowigamig*.

Fissure ; there is a fissure in a rock, *tashkabikishka*, *passibika*.

Fist, *pikwakonindj*. I strike him with the fist, *nin pikwakonindjan*.

Fit; it fits well, *minokamagad*. It fits me well, *nin minokagad*, *nin debishkan*. It fits well in, *mineshkine*. Mix (payiw.)

Fitchet, fitchew, *jikág*.

Five, *náno*... in compositions ; which see in the Second Part.

Five, *nánan*. We are five, *nin nánanimin*. There are five in obj., *ninoninan*. Niyan-

Five every time, five each or to each, *nenan*.

- Five hundred, *nânwâk*. (Niyû-nanwamitâtatomitano.)
- Five hundred every time, five hundred each or to each, *nen-anwâk*.
- Five thousand, *nâning midâss-wak*, *nanimidanak*. We are five thousand in number, *nin nanimidanakosimî*. There are five th. in. obj., *nanimidaukwadon*. Niyânanwakitchimitâtatomitano.
- Five times, *nâning*. (Niyânanwaw.)
- Five times every time, five times each or to each, *nenâning*.
- Fix : I fix it right, *nin gwaiakoton*. I fix it in a certain manner, *nind ijissiton*.
- Fix, (in s. in.) S. Repair.
- Fabby ; I am flabby, *nin jagos*.
- Flag. S. Banner.
- Flageolet, *pipigwan*.
- Flag-staff, *kikiweonâtiq*.
- Flail, *apagandaigan*, *apagan-daiganak*, *gitchiminaigan*.
- Flail or stick, to knock out wild rice, *bawâigan*, *bawaianak*.
- Flambeau. S. Torch.
- Flame, the flame is ascending high, *sasâgakwane*. There is a blue flame, *ojâwanashkwa-kone*. (Kwâkkutew.)
- Flame. S. Blaze.
- Flank, (side of the body;) my, thy, his flank, *ninbinébigwadai*, *kibimébigwadai*, *obimébigwadaian*. (Nabateyaw.)
- Flannel, *wâbigin*. Yellow flannel, *osâwâbigin*. Red flannel, *miskwâbigin*.
- Flask, flagon, *omodai*.
- Flat ; it is flat, (in., an.) *nabaga*; *nabagisi*. It is flat, (metal, in., an.) *nabagâbikad*, *tessâ-*
- bikad* ; *nabagâbikisi*, *tessâbikisi*.
- Flat grass or herb, *nabagashk*.
- Flat hand, *nabagâskinindj*, *tessâsinindj*, *nagâkininuldján*. I strike him with the flat hand, *nin nabagâskininuljitawa*.
- Flat hat or cap, *tessirôkwan*.
- Flat-head Indian, *Nebagîndibe*.
- Flat-iron, *joshkwâigaigan*.
- Flat pipe-stem, *nabagakokidj*.
- Flat stone, *tessâbik*, *nabagá-bik*.
- Flatten ; I flatten it, (in., an.) *nin tessiton*, *nin nabagadaan*; *nin tessia*, *nin nabagadâwa*.
- Flatten with an iron ; I flatten, *nin joshkwâigaige*. I flatten it, (in., an.) *nin joshkwâigaan*; *nin joshkwâigâwa*.
- Flatter. Flattery, (in s. in.) S. Praise.
- Flattery, *wawijindiwin*. (Ayâkukkâsuwin.)
- Flat tobacco, *nebagibagisid assena*.
- Flavor. S. Taste, good taste.
- Flay ; I flay, *nin pakonige*. I flay him, *nin pakona*, *nin bishagibina*, *nin bishagigijwa*.
- Flea, *pabig*. I have fleas, *nin pabigos*. (Pipikus.)
- Flea-herb, *animikibag*.
- Flee ; I flee, *nind ojim*. (Tabasiw.) I make him flee, or I save him by flight, *nind ojimoa*. (Ni tabasihaw.)
- Flesh, *wiâss*, *wiâssima*. My, thy, his flesh, *niass*, *kiaass*, *wiass*. I have flesh, *nind owiiass*. I am flesh, *nin wiassiw*. As one is flesh, *ejicciassing*. I make myself flesh, *nin wiiassiwiidis*.—I take the flesh off, *nin gitchiganejân*.

- wiass.* I take off his flesh, *nin gitehiganejwa.*
 Fleshy part of the leg, of my, thy, his leg, *nināsid, kināsid, onāsid.*
 Flexible, I become fl. again, *nin jejawishka.* My leg become fl. again, *nin jejawigadeshka.* —It is flexible, *sibiskayud.* (Sesawiw.)
 Flight, *ojimatin.* (Tabasiwin.)
 Flight, of birds, *bimissowin.*
 Flint, *biwānag.* (Tehakisahigan.)
 Flittermouse, *papakwanadji.*
 Float : I float, I am on the surface of the water, *nind agóm.* I float, being partly in the water, *nind agwindjin.* It floats, being partly in the water, *agwindje.* I float (it floats) down with the current, *nin bimibog; bimatun.* (Pimāpetew.)
 Float about ; I float (it floats) about, *nin tetebaugwindjin; tetebaugwindje.*
 Float, for a net, *agwindjónagan.* (Ayapáttik.)
 Flood, *nikibiwin, moshkuang.* There is a flood, *moshkuon, nikibimagal.* (Iskipewin.)
 Flood, flowing tide ; it is the fl. tide, *moshkágami nibi.*
 Floodwood, *angwássag.* There is floodwood, *angwássayoka.* In a place where there is much floodwood, *angwássayokang.*
 Floor ; there is a floor, *apishimonikáde.* (Anáskánittak.) I make a floor, *nind apishimonike.* I make a floor in it, *nind apishimonikádan.* —Under the floor, *anámissag.* On the floor, *mitchissag.* In the middle of the fl., *náwissag.* The fl. is dirty, *winissaga.* I wash the fl., *nin kisibigissaginige.* The fl. is wet, *nibiwissaga.* The fl. is clean, *binissaga.*
 Floor-board in a house, *apishimonuk, apishimon.*
 Floor-branch in a lodge, *apishimon.* (Anáskewin.)
 Floor-carpet, *apishimonigin.*
 Floor-mat, *anákan.*
 Flour, *pakwéjigan, bassisid pakwejigan.*
 Flour-bag, *pakwejiganiwaj.*
 Flour-mill, *bissibodjigan.* (Pini-potjigan.)
 Flour-pap, *pakwejiganábo.*
 Flower, *wábigon.* A kind of yellow flower, *okitebagewas-sakwane.* Another kind, *monawingwabigon.* The fruit of it, *monawing.* —I make flowers, *nin wábigonike.* Woman that makes fl., *wábigonikenikwe.*
 Flowings ; I am in my monthly flowings, *agwatching nind aia, agwatching nin bodaive.* (Iskwewákkusiw.)
 Flute, *pipigwan.* I play on the flute, *nin pipigwe.*
 Flute - player, *pipigwéwinini, pipigwe.*
 Flute-playing, *pipigweewin.*
 Flute-reed, elder-shrub, *pipigwéwanashk.*
 Fly, *olji.* Small fly, *ojins* Ojew.
 Fly ; I fly, *nin bimisse.* It flies about, (a bird,) *babámissé.* (Papimivaw) It flies around, s. th., *giwitasse.* It fl. from..., *ondjisse.* It flies hither, *bidjisse.* It flies round, *bijilasse.* —It flies off, (something, *mádjibide.* It fl. from..., *oudjibide.* It flies hither, *bidjibide.*

- Fly down, (in s. in.) S. Slide down.
- Fly in; it flies in, (a bird,) *pindi-gesse*. It flies in, (something,) *pindjibide*.
- Flying, *bimissewin*.
- Flying squirrel, *jagâshkandare*.
- Fly for safety; I fly, *nind ojim*. (Tabasiw.) I fly from him, (her, it,) *nind ojima*, *nind oji-motawa*; *nind ojindan*, *nind ojimotan*. I make him fly, *nind ojimoa*. I fly to him, (her, it,) *nin nâdjiniijiwa*; *nin nâdjiniijindan*. I fly to some place, *nind ininijim*.
- Fly out; it flies out, (a bird,) *sajidjissee*. It flies out, (something,) *sajidjibide*.
- Fly up; I fly up in the air, *nind ombisse*. It flies up, *ombibide*. (Oppahuw.)
- Foam, *bité*. My mouth is full of foam, *nin bitéwidon*. (Pistewatâmow.) My mouth is full of foam from anger, *nin bitéwidonegidas*.
- Foam; I foam at my mouth in running, *nin bitéwanam*. (Pistew.)
- Fog, *awán*. (Kaskawan.) The fog is falling, *binawán*. The fog disappears, *pákawán*.
- Foggy : it is foggy, *awán*. Kaskawakkamik.
- Fold; I fold, *nin biskitenige*. I fold it, *nin biskitenan*. I fold it, (still in., an.) *nin nabwégi-nan*; *nin nabwégina*.
- Folded; it is folded, *biskinigâde*, *biskissin*.
- Folks, *bemâdisidjig*.
- Follow; I follow, *nin nôpinaki*. I follow him, (her, it,) *nin nô-pinana*, *nind ishkwékawa*; *nin nôpinadan*, *nind ishkwékan*. I follow it, (in., an.) *nin nagat-waodon*; *nin nagatwáwa*. I follow his track, *nin himaana*, *nin mâdaana*, *nin nosswaana*. I follow a road or trail, *nin bimudlon mikana*, *nin mâdu-don mikana*, *nin nosswaadon mikana*. I follow a certain trail, *nind inamodjige*. (Mâta-hew, mittimew.)
- Follow in succession.; I follow in suc., *nind anikeshkâge*. I follow him, *nind anikeshkawa*. It follows, *anikessin*.
- Fond; I am fond of it, *nin nitâ-wandân*.
- Fond of..., (in s. in.) S. Attached to...
- Fond du Lac, *Waiekwâkitchigami*.
- Fond du Lac, *Nagâdjiwan*. At, to or from Fond du Lac, *Nagâdjiwanang*.
- Food, *midjim*. It is food, *midjimiwan*. I gather or collect food, (provisions,) *nin naénim*. I collect it for food, (in., an.) *nin naénimon*; *nin naénimono-nan*.
- Fool, *gawanadisid*, *gagibâdisid*. I am a fool, *nin giwanadis*, *nin gagibâdis*.
- Foolish; I am foolish, *nin gagibâdis*, *nin bisinâdis*, *nind aga-wadis*. It is foolish, *gagibâdad*. I make him foolish, *nin gagibâdisia*, *nin gagibâso-mi*.
- Foolishly; I act or behave foolishly, *nin gagibâdjige*.
- Foolishness, *gagibâdisiwin*, *aga-wadisiwin*, *gagibâdjigeuwin*, *bisinâdisiwin*.
- Foolish noise, *kiwanisiwin*. I

make noise foolishly, *nin kiwanis*.

Foolish person, *gégibâdisid*.

Foot, *osidama*. My, thy, his foot, *nisid*, *kisid*, *osid*. The right foot, *kitchisid*, *okitchisidama*. The left foot, *namandjisid*, *onamandjisidama*.—I have feet, *nind osid*. I have clean feet, *nin biniside*. I have convulsions in my foot or feet, *nin tehitibisideshka*. I have cramps in my foot or feet, *nind otchisidipiniq*. I have a dead foot, *nin nibowi-side*. I have dirty feet, *nin winiside*. I have hairy feet, *nin mishiside*, *nin memishiside*. I have large feet, *nia mamângiside*. I have a long foot, *nin ginoside*. I have long feet, *nin getgiносide*. One of my feet is longer than the other, *nin autanigino-side*. I have only one foot, *nin uahamside*. I have pain in my foot, *nin dewiside*. I have a scar on my foot, *nind odjishiside*. I have a short foot, *nin takoside*. I have short feet, *nin tatakoside*. One of my feet is shorter than the other, *nin nabane-takoside*. I have a small foot, *nind agres-siside*. I have small feet, *nin babiniside*.—My foot is bloody, *nin miskiriwisi*. My feet are bound, *nin mamandjigosi-delis*. I bind or fetter his feet, *nin mamandjigisidebina*, *nin mamandjigisidebina*. My foot is bruised, *nin jorshigosi-deshkos*. I bruise my foot, *nin tatagisideodis*. My feet are cold, *nin takiside*, *nin tata-kiside*. My feet are cold being

wet, *nin takwakisidiábwé*. My feet are benumbed with cold, *nin takwakisidewadj*. My feet are cracked, *nin gipiside*, *nin gagipiside*. My foot is cut off, *nin kishkiside*. I cut off my foot, *nin kishkisideodis*. I cut off his foot, *nin kishkisi-dejwa*. My foot is dislocated, *nin koligosiketa*. I dislocate my foot, *nin koligosideshin*, *nin gidiskakosideshin*, *nin bimiskosideshin*. My foot is frozen, *nin mushkaradjisides-wadj*. My foot is pierced, *nin jihunisidiijigas*. My foot is swollen, *nin biigiside*. My foot is stiff, *nin tehilatakoside*. My foot is tender, or my feet are tender, *nin nikiside*. My feet are warm, *nin kijoside*. My feet are wet, *nin nibawi-side*. My foot is wounded, *nin mâkiside*.—At my feet, *eiside-bián*. I burn my foot, *nin laudagisides*. I hurt my foot, *nin utngisideshin*. I hurt my foot walking, *nin hitikosi-deshin*, *nin pakwesideshin*. I lift up my foot, *nind ombisiden*. The other foot, *ajawisid*, *narawisid*. I press his foot, *nin mugoside*. I put my foot on s. th. sitting, *nind agreitchisi-deshim*. I put my foot in..., *nin pindjisideshin*. I slide or fall in with one foot, *nin pindjisidesse*. I rub his foot or feet with some medicine, *nin sinigisidelina*. I sprain his foot by pulling, *nin pákisidebina*. I have it sticking in my foot, it sticks in my foot, *nin putakisidedjin*. I thrust it in my foot, *nin pata-*

kisideodis. I thrust it in his foot, *nin patakisidewa.* I wash my feet, *nin kisibigiside.* I wash his feet, *nin kisibigisidena.* I wipe my feet, *nin kisiside.* I wipe his feet, *nin kisisidewa*—The extremity of the foot, *wanikosid.*—At the foot of a hill or mountain, *nissáki.* (Nittamatin.)
 Foot, (12 inches,) one foot, *ningatosid.* Two, three, four feet, etc., *nijosid, nissosid, niosid,* etc. So many feet, *dassosid.*

Foot-bath; I take a warm foot-bath, *nind abakamass.* I give him a warm f., *nind abakumasswu.*

Footboard of the Indian cradle, *atchisidebison.*

Footing; I have a good footing, *nin minokami.* I have a bad footing, *nin mainikami.*

Footman, *bamitýan, bamitayewinini.*

Foot-rag, *ajigan.*

Footsteps; I make small footsteps, *nind ayássikam, nin babiwishkam.*—S. Track.

Footstool, *agwitchisideshimonowin, apisidebiwin.*

For, (because,) *sa.* (Tchikema.)

Forbear; I forbear with him, *nin ganabitawa, nin babimividawa.*—We forbear with one another, *nin ganabitadimin, nin babimiividadimin.*

Forbear, Forbearance, (in s. in.) S. Patient. Patience.

Forbid; I forbid, *nin ginaamáge.* I forbid him, (her, it,) *nin ginaamawa; nin ginaamadun, nin ginaamawadan.* I forbid it to myself, *nin ginaamadis.*

—It forbids, *ginaamagemagad.* Kitálamákew

Forbiddance, *ginaamagewin, ginaamadiwin.*

Forbidden; anything forbidden, *ginaamagouin.* I am forbidden, *nin ginaamago.* It is forbidden, *ginaamagemagad.*

Forbiddancer, *ginaamayed.*

Force, S. Power.

Ford; I ford a river, *nin takamadasi.* Mustakaw.)

Foreboding, S. Augur. Auguration.

Forefinger, (showing-finger, *ininiindj.* Itwahikewitchitchiy.)

Forehead, *katiguán.* (Miskattik.)

Foreigner, stranger, *maiáginiini.*

—Foreign woman, *maiágikwe.* I am a foreigner, (man or woman,) *nin maiágis, nin maiálaris.* Pitiusiw.)

Foreman, *nagánisid.*

Foremost, *nigánenagwakamig.*

I am foremost, *nin nigánis.* I am (it is) foremost, considered foremost, *nin nigánendagos, nin nitamendagos, nin maiewendagos:* *nigénendugwad, nitamendagwad, maiewendagwad.* I consider him, (her, it,) foremost, *nin nigánenima; nin niganandan.*—I am foremost (traveling by water,) *nin nigánâ.*—The foremost in, object, *nitamissing.*

Forerunner, *naganishkad.*

Forepart; in the forepart, *nigán.*

Forenoon; a forenoon, or half a day, *ningo-nawakwe.* In the forenoon, *tchi bwa nawakweg.*

Forest, *mitigwaki.* Sakaw.) There is a forest, *bimákwa.* In

the middle of a forest, *nawakwa*. I walk on the border of a forest, *nin jijodákwaam* — Near the forest, *tchigákwa*. The forest is far, *wassaakwakwa*. The forest has a white appearance, *wibukwamayud*. The forest is low, *tubassákwa*. The forest is thick, *gibákwa*, *sugwandaya*. Indian from the thick forests, *Sagwandajawini*. Burnt forest, S. Burnt. (Sakâwiyiniw.)

Foretell ; I foretell, *nin nigânâdjim*.

Foretell. Foreteller. Foretelling, (in. s. in.) Augur. Auguration.

Foreteller, *nigânâdjimowinini*.

Foretelling, *nigânâdjimowin*.

Foretelling woman, *nigânâdjimowikwe*

Forget ; I forget, *nin wanéndam*, *nin bônenidam*. I forget him, (her, it,) *nin wanenima*, *nin bonenima* : *nin wanendâdin*, *nin bonendâñ*. I forget myself, *nin waenindis*, *nin bonenindis*. I forget s. th. relating to him, *nin wanendamawa*, *nin bonendamawa*. We forget our mutual offences, *nin bonenindimin*. (Wani-kiskisiw.)

Forgetful ; I am forgetful, *nin nitâ-wanendam*.

Forgetfulness, *manéndamowin*, *nitâ-wanendamowin*.

Forgetting, *wanéndamowin*, *bônenidamowin*.

Forget to take ; I forget to take, *nin wanike*. I forget to take him, (her, it,) *nin wanikenan* ; *nin waniken*.

Forgive ; I forgive, *nin bonigidetâge*, *nin bônenidam*. I forgive it, *nin bônenidâñ*, *nin wi-*

binân. I forgive him, *nin bônenidetâra*, *nin webinumawa*, *nin wanendamawa*, *nin bônenidamawa*, *nind ojijimewima*. We for. each other, *nin bônenidetadimin*, *nin webinamadimin*, *nin bônenindimin*. (Pakiteyittamâkew.)

Forgiven ; I am for., *nin bonigidelugos*, *nin gässiomigo*. It is for., *bonendjigâde*, *webinigâde*, *gässigâde*.

Forgiven, (in. s. in.) S. Rejected. Thrown away.

Forgiveness, *bonendamowin*, *bonigidetagewin*, *bonigidetayowin*, *gässiomigewin*, *gässiamayowin*. Mutual forgiveness, *bonenindiwin*, *bonigidétadiwin*, *webinamadiwin*.

Forgotten ; I am (it is) forgotten, as well as forg., *nin wanendagos* ; *wanendagwâl*. I am (it is) quite forgotten, *nin wanendjigas* ; *wanendjigâde*.

Fork, *nassawabidegan*, *patakashkaigan*, hay-fork. (Tehis-taliepuwin.)

Fork, table-fork, *patakâigan*. I pick up with a fork, *nin patakâige*. I pick it up, (in., an.) *nin patakaan* ; *nin patakâwa*.

Form, *ijinâgosiwin*.

Form ; I form it, (in., an.) *nin masidinan* ; *nin masidina*. I form it for him, *nin masidinamawa*.

Formed ; I am (it is) formed, *nind ojig* ; *ojigin*.

Former, *geté*.

Formerly, *gaiât*, *mewija*. (Os-katchi—kayás.)

Formidable. S. Feared.

Fornication, *bishigwidisiwin*, *gayibâdisiwin*.

- Fornicator, *bishigwâdjinini, gagibâdjinini.*
- Fornicatress, *bishigwâdjikwe, gagibâdjikwe.*
- Forsake ; I forsake him, (her, it) *nin nagana ; nin nagalan.*
- Forsake. Forsaken, (in. s. in.) S. Throw away. Thrown away.
- Fort, fortress, *wâkaigan, akobimwin.* In the fort, *piaulj-wâkaigan.* Out of the fort, *agwatchiwâkaigan.* (A swâhuwin.)
- For the sake of..., *ondji.*
- Forthwith, *wewib, pabige, kejidin.* (Semâk.)
- Fortify ; I fortify him, (her, it,) *nin songisia, nin mashkarisio ; nin songiton, nin mashkariton.*
- Fortify the heart or mind ; I for., *nin songideeshkage.* I fortify him, *nin songideeshkuwa, nin mashkawendamia.*
- Fortitude of the heart, *songideewin.* I give him fortitude, *nin songideeshkawa.* Giving fortitude of the heart, *songideeshkâgewin.*
- Fortnight, *nijo-anamieggijigad.*
- Fortunate ; I am for., *nin jawendagos.* (Papewew.)
- Fortune. S. Riches.
- Fort William, *Gamanétigweiag, or Kamanétigweiag.*
- Forty, *nimidana.* We are forty, *nin nimidanawemin.* There are forty in. objects, *nimidana-wéwan.* There are forty pairs, *nimidanauwéwan.*
- Forty every time, forty each or to each, *nentmidana.*
- Forty hundred, or four thousand, *nimidanak.* We are four thousand of us, *nin nimidana-*
- kosimin.* There are 4000 in. objects, *nimidanaukwadon.*
- Found ; I am it is found, *nin mikas, nin mikadjigas : mikâde, mikadjigâde.* Found thing, *mikâgan.* It is a found thing, *mikâganiwan.*
- Foundation, *ashotchissitvhigan.*
- Foundation of a house, *onâkamigissitvhigan.*
- Foundation-stone, *ashotchissitvhiganâbik, ashottahikissitvhigan.*
- Founded ; it is well founded, *mindjimossitvhigâde.*
- Founder. Foundry.—S. Smelter. Smelting-house.
- Fountain. S. Spring.
- Four, *niwo... in compositions : which see in the Second Part.*
- Four, *niwin.* We are four, *nin niwimin.* There are four in. objects, *niwinon.* (Newo.)
- Four every time, four each or to each, *neniwin.*
- Four hundred, *niwak.* We are four hundred in number, *nin niwakosimin.* There are 400 in. objects, *niwakwadon.* Four hundred pairs, *niwakwéwan.*
- Four hundred every time, 400 each or to each, *neniwak.*
- Fourth ; the fourth, *eko-niwing.* The fourth time, or four times, *niwing.*
- Fourthly, *eko-niwing.*
- Fourth of July, *pâshkisige-gijigad, impâshkisige-gijigad, madwesige-gijigad.*
- Four times, *niwing.* (Newaw.)
- Four times every time, four times each or to each, *neniwing.*
- Fox, *wâgosh.* (Makkesis.) Young fox, *wâgoshens.*

Fragment, *bokwaii*.

Frame-house, *wâkaiyan*, *militigo-wâkaiyan*.

France, *Wemitigojiwaki*. In France, to or from France, *Wemitigojiwaking*.

Frankincense, *minomâgwakisi-gan*. I burn frankincense, I incense, *nin minomâgwakisige*.

—S. Perfume.

Fraud. S. Cheat. Cheating.

Free; I am free, *nin dibénindis*. (Tibeyimisuw.)

Freedom, *dibenindisowin*.

Freeze; I freeze to death, *nin ga wâdj*, *nin mashkawâdj*. (Nipâhatchiw.) I begin to feel that a part of my body is freezing, *nin mikawadj*.—It freezes over, *gashkadin*, *gibadin*.

Freezing, *mashkawadjiwin*, *gawadjiwin*.

Freezing-moon, (November), *gashkadini-gisiss*.

French; I speak French, *nin wemitigojim*.

French book or letter, *wemitigo-jimasinaigan*.

French boy, or a little Frenchman, *Wemitigojins*.

French church, *wemitigoji-anamiewigamig*.

French girl, *wemitigojikwens*.

French language, *wemitigoji-mowin*.

Frenchman, *Wemitigoji*.

French priest, (Catholic priest,) *wemitigoji-mekatewikwanaie*.

French religion, (Catholic religion,) *wemitigoji-anamiewin*.

Frenchwoman, *wemitigojikwe*.

French writing, *wemitigojiwi-biigan*. I write in French, *nin wemitigojiwibiige*. It is

written (or printed) in French, *wemitigojiwissin*. I translate it into French, *nin wemitigojiwissiton*. It is translated in French, *wemitigojiwissitchigide*.

Frequent; I freq. bad women, *nin nodikwewe*, *nin nodjikwewe*.

Frequent. S. Keep company.

Frequently, *nuningim*, *niningim*, *sasâgwana*. (Kâkiyipa.)

Fresh, *oshki-*.

Fret; I fret him, *nin nishkia*. It frets me, *nin nishkiigon*.—S. Angry.

Friend; my friend, (or brother) *nikâniss*, *nidjîkiwé*. Thy friend, *kikâniss*, *kidjikiwé*. His friend, *wikanissan*, *widjikiwian*. I am his friend, (or he is my friend,) *nin minoinawema*. I am its friend, *nin mino-inawendan*. (Otjiwâma, or, Witchâsa).

Friendship, *inawendiwin*, *mino-inawendiwin*, *sâgiidiwin*. (Mivo-witjettuwin).

Fright, *amâniissowin*, *gotâdjirwin*, *kitchi segisiw*.

Frighten; I fr. him, *nin ségia*, *nin ségima*, *nind amawa*.

Frighten, (startle;) I frighten it, (an animal,) *nind oshawa*, *nind oshakawa*, *nin nandmâa*.

Frightened; I am fr., *nin segen-dum*, *nin migoshkadji-ata*. I am fr. by s. th. I heard, *nin amaniss*. I look frightened, *nin seginagos*. (Amatisuw.)

Frightened animal, *nanamâdjigan*.

Frightful; I am (it is) frightful, *nin gotâmigos*; *gotâmigwad*.

- S. Horrible. (*Kakwîyake-yittâkwani*).
 Frightful or enormous number or quantity. (*Anakatchay*). There is a fr. number of us, *nin gagwânissaginomin*, or, *nin gagwânissaginimin*. There is a fr. quantity of it, *gagwâ-nissaginuad*.
 Frivole; I am fr., *nin bisinâdis*, *nin gagibâdis*. I make him friv., *nin bisinâdjia*.—S. Disquiet.
 Frivolousness, *bisinâdisiwin*, *gagibâdisiwin*.
 Frock for men, *bahisikawâgun*.
 Frock for women, *gôdass*. I wear a long frock, *nin ginwambis*.
 Frog, *omakaki*. A kind of green frog, *jashagawashkogissi*. Another kind of frog, *passekunak*. A small kind of frog, *pikonekwe*. (*Ayekis*).
 Frost; there is glazed frost (or rime) on the ground, *gaskwe-wemagad*.
 Frower, *tâshkigaigan*.
 Frozen; I am frozen, *nin mush-kawadj*. It is frozen hard, *mashkawadin*. It is frozen over, *gashkadin*, *gibadin*. It is frozen thick, *kipagadin*.
 Frugal; I am frugal, *pepanji nin wissin*.
 Fruit; different kinds of fruit, *wiiagiminan*.
 Fruit of the tree, *maniwâng mitig*.
 Fruit-tree, *maniwid mitig*.
 Fry; I fry, *nin sâssakokwe*. I try it, (*in.*, *an.*) *nin sâssakok-wadan*; *nin sâssakokwana*.
 Frying-pan, *sâssakokwâdjigan*, *abwéwin*. Frying-pan with a short handle, *abwéwinens*.
 Fuel, wood, *missan*. (*Mitta*). I have no fuel, *nind âtawer*. (*A-tawew*).
 Full; it is full in a certain manner, *inashkine*. (*Sâkaskinew*).
 Full. S. Filled.
 Fulfil; I fulfil it, *nin tibishkos-siton*. I fulfil a promise, *nin tibissiton*, *nin tibissiton*.
 Fulfilled; it is fulfilled, *tibish-kossitchigide*.
 Fully, *wâwinge*, *âpitchi*.
 Funeral. S. Burial.
 Funnel, *pinsibâdjigan*. I am pouring through a funnel, *nin pinsibâdjige*. I pour it through a funnel, *nin pinsibâdan*.
 Fur, (hair of animals,) *biwai*. Its fur, *obiwai*. (*Attay*). It has no fur or hair, *pash-kwâdikwebigisi*. This animal has a black fur, *bosmakâte-wawe aw awessi*. It has a fine fur, *bissibiwae*. It has a good fur, *minwave*. It has a long fur, *gaganobiwae*, *ish-pawae*. It has a short fur, *titissawe*. It has a thick and profitable fur, *bissagwave*.
 Fur, given as payment to a fur-trader, *atawâgan*. (*Attay*; two, —*nijwattay*).
 Furnish, I furnish to people, *nind ondinamâge*. I fur. it to him, *nind ondinamâwa*. I fur. to myself, *nind ondinamâdis*, *nind minidis*. I furnish it to myself, (*in.*, *an.*) *nind ondinamâdisom*, *nin minidisom*; *nind ondinamadisonan*, *nin minidi-sonan*.
 Further, or farther, *awâss*.
 Further there, *awâss wedi*.

G

Gaiety. S. Gayness.

Gain; I gain it, *in. an., nin gashkiton*; *nin gashkia*. I gain nothing, *nind agawis*, *nind agawishku*, *nind agawita*, *nind anawewis*. I gain, (in a play,) *nin pakinage*, *nin mijayado*. (Paskiyâkew).

Gain; I gain, (endeavoring), *nin wikwatchi*. I gain it, (*in.*, *an.*) *nin wikwatchiton*; *nin wikwatchita*. I gain to myself, *nin wikwatchititas*, *nin wikwatchitatas*. I gain it to myself, (*in.*, *an.*) *nin wikwatchitason*, *nin wikwatchitamison*; *nin wikwatchitasonan*, *nin wikwatchitamisonan*.

Gain, (*in. s. in.*) S. Earn.

Gained; it is gained, (*in.*, *an.*) *gashkitchigâde*; *gashkitchigiso*. Gained object, *gashkitchigan*.

Gaining, *gashkitchigewin*.

Gain over. S. Prevail.

Gainsay; I gainsay, *nind ajide-widam*, *nind ajidewe*, *nind ajideug*, *nin gagansitum*, *nin nukwetâge*, *nin nukwetan*. I use to gainsay, *nind ajiden-geshk*, *nin nukwetangeshk*, *nind agonwetangeshk*.—I gainsay him, *nind ajilema*, *nin gagansitawa*, *nin nukwetawa*, *nind agonwetawa*. I gainsay in thoughts, *nind ajideien-dam*, *nind agonwiedam*. I

gainsay against it, *nin gagansitâ*. (Anwettam, or, Nas-kwewojimow).

Gainsayer, *niaagonwetang*.

Gainsaying, *agonwetumowin*.

Gait, walking, *bimossewin*.

Galilean; *Galilewinini*.

Gall, *winsop*.

Gallon, *minikwâdjigan*.

Gallows, *agonidiliwi-mitig*.

Gamble; I gamble, *nin atâge*, *nin nitâ atâge*, *nin matchi-atâge*. (Pakessew).

Gambler, *netâ-atayed*, *etagesh-kid*.

Gambling, *atâdiwin*, *atagesh-kirin*, *matchi-atâdiwin*.

Gambling-house, *atâdiriwigamig*.

Game, (interested game,) *atâdiwin*. (Pakessew).

Game; I game, *nind atâge*.

Garden, *kitigan*, *kitiganens*. (Nittâwikitchigan).

Garden-house, *kitiganiwigamig*.

Garden-River, *Kitepwaasibi*.

Gard-house, *akandowigamig*.

Garlic, *jigigawanj*.

Garment, *agwicin*.

Garter, *kashkibidasschison*. (Seskipisun).

Gather; I gather together, *nin mawandinige*, *nin mawandonige*, *nin mawandjitchige*. I gather it together, (*in.*, *an.*) *nin mawandjilon*, *nin mawandinan*, *nin mawandonan*, *nin mawandjissiton*: *nin ma-*

- wandjia, nin mawandina, nin mawandona.* I gather people together, *nin mawansomag*.—I gather for somebody, *nin mawandjitamage*. I gather it for him, *nin mawandjitamawa*. I gather for myself, *nin mawandjitamas, nin mawandjitamidis, nin mawandjitassis*. I gather together sewing, *nin mawandogwass*. I gather them together sewing, *nin mawandogwadlan, nin mawandogwadanan*.—I gather burning coals together, *nin mawandokiye*.—I gather hay, *nin mawandoshkau*.—It gathers together, *mawandossemagad*. Gather berries ; I gather berries, *nin mawins*. I gather berries and eat them, *nin gâpon*. (Mominew). I gather them, (*in., an.*) *nin gâponan* ; *nin gâponag*. Gathered ; we are gath. together in a great number, *nin mâmâwinimin, nin mâmâwinomin*. Gathered object, *mawandjigan*. G a t h e r e r, *mawandjitchigewinni*. Gauze, *jibawasseigin*. Gay ; I am gay, *nin bâpinenim, nin jomiwadis*. I make him gay, *nin bâpinenimoa, nin jomiwadisia*. I am gay, in liquor, *nin minobi, nin jôwendam*. Gay, (*in. s. in.*) S. Joyful. Gayness, gayety, *bâpinenimowin*. Gayety in half drunkenness, *jowendamowin*. Gaze ; I gaze at s. th. with surprise, *nin mamakâsabange*. I gaze at him (her, it) with astonishment, *nin mamakâsâbama, nin mamakâsinawa; nin mamakâsâbandan, nin mamakâsinan*. Gazed ; any object gazed at, *mamakâsâbandjigan*. Geld. S. Castrate. General, *kitchi jimâganishioogima*. Generally, *mâmawi*. (Mâna). Gentile. S. Pagan. Gentle ; it is gentle, (a horse, etc.) *wângawisi, wawangawisi*. (Watjekkamikisiw). Gentle, (*in. s. in.*) S. Mild. Gentleness, *bekâdisiwin, minodeewin*. (Peyattikowisiwin) Gently, *bëka*. (Peyattik). Genuflection, *otchitchingwani-tâwin*. Geometer, *dibaakiwinini*. Geometry, *dibaakiwin*. Germ, (bud,) *saganwi*. German, *animâ*. I speak German, *nind animâm*. German language, *animamowin*. German woman, *animâkwe*. Germinate ; it germinates, (*in., an.*) *saganwimagad* ; *saganwi*. I make it germ., (*in., an.*) *nin saganwissiton* ; *nin saganwi*. Get ; I am getting worse, (*in my sickness,*) *nind abindis, nind abindjine*. Get from.... ; I get s. th. from..., *nind ondinige, nind ondis*. I get him (her, it) from..., *nind ondina* : *nind ondinan*. Get lost. S. Go astray. Get ready. S. Prepare. Ghost, *manito* ; *tchibai*. Giant, *missâbe, kitchi inini*. Fabulous giant, *windigo*. Giantess, *kitchi ikwe*. Fabulous giantess, *windigokwe*. Giant's bird, *windigobineshi*.

Giant's "tripes de roche," *windigowakan*.

Giddiness, *giwashkwewin*.

Giddy : I am giddy, *nin giwashkwre*; I am giddy from drinking, *nin giwashkweli*. I am g. from heat, *nin giwashkwes*. I am g. by smelling, *nin giwashkwenos*. I am g. by falling, *nin giwashkweshin*. I am made giddy by s. th., falling upon me, *nin giwashkwekos*. (Kiis-kwebevatisiw).

Gift, *minigowin*, *minigosirin*, *migiwin*, *minidiwin*, *pugidinigan*.

Gild : I gild it, *in*, *an*, *nind osiwa-joniiakadan*, *nind osiwa-joniiakana*.

Gilt ; it is gilt, (*in*, *an*) *osiwa-joniiakido*, *osiwa-joniiakiso*.

Gimblet, *himinigans*.

Ginger-root, *washkahitchigip-seed*, *patkwi-jigstu*.

Gird ; I gird myself, *nin kitchipis*. I gird myself strongly, *nin sinlapis*. Pakwittchuu. I gird up high my blanket, *nin takwambis*, *nind ishpantakwabis*. I gird him, (her, it,) *nind atlasswapinga*, *nind atlasswapiden*.—S. Girdle.

Girdle, *kitchipison*.—S. Belt, Pakwittchuu.

Girdle ; I girdle myself otherwise, or with another belt, *nind andapis*.

Girl ; little girl, *ikwesens*. I am a little girl, *nind ikwesensiw*. Grown up girl, *oshkinigikwe*, *gijikwe*. I am a grown up girl, adult, *nind oshkinigikwe*, *nin gijiku-en*.—The first-born girl of a family, *madjiki-kweviss*. I am the first-born

girl of the family, *nin madjikikwevissiw*.

Girt ; I am not well girt, *nin minupis*.

Girth, *assotchihidjigan*.

Give ; I give, *nin migive*. (Mekiw). I give him, *nin mina*. (Miyew). I give to myself, *nin minidis*. We give to each other, *nin minidimin*. I give him, (her, it,) *nin bidina*; *nin bidinan*. I give him (her, it) to him, *nin bidinamawa*.—I give to all, *nin debanki*. I give also to him, *nin dëbaona*. I have not enough to give to all, *nin wondëoki*. I have not enough to give to him, *nin nondëona*.—I don't like to give soon, *nin nimagewis*.

Give, (in. s. in.) S. Present.—S. Sacrifice.

Give away. I give away, *nin migive*. I give him (her, it) away, *nin migiwenan*, *nin pagidina*, *nin pagidenima*; *nin migiwen*, *nin pagitinan*, *nin pagidendant*. I give it to him, *nin pagidendantawa*, *nin pagidinamawa*. I give it away for him, *nin migiwtawa*, *nin migiwtamawa*.—I am too much in a habit of giving away, *nin migiwtashk*. Habit of giving away, *migiwtashki-nin*.

Give back ; I give back, *néiáb nin migive*. I give him (her, it) back again, *néiáb niamigiv-wan*, *nind ajéna*, *néiáb nin migiven*, *nind apwan*. I give him back again s. th., *néiáb nin mina*, *nind apnamara*.

Given : I am given s. th., *nin minigos*. I am given s. th. by

divine goodness, *nin minigowis*. It is given away, (*in.*, *an.*) *pagidinigáde*; *pagidinigáso*.

Give to drink; I give to drink, *nin minaiwe*. I am in a bad habit of giving to drink, *nin minaiweshk*. I give him to drink, *nin minaa*. I give (or procure) to drink to myself, *nin minaidis*. We give each other to drink, *nin minaidimin*. The act of giving to drink to each other, or to several, *minaidiwin*. The bad habit of giving to drink, *minaiweshkiwin*.

Give up; I give up, *nind anijitan*, *nind anawendjige*, *nind anwendam*. I give him up, *nind inawea*, *nin bonia*. I give it up, *nin boniton*.—I give myself up to somebody, *nin pingidenindis*.

Given up; it is given up, *bonitcígáde*, *webinigáde*.

Giving, *migiwewin*, *pagidenda-mowin*.

Giving up, *anijitamowin*, *anawendjigewin*, *anwendamowin*.

Glad; I am glad, *nin minwendam*, *nin bâpinenim*, *nin naéndam*, *nind onanigwendam*, *nin modjigendam*. (Ataminaw). I am very glad, *nind osámenim*. I am glad to have escaped the danger of perishing, *nin bajin'wagendam*. I make him glad, *nin minwendamia*, *nin naéndamia*, *nin bâpinénimoa*.

Glad and thankful; I am glad and th., *nin mikonaweindam*. I make him glad, (by some good service,) *nin mikonawea*.

I am gl. and th. he has it, *nin mikonaweienna*. (Nanáskumow).

Gland; my, thy, his gland, *nishk*, *kinishk*, *unishkwan*.

Glanders; the horse has glands, *ajigoku bebejigoganj*.

Glass; drinking-glass, *minik-wâdjigan*; window-glass, *wâssetchiganâbik*.

Glass-head, *manitôminens*.

Glide; I glide in the water, *nin bako bisse*, *nin gogisse*. It glides away, *madjibide*. (Sos-kupayiw).

Globe, *aki*, or, *akki*. (Askîy).

Globulous or globular; it is globulous, (*in.*, *an.*) *bikominagad*, *babikominagad*; *bikominagisi*, *babikominagisi*. (Wâ-wiyeyaw). Two, three, four, etc., globular objects, *nijominag*, *nisisiminag*, *niominag*, etc. So many globular objects, *dassominag*.

Glorification, *kitchitwâwendâ-gosiwin*, *bishigendagoswi*n.

Glorify; I glorify him, (her, it,) *nin kitchitwâwina*, *nin minowawina*, *nin bishigendagwia*, *nin kitchitwawenima*, *nin bishigenima*; *nin kitchitwawindan*, *nin mino-windan*, *nin bishigendagriton*, *nin kitchitwawendan*, *nin bishigendan*. I glorify myself, *nin kitchitwâwidis*, *nin kitchitwawenindis*. (Mâmitjimew.)

Glorify, (*in. s. in.*) S. Exalt.

Glorious; I am (it is) glorious, *nin kitchitwâwendâgos*, *nin bishigendâgos*; *kitchitwawendagwad*, *bishigendagwad*. I make him glor., *nin kitchitwawia*, *nin kitchitwawendago-*

sia, nin bishigendagwia. (Mâmiteyittâkusiw.)

Glory, *kitchitwâwin, kitchitwâ-wisirin, kitchitwawendagosiw-in, bishigendagosiw-in, ishpendedagosiw-in.*

Glove, *mindjikawan.* (Yiyikas-tis).

Gow-worm, *wawatessi.*

Glue, *namâkwan.* I make glue, *nip namâkwanike.* (Pasakwahigan).

Glue-boiler, *namekwanikekewenini.*

Glutton, *nebâdisid.* I am a glutton, *nin nibâdis.*

Gluttonous; I am gl., *nin nibâdis.* (Kajakew).

Gluttony, *nibâdisiwin.*

Gnash; I gnash, *nin kakitchishkabiden.* I gnash and show the teeth, *nin niahibiden.* I gnash with anger, *nin niskabiden.* I gnash at him, *nin niskâbidetawa.* (Kâkitchikâpitew).

Gnaw; I gnaw, *nin jishigwand-jige.* I gnaw it, *in., au.* *nin jishigwandan; nin jishigwamut.*

Go; I go, *nind ijâ.* (Ituttew). It goes, *ijâmayad.* I go somewhere by land, *nin bimasse;* by water, *nin bimishka;* sailing, *nin bimish.* I go further and further, *nin miwi.*—It goes so....., *ijissin.* It goes in a certain direction, *inikamagad.* (Ispaiw).

Go about; I go about, *nin babâija, nin baba-inika.* I go about in a canoe or boat, *nin babamishka;* near the shore, *nin babamajaam;* sailing, *nin babamish.* I am going about,

roving, *nin binâs, nin binâiadis, nin binashka.* (Papa-itut-tew).

Go along; I go along, *nind ani-bimosse.* I go along in a canoe, *nind ani-bimishka* or, *nind animishka.* I go along on the ice, *nind animâdagak.* And so forth, prefixing *ani-* to the verbs. (Atimuttew).

Go astray; I go (it goes) astray, *nin wanishin; wanissin.* I cause him to go astray, *nin wanishima.* I cause myself to go astray, *nin wanishindis.* (Iyekâttew).

Go asunder. S. Open.

Go away; I go (it goes) away, *nin mâdja; midjamagul.* (Sipwettew). I go away in a canoe or boat, *nin mâdji.* I go away out of the way, *nind ikoga.* (Opime-ituttew). I go away, talking, *nind anime-widum, nind anime-weto.*

Go from; I go from one person to another, *nin nibiteshkawag,* or, *nin bimi-nibiteshkawag.* I go from one house to another, *nin nibiteshkanan,* or, *nin bim-i-nibiteshkanan wâka i ganan.* (Ottuttew).

Go in; I go (it goes) in, *nin pindige; pindigemagul.* I go in frequently, *nin pâpindige.* I go in to him, or in him, *nin pindigawa;* I go frequently in to him, or in him, *nin pa-pindigawa.* I go in him, (her, it,) *nin pindigeskawa, nin pindjinaweshkawa, nin pindigeshkân, nin pindjinaweshkân.*—I go in the woods, *nin jekakwaam.* I go in the water, *nin bakobi.* I make him go in

the water, *nin bakobininajá-wa*. (Pakkubew).

Go on; I go (it goes) on, *nind animádjá*, *nin mágdishka*; *ani mágjamagad*, *mágdishkamagad*. I make it go on, (*in*, *an*.) *nin mágdishkan*; *nin madjishkawa*. I go straight upon him, (her, it,) *nin maiawishkawa*; *nin maiawishkan*.—I go (it goes) on straight, right, *nin gwaiukosse*, *nin gwaiukoshka*; *gwaiukossemagad*, *gwaiakoshkamagad*, *gwaiukossin*.—I go (it goes) on slowly, *nin besika*; *besikamagad*.

Go out; I go (it goes) out, *nin ságuaam*; *ságuaummagad*. (Wawayiw). I go out of him, (her, it,) *nin ságisinoława*, *ságidjinoława*, *ságidjinaweshkawa*; *nin ságisinołan*, *ságidjinotan*, *ságidjinaweshkan*. It goes out of me, *nin ságisinotagon*, *nin ságidjinotagon*, *nin sagidjina-weshkagon*.—I go out of his heart, *nin ságidjideeshkawa*. It goes out of my heart, *nin ságidjideeshkagon*.

Go round ; I go round, *nin waninishka*, *nin giwitashka*. I go round him, (her, it,) *nin giwitashkawa*, *nin giwitashkan*. (Wâskättew).

Go to; I go to him, (her, it) *nind nasikawa*, *nind ijanan*; *nin nasikan*, *nind ijan*. I go to the end of it, *nin kabeshkan*. (Nâtew).

Go with... ; I go with somebody, *nin widjiwe*. I go with him, (or he goes with me,) *nin widjiwa*. I go with him somewhere in a canoe or boat, *nind*

adawaama. I make him go with somebody, *nin widjindaa*. I make it go (or come) with me, *nin widjindán*. It goes with.... *widjindimagad*. We go with one another, *nin widjindimin*. I persuade him to go with me, *nin wijáma*. I go in with him, *nin widjipindigema*.

Goblet, *minikwâdjigan*.

GOD, *Kijé-Manito*. I am God, *Nin Kijé-Manitow*. God is One in Three, *Nisso-bejigo Kijé-Manito*.

Godchild; my, thy, his godchild, *niniłjánissikáwin*, *knidjánissikáwin*, *onidjánissikáwinan*. He/she is my godchild, *nind onidjánissikánan*. (N'tawâsisikkâwin).

Goddaughter ; my, thy, his goddaughter, *nindánissikáwin*, *kidânissikáwin*, *odânissikáwinan*. She is my goddaughter, *nind odânissikánan*.

Godfather, *babâikawin*; *ossikâwin*. (Ottâwikkâwina). He is my godfather, (or adopted father,) *nind oôssikanan*.

Godhead, *Kijé-Manitowiwin*.

Godmother, *mamáikáwin*, *ogikâwin*. (Okkâwikkâwina). She is my godmother, (or adopted mother,) *nind ogikânan*.

Godson ; my, thy, his godson, *ningwissikáwin*, *kigwissikáwin*, *ogwissikâwinan*. He is my godson, *nind ogwissikânan*. (Nikosisikkâwin).

Gold, *asâwa-jonîia*.

Gone! *apine!* *wéniban!* (Aspin!)

Good, *minô*, *gwanâatch*. I am

(it is) good, *nin mino ijiwebis*, *nin gwanatchiw*, *nind onijish*, *nin kijewâdis*; *mino ijiwebad*, *gwanatchiwan*, *onijishin*, *kijewâd*. I make him good, *nin mino ijiwebisia*, *nin kijewâdisiu*. I make it good, *nind onijishiton*.

Good-for-nothing fellow, *nin got emihadisisig*, *pajandjinini*. I am good for nothing, I can make nothing, no work, *ka-win nin got nind inihadisisi*, *nin pajandis*.

Good-hearted; I am g. h., *nin minodee*. (Miyestehow.)

Good luck; *jiwendâjosiwin*. I have good luck; *nin jâwen-dâgos*. (Papewew.)

Good-nature, *minodeewin*, *mino ijiwbisitwin*, *miniminîwâgisitwin*.

Good-natured; I am g. n., *nin mino bimâdis*, *nin mino ijiwebis*, *nin minodee*, *nin mino ininiwâgis*. (Miyowâtisiw).

Good-natured person, *menodeed*, *menobimâdisid*.

Goodness of heart, *minodeewin*.

Good order; I put it in good order, (*in.*, *an.*) *ninnanâinan*; *nin namin*.

Good person, *meno-ijiwebisid*, *meno-bimâdisid*. I am good, kind, *nin mino ijiwebis*, *nin mino bimâdis*.

Goods, (merchandise,) *anokâd-jijyan*. (Ayowinisa.)

Good sense, *nibû ikâwin*. (Iyinihiwiwin)

Good temper, *mino bimâdisiwin*, *minominîwâjisitwin*. I have a good temper or temperament, *nin mino bimâdis*, *nin mino ininiwâgis*.

Good terms, *mawendiwin*, *mino inawendiwin*. I am on good terms with him, *nin mino-inawen-wina*. We are on g. t. with each other, *nin mino-inawen-dimin*.

Goose, *wîwe* —S. Wild goose.

Gooseberry, *jâbomin*.

Gooseberry-bush, *jâbominaganawani*.

Gospel, (Evangely,) *minwâdjimowin*.

Got from; it is got from, (*in.*, *an.*) *ondinigide*; *ondinigiso*.

Gourd-bottle, (for Indian ceremonies, *jishigwan*, *ogwissi-minishigwan*.

Grace, *jiwendâjigewin*. (Manitou-nisokkamakewin).

Grain; it is a large grain, *man-giminagad*. It is a small grain, *agassiminagad*.

Grand, *kitchi*.

Grandchild; my, thy, his grandchild, *oojishi*, *kojishi*, *ojishi-an*. (N'osissim, osissima). He is my grandchild, *nind oojishina*.

Grandfather; my, thy, his grandfather, *nimishomiss*, *ki-mishomiss*, *emishomissin*. He is my grandfather, *nind omishomissin*. Ni musom, omusoma.

Grand Island, *Kitchi-miniss*. At, to or from Grand Island, *Kitech-minissin*.

Grand Medicine, *midewicicin*.

Grand Medicine Indian, *midé*. I am an Indian of the G. M., *nin midén*. I make him a member of the G. M., *nin midéria*.

Grand Medicine lodge, *midewi-ganig*.

- Grand Medicine squaw, *midēkwe*. *nigigw̄tagad ; nigigw̄tagisi.* (Sipikkusiw).
- Grandmother, my, thy, his grandmother, *nōkomiss*, *koko-miss*, *okomissan*. My grandmother! *noko!* She is my grandmother, *nind ōokomissi-nan*, *nind ōokomissima*.
- Grand-Portage, *Kitchi-onigam*. (Kitchi-onikap). At, to or from Grand-Portage, *Kitchi-onigaming*.
- Grand River, *Washtanong*.
- Grant; I grant his petition, *nin babamitawa*. I grant it to him, *nin mina*, *nin pagidinamawa*.
- Grape, *jomin*.
- Grapple, *patakiskwaigan*. — S. Harpoon. Hook.
- Grappling-hook, *uljigwaujigan*, *adjigwadjiganabik*.
- Grass, *mashkossiw*. There is grass, *mashkossiwika*. On the grass, *mitashkossiw*. — The grass begins to grow, *sāgash-kamagad*. The grass is wet, *tipashkamagad*, *nibishkoba*.
- Grass-hopper, *papakine*, *mina-bawidjissi*, *adissawauieshi*.
- Grass-seed, *mashkossiwi-minikan*.
- Grate, to dry venison, etc., *ab-wātchigan*.
- Grate, (in. s. in.) S. Scrape.
- Grave, *tchibégamig*.
- Grave, (in. s. in.) S. Hole in the ground.
- Grave, I am grave, (considered grave,) *nin tchitanendagos*. — S. Serious.
- Graver, or any thing to mark with, *beshigaigan*.
- Graverod River, *Passabika-sibi*.
- Graveyard, *tchibégamig*.
- Gray; it is gray, (stuff, in., an.) *nigigw̄tagad ; nigigw̄tagisi.* (Sipikkusiw).
- Gray age, *wâbikwerin*.
- Gray-headed; I am g. h., *nin wâbikwe*. (Wâbistikwânew).
- Gray-horse, *negigwetagawed be-bejigoganji*. This horse is gray, *nigigwetagawe aw bebejigo-ganji*.
- Grease, *bimidē*. (Pimiy).
- Grease; I grease, *nin bimidē-winige*, *nin nominige*. (Tominam). I grease him, (her, it,) *nin bimidēwina*, *nin nomina*; *nin bimidēwinan*, *nin nominan* I grease it, (wood, in., an.) *nin nomakonan*; *nin nomakona*. I grease it, (metal, in., an.) *nomâbikonan*; *nin nomâbikona*.
- Greasy; I am (it is) greasy, *nin bimidēwis*; *bimidēwan*. (Pi-miwiw, tomaw).
- Great, *kitchi*.
- Great bear, (constellation,) *otchi-ganang*. (Otchekatak).
- Great grandchild, *anikobidjigan*.
- Great grandfather; my, thy, his gr., *nind anike-nimishomiss*, *kid anikekimishomiss*, *od anike-omishomissan*.
- Great grandmother; my, thy, his gr., *nind anike-nokomiss*, *kid anike-kokomiss*, *od anike-okomissan*.
- Great water, (great lake,) *kitchigami*.
- Green; it is green, (in., an.) *ojâwashkw*: *ojâwashkosi*. (Askittakwaw). It is green, (ice,) *ojâwashkwasigwa*. It is green, (leaf,) *ojâwaihkwasigwa*. It is green, stuff, in., an. | *ojâwashkwawegad*; *ojawushkwa-*

wegisi.—I dye green, *nind ojâwashkwadissige*, *nind ojâwashkwâusige*. I dye it green, (in., an.) *nind ojawashkwadisan*, *nind ojâwashkwunsan*; *nind ojâwashkwadisswa*, *nind ojawashkwanswa*. It is dyed green, (in., an.) *ojawashkwâdite*, *ojawashkwande*; *ojawashkwadiso*, *ojawashkwanso*.—The grass begins to green *ojawashkwashkamagad*.

Green, (painted green;) it is painted green, (in., an.) *ojawashkonigide*; *ojawashkonigaso*. It is painted green, (wood; in., an.) *ojawashkossa-ginigide*; *ojawashkossayinigâso*.

Greenbay, *Bodjwikwed*.

Green serpent, *ojâwashkwâ-ginebig*.

Greet, S. Salute.

Greeting, S. Salutation.

Gridiron, *abwâtchiganâbik*. (Ab-wâniški).

Grief, *naninawendamowin*.

Grief, (in. s. in.) S. Sadness.

Grieve; I grieve, *nin naninawendam*. I grieve him, (with words,) *nin naninawima*, *nind inâpinema*.

Grieved; I am grieved, *ninnaninawendigas*.

Grieved. Grievous, (in. s. in.) S. Sadness.

Grill; I grill it, (in., an.) *nin bânsin*; *nin bânswa*. (Pat-tan).

Grimaces; I make grimaces or faces, *nin niskingwen*. (Mayik-kwew).

Grind; I grind, *nin bissibodjige*. (Piniputchikew). I grind it, in., an. *nin bissibodon*:

nin bissibona. I wear it out by grinding, (in., an.) *nin metchibodon*; *nin metchibona*. It is worn out by grinding, (in., an.) *metchibode*; *metchiboso*. Grinder, (large tooth,) *gitabid*. My, thy, his grinder, *nindamikanabid*, *kidamikanabid*, *odamikanabid*.

Grindmill, *bissibodjigan*. (Piniputchigan).

Grindstone, *jigwanâlik*.

Gristle, *kakauendjigan*.

Groan; I groan, *nin masitagos*, *nin tchigine*, *nin mâmâdwé*. I groan sleeping, *nin mâmâdwengwâm*.

Groaning, *mâmâdwéwin*, *masitâgosiwín*.

Grope; I grope, *nind odjinige*, *nin nandodjinige*. I grope him, (her, it,) *nind odjina*, *nin nandodjina*; *nin odjinan*, *nin nandodjinan*.

Grotto, S. Cavern.

Ground; it is ground, (in., an.) *bissa*, *bissibode*, *bissibodjigide*; *bissisi*, *bissiboso*, *bissibodjigâso*.

Ground, (soil,) *aki*, *akki*. (A skiy, ajiskiy). Under ground, *anikamig*. (Atâma skâmi k). On the ground, bare ground, *mitikamig*, *mitashkakamig*, *mitchikang*.—The ground is such..., *inikamigmoqad*. The ground appears, (is bare,) *mitikamiga*. The gr. is bad, *mônikamiga*. The gr. cracks, or is cracked, from cold, *papassikamigodin*. The ground cracks, or is cracked, from heat, *papassâbiganate*. The gr. is dry, *bêngwâkamiga*, *bi-*

binekamate. The gr. is good, *minokamiga.* (Miyokkamikaw). The gr. is hilly, rough, *piwakamiga, papikwâkamiga.* There is a hollow in the gr., *wimbakamiga.* There is a hollow made in the ground, *wimbakamigâde.* The gr. is level, *onâkamiga, jingakamiga, tatagwa.* I make the gr. level, *nind onakamigaan.* It is made level, *onakamigâgade.* There is a low ground, *tabassakamiga, tabassadina, wanakamiga.* The gr. is made low or lowered, *tabassakamigaigâde.* There is a rising gr., *anibekamiga.* The gr. sh a k e s, from some cause above ground, thunder, etc., *tchingwumugad aki, tchingwâkamiga.* The gr. is very steep, *kishkakamiga.* The gr. thaws, *ningakamate, ningakamigishkamagad.* The gr. is thick, *kipagakamigamagad.* There is a trembling gr., *totôganowan.* Trembling ground, *totôgan.* The gr. is wet, *nibiwâkamiga.*—I stick it in the ground, *nin potakamigissidon.* It is the end of the gr., *waiekwâkamiga.* (Kisipaskamik).

Grow; I grow (it grows) slowly, *nin bêdjig; bêdjigin.* (Sâki-kiw, kiyipikiw). I grow (it grows) fast, *nin ginibig; ginibimagad, ginibigin.* I grow (it grows) taller, higher, *nin mâdjig: mâdjigin.* I grow (it grows) stronger, *songigi; songigin.*—It grows out of the earth, *sâgakimagad.* It grows together, *mamawigimagad.*

Grumble, (like a dog;) I grumble, *nin nikim.* I grumble at him, *nin nikimotawa.* (Nemow).

Guard; I guard him, (her, it,) *nin hijâna: nin kijâdan.* I guard a child, *nin kijâdarass.* I guard a ledge, *nin kijâdige.* I guard myself, *nind ashwi.* I guard myself against him, (her, it,) *nind ashwikawa; nind ashwikandan.* (Kanâweyittam, kanâwâpukew).

Guardian, *kijâdigéwinini.*

Guardian Angel; my, thy, his Guardian Angel, *Anjeni genawenimid, Anjeni genawenimik, Anjeniwan genawenimigodjin.*

Guess; I guess, *pagwana nind ikkit, pagwana nind ijwindan.* I guess in thoughts, *pagwana nind inendam.*

Guessing, in a guessing manner, *pagwana.*

Guest, *wâkomind.*

Guide, *kikinowijiwed, kikinowijiwevinini.* (Okiskinottahi-wew).

Guide; I guide, *nin kikinowijiwe.* I guide him, *nin kikinowina.*

Guilt, *indowin.*

Guitar, *madwêwetchigan.*

Gulf, S. Abyss.

Gull, *gaiashk.* (Kiyâsk). Young gull, *gaiashkons.* Gull's egg, *gaiashkwawan.*

Gum, *oshkaniganima.* My, thy, his gum, *nishkanigan, kishkanigan, oshkanigan.*

Gun, *pâshkisigan.* The stock of a gun, *pâshkisigmâtiq.* I load a gun, *nind onashkinadon pâshkisigan.* The gun is loaded, *onashkinâde pâshkisigan.*

I cock a gun, *nind ajigidabi-kinan pâshkisigan*. The gun is cocked, *ajigidabikinigide pâshkisigan*. The gun misses fire, *anwâbihkissin pâshkisigan*. (Pwâwapittettin).

Gun-cap, *biwissidjigan*. I put a cap to a gun, *nin biwissidon pâshkisigan*.

Gun-smith, *pâshkisiganikewi-*

nini. I am a gun-smith, *nin pâshkisiganike*.

Gun-smith's trade or business, *pâshkisiganikeerin*.

Gun-worm, *gitaijan*.

Gut, *opikwad*.

Gut; I gut him, *nin kitchinagijina*. (Tâtotayeswew).

Gut of the moose, *ashkakwa-onagij*.

H

Ha ! taia ! ataiā ! tāwa ! tiwe !

-Nid!

Habit, *ijiwebisiwin*, *nagadisiwin*. Good habit, *mino ijiwebisiwin*. Bad habit, *matchi ijiwebisiwin*.—S. Accustomed. (Nanamáhuwin).

Habitation, *abiwin*. My, thy, his habitation, *endaiän*, *endad*. (*Ni'ki*, *wiki*).

Haft. S. Handle.

Hail, sességan.

Hail ; it hails, *sességan*, *mikwaminaniwan*.

Hair, *winisissima*. (Mistakäy). My, thy, his hair, *ninisiss*, *kinisiss*, *winisiss*; plural, *ninisissan*, *winisissan*.—I have black hair, or my hair (head) is black, *nin makutewindibe*.

I have curled hair, *nin babi-sigindibe*. My hair is in disorder, bristled up, *nin niskim-dibe*. My hair is long, *nin ainváni-kwe*, *nin aggániwanik-*

gwanwaniwe, nin gayanwanikwe. I have red hair, (a red head,) nin miskwanikwe, nin miskwaniibe, (miskondiibe. I have short hair, nin takwaniwe. My hair is white, nin wâbihikwe. nin wâbihishkîndiibe

wiwiukwe, *nin wiwiukhinaibe*. My hair is yellow, flaxen, *nind osawindibe*.—I lose my hair, *nin binanikwe*. I cut his hair, *nin mójwa*. I take him by the hair, *nin sagánikwena*.

Hair of animals. S. Fur.

Hair-powder. S. Powder.

Hairy ; it is hairy, coarse, (stuff, in., an.) *mishawrigad* : *mishawrigi*, *mishawagi*. (Wat.) in.

weigisti, misawesi. (WEI-SI-WI).
Half, *ábita*. Half each, *aiábita*.
Half a barrel, *abitawissag*;
half a bottle, *ábita-omódai*.
Halfway across a river or
lake, *ábitawagám*. Halfway
going up on a mountain or
hill, *abitawamadjiw*. Halfway
from one place to another,
abitawikana.

Half a day, *ningo-nawakwe*.

Halfbreed, *aiabitárisid*. I am
a halfbreed, *nind abitáwis*.
Halfbreed man, *wissákodéwini-ni*. Halfbreed woman, *wis-sákodéwikwe*. Abittawoko-sissin.

Half-cloth, nebanétagak. (S. Na-
banétagad.)

Half drunk ; I am h. d., *nin jō-wibi*. I am joyful being h. d., *nin jowendam*.

Half drunkenness, *jowibiwin*.
Gaiety or joyfulness in half

Gaety or joyfulness in man
drunkenness, *jowendamowin*.
Half full; it is half full, a bag,
abitoshkina.

Halibut, (fish) manāmea.

Haloo! haw! taga! hoi!
(Matte!)

Ham, *kokoshiwibwám*. Smoked ham, *kokoshicibwám gakanamodeg*.

Hamlet, odénauens.

Hammer, *pakitéigan*.

Hammer; I hammer iron flat,
nind onadaan biwábik.

Hammered; the iron is ham-
mered, *onadaigáde biwábik*.

Hand, *onindjima*. (Mitchitji,
otchitji). The whole hand,
misiwéñindján. The right
hand, *kitchinindj*, *okitchinindjima*.
The left hand, *namandjinindj*,
onumandjinindjima.
The other hand, *nabawéñindj*,
ojawinindj. My, thy, his hand,
ninindj, *kinindj*, *onindj*. — I
have hands, *nind onindj*. I
have abominable hands, *nin
gagwániñssaginindj*. I have
clean hands, *nin bininindj*. I
have convulsions in my hand
or hands, *nin tchitchibinindjishka*. I have a dead hand,
nin nibowinindj. I have dirty
hands, *nin wininindj*. (Wiyi-
pitchitchew). I have hairy
hands, *nin mishinindj*. I have
large hands, or fingers,
nin mamanginindj. I have a
long hand, *nin giinindj*. I
have long hands, *nin gagani-
nindj*. I have only one hand,
nin nabawéñindj. I have pain
in my hand or hands, *nin de-
winindj*. I have a scar on my
hand, *nind odjishinindj*. I
have a short hand, *nin tako-
nindj*. I have a small hand,
nind agassinindj. I have
small hands, *nin batiwiniñ-
dj*. I have spasms or cramps
in my hand, *nind otchinind-
jipinig*. I have strong hands,
nin mashkawinindj. — My
hands are benumbed with
cold, *nin tahwakinindjimalj*.
My hands are bloody, *nin*

miskwiwinindj. My hands are
bound, *nin mamandjigonindjibis*. I bind or fetter his hands,
nin mamandjigwapinindjibua. My hands are cold, *nin
takinindj*. My hands are
cracked, *nin gipinindj*, *nin
gagipinindj*. My hand or
finger, is cut off, *nin kishki-
nindj*. I cut off his hand, or
finger, *nin kishkinindjialis*.
My hand (or finger) is dislo-
cated, *nin gidiskakonindjishin*,
nin bimiskonindjishin. I
dislocate my hand by falling,
nin kotigonindjishin. My hand
is dislocated by falling, *nin
kotigonindjita*. I dislocate or
sprain his hand by pulling,
nin pakibinindjibina. My
hand is frozen, *nin mashka-
wadjinindjiwadj*. My hand is
pierced, *nin jibanindjijigas*.
My hand shakes, *nin niningi-
nindj*. My hand is stiff, *nin
tchibatakönindj*. My hand is
swollen, *nin baginindj*. My
hands are tender, *nin noki-
nindj*. My hands are warm,
nin kijánindj. My hand is
wounded, *nin mikinindj*. — I
bruise my hand, *nin tatago-
nindjialis*. I bruise my hand
by striking, *nin jashagonind-
jiganandis*. My hand is bruised
by s. th. that fell on it, *nin
jashagoniñdjhishkes*. I close
my hand, *nin patagweakanind-
jin*. I hurt my hand (or finger,)
nin kishkinindjishin. I join
both hands together, *nin ni-
jouindj*. I keep my hands
under the arms, *nin kashkaod-
jinikeb*. I lay my hand or
hands on him, *nind ijinind-*

jitawa. I open my hand, *nin passaginiindjia.* I open his hand, *nin passaginiindjina.* I open my hand flat, *nin téssinindjia.* I press his hand, *nin magonindjina.* I put my hand (or finger) in, *nin pindjinindjissin.* I reach my hand out towards him, (I shake hands with him,) *nin saginindjina.* I rub his hand with medicine, *nin sinigonindjibina.* I stretch out my hand, (or finger,) *nin jibinindjin.* I stretch my hand flat towards him or over him, *nin téssinindjitawa.* I thrust s. th. in my hand, *nin patakinindjiodis.* I thrust s. th. in his hand, *nin patakinindjiwa.* It sticks (it is thrust) in my hand, *nin patakinindjishin.* I wash my hands, *nin kisibiginindji.* I wipe my hands, *nin kisinindji.*

Hand-barrow, *oniganátiq, tessa-konigan, nimákonigan.* I carry on a hand-barrow, (or pole,) *nin nimákonige.* I carry him (her, it) on a hand-barrow, *nin nimákona ; nin nimákonan.*

Handful; a handful, *ningotobanénindj.* Twice, three times, four times, a handful, *nijobanénindj, nissobanénindji, nio-banénindj.* So many times a hand full, *dassobanénindj.*—Both hands full, *ningotobéni-kan.* Twice, three times, both hands full, *nijobónikan, nisso-bónikan.* So many times both hands full, *dassobónikan.*

Handkerchief, *moshwe.* (Tábiskágan).

Handle, haft, *nabákossidjigan.* I put a handle, haft or crank

to it, *nin nabákossidon, nin onákossidom.*

Handle to an axe or hoe, *osida-kwátiq, nabákossidjigan.* Mit-jiminigan, or, áttik at the end of the word : v. g. *tchikahiganmittik,* handle to an axe).

Handle to a kettle, pot, etc., *sagabiginigan.*

Handle to a spear, *anitiak, ani-tiátiq.*

Hand-saw, *kishkibodjigan, tash-kibudjigan.*

Handsome, *gwanáatch.* I am (it is) handsome, *nin gwanáatchiw, nind onijish ; gwanaáichiwan, onijishin.*

Hang ; I hang, or I am up somewhere, *nind agodjin.* It hangs or it is up somewhere, *agode.* It does not hang well, *wewebágode.* I hang him (her, it) up, or put him (her, it) up somewhere, *nind agôna ; nind agôdon.* I hang it or put it up for him, *nind agonamawa.* I hang him s. th. around the neck, *nin nâbikona.* I hang s. th. on my neck belonging to him, *nin nâbikamawa.*—I hang up a net, *nind agónas-sab.*—I hang spread out, *gibagode.* It hangs so..., *inagode.*

Hang, (execute;) I hang persons, *nind agójiwe, nin gibinéwebi-jiwe.* I hang him, *nind agôna, nin gibinéwebina.* I hang myself, *nind agonidis, nin gibinéwebinidis.* (Oppâpekipitew.)

Hanging up persons, *agojiwe-win, agónidiwin, gibinéwebi-jiwe-win.*

Hangman, *agojiwe-winini, ago-nidiwinini, gibinéwebijiwe-winini, gebinéwebijiwed.*

- Hang up; I hang s. th. up to let the water drop out, *in.an.* *nin sikobiginan*; *nin sikobigina*.
- Hank. S. Skein.
- Happen; it happens, *pagamiaumagad*. It happens to me, *nin pagamishkagon*. (Ikkim).
- Happiness, *jâwendagosiwın*, *dabisiwın*, *minwendamowin*.
- Happy, *ningotawassidag*.
- Happy; I am happy, *nin jâwendagos*, *nin debis*, *nin miuwendam*. I make him happy, *nin jâwendagosia*, *nin débia*. I make it happy, *nin débiton*.
- Happy, (in. s. in.) S. Joyful. Glad.
- Harangue, *animitâgosiwın*. I make a harangue, *nind animitâgos*.—S. Speech.
- Haranguer, *nîtâ-gigitool*, *netu-animitâgosid*.
- Harangue to obtain charity, *kitimâganimilitâgosiwın*. I make a harangue in order to obtain charity, *nin kitimâganimilitâgos*.
- Harbor, *ayomowin*. I am in a harbor, *nind ayom*. We are in a harbor with a vessel, *nind ayomomin*. (Kapâwin).
- Hard, it is hard, *mashkawissin*. It is hard and dry from heat, *mashkawîkâdole*. It is hard or strong, (wood,) *mashkawa-kwad*.
- Hard, (in. s. in) S. Strong.
- Hard, painful; it is hard, *kotâgendiugwad*.—S. Difficult. (Ayimeyittâkwani).
- Harden; I harden or temper it, *nin mashkawâlikisan*.
- Hardened sinner, *aianwenindisossig*.
- Hardly, *agâwa*.
- Hardy; I am hardy, *nin jibinawis*.
- Hare, *missâbos*. (Mistâbus).
- Harlot, *pagândjikwe*, *gagibâdjikwe*.
- Harmony, S. Peace.
- Harness, *ônapisowin*. (Otâbâneyâbiy).
- Harness; I harness him, *nind ônupina*.
- Harnessed; I am harnessed, *nind ônupis*.
- Harp, *maduwet-higan*.
- Harpoon, *patakibidjigan*.
- Harpoon; I harpoon, *nin patakibidjige*. I harpoon him, (her, it,) *nin patakibina*; *nin patakibidon*.
- Harrow, *bissakamigibodjigan*, *binukwan*, *kitchi binâwan*, *binukwaigan*, *bigobidjigan*. (Ayipitchigan).
- Harrow; I harrow, *nin bissakamigibodjige*, *nin binukwaige*.
- Hardship, *kotâgitowin*, *kotâgiwin*. I endure hardship, *nin kotâgito*, *nin kotâgiw*.
- Hart's horn, *omishkâsweshkan*.
- Harvest, harvesting, *mamiwin*, *kishkashkijigewin*, *pishkâshkijigewin*. (Mawâtehitehike-win).
- Harvest; I harvest, *nin mama*, *nin kishkâshkijige*, *nin pashkâshkijige*.
- Harvester, *kishkashkijigewini-ni*, *pishkâshkijigewini-ni*.
- Harvesting woman, *kishkashkijigewikwe*, *pishkâshkijigewikwe*.
- Haste, *wewibisiwin*, *wewibitîwin*, *wewibendamowin*, *dadi-tebirin*. (Kiyipiwin). I make haste, *nin wewebis*. I make h.

working, *nin wewebita*. (Pā-pāsihew). I make h. to return home, *nin wewibendam*. I make haste, (in working, eating, speaking, etc.) *nin dadātabí*, *nia pajigwadis*. I intend to make haste, *nin pajigwadendam*.—I make haste in carrying s. th., *nin wewibiniye*. I make haste going somewhere, *nin wewibishka*.—It makes haste, *dadātabimagad*.

Hasten. S. I make haste.

Hat, *wiwakwān*. (Astotin). I put my hat on, *nin bidjiwakwāne*. I take off my hat, *nin gitchiwakwāne*.

Hatch; she hatches, (hen, bird,) *padugwāwagishkum*. (Astinepiw).

Hatched; the young chicken or bird is hatched out, *pashhaweo panadjā*.

Hatchet, *wagākwadons*. (Tchikahiganis).

Hate; I hate, *nin jingendjige*. I hate habitually, *nin jingendjigeshk*. I hate him, (her, it,) *nin jingenima*; *nin jingen-dān*. (Pakwātew). I hate some object relating to him, (an., in.) *nin jingēnamima*; *nin jingēndamāwa*. I hate myself, *nin jingenindis*. We hate each other, *nin jingenindimin*.—I hate to hear him, (her, it,) *nin jingitawa*, *nin māniawa*; *nin jingitan*, *nin mānitan*. (Mayittawew),

Hate, (in. s. in.) S. Abhor.

Hated; it is hated, (in., an.) *jingendjigāde*; *jingendjigāso*. My speaking is hated, *nin jingitagos*. Its sound is hated, *jingitagwad*.

Hateful; I am (it is) hateful, considered hateful, *nin jingenādgos*; *jingendagwad*. The state of being hateful, hatefulness, *jingendāgosiwin*. (Pakwātikusiwin).

Hateful, (in. s. in.) S. Horrible. Hatred, *jingendamowin*, *jingendjigewin*. Habitual hatred, *jingendjigeshkiwin*. Mutual hatred, *jingenindiwin*. (Pakwāsiwewin).

Haughtiness. Haughty.—S. Pride. Proud.

Haul; I haul on the beach a canoe or boat, *nind agwassidom tchimān*.

Haul, (in. s. in.) S. Draw.

Havannah sugar, *sibwāganisisibākwat*.

Have; I have him, (her, it,) *nind aiāwa*; *nind aiān*. I have him with me, *nin widwidjaiawa*.

Hawen. S. Harbor.

Hawk, *gibwānasi*. (Kekkek).

Hay, *moshkossiwan*, *mijashkon*. (Maskusiy). I make hay, *nin mashkossike*, *nin manashkos-siwe*.

Hay-fork, *patakashkaigaa*.

Hay-loft, hay-shed, *mashkossiwigamig*.

Hay-making, *mashkossikewin*.

Hazelnut, *pagān*, *pagānens*. The hazelnut begins to ripen, *pagānens winiwi*.

Hazelnut-shrub or hazel, *pagānimij*, *ogebwamij*.

He, *win*. (Wiya). He-, in he-bear, he-cat, etc. S. Male

Head, *oshtigwānima*. My, thy, his head, *nishtibwān*, *kishtigwān*, *ohtigwān*. I have such a head, *nind indibe*. I have a

flat head, *nin nabagindibe*. I have a large head, *nin mangishtigwâne*, *nin mangindibe*. I have a scar on my head, *nind adjishindibe*. I have a small head, *nind agassindibe*. My head only is out of s. th., *nin sagikwen*. My head is out of the water, *nin sayikwegom*. My head is swollen, *nin biagiwdibe*. My head is wrapped up in s. th., or, I wrap my head up in s. th., or cover it, *nin wiwakwenindibis*, *nin wewindibebis*. I wrap up his head, or cover it with s. th., *nin wiwakwéwa*. I crush his head, *nin jashayonlibera*. I hold up straight my head, *nin gaiakokren*. I incline my head backwards, *nind ajugidiken*. I incline my head forwards, *nin nauagikicen*. I incline my head on one side, *nind anibékwen*. I keep my head stiff, *nin mashkawikwen*. I make a certain motion with my head, *nind imikwen*. I make my head perspire, *nin sassábikwe*. I make his head perspire, *nin sassábikona*. I move my head, *nin mamádikwen*. I stretch my head through a window to see s. th., *nin tapikwen*. I tear his head off, *nin kishkigwebina*. I tie up my head, *nin sinsokwebis*. I tie up his head, *nin sinsokwebina*. I tie s. th. around my head, *nin bassikwebis*. I tie or put s. th. around his head, *nin bassikwebina*. Any thing tied around the head, *bassikwebison*. I turn my head round,

nin gwehikwen. I wag my head to signify, no! *nin wevéhikwen*. I wag my head to him, *nin wevibikwetawa*. I wash my head, *nin kisibigin-dibe*. I wash his head, *nin kisibiginibibe*.

Head-ache, *diwikewin*. I have head-ache, *nin dewikwe*, *nind akosin nishligwin*. (Tehistikwânew). I have head-ache from too much heat, *nin dewikweiss*.

Head-strong ; I am h., *nin mosh-hawindibe*.

Head-wind ; there is head-wind, contrary wind, *ondjishkawaan-nigwad*. I have head-wind, *nind ondjishkawaam*. (Nahimiskam).

Heal ; my wound heals, *nin gige*. I heal his wound or wounds, *nin gégea*.

Heal. Healing, (in. s. in.) S. Cure. Curing

Health, *yanandawisicin*, *mino aiaiw*, *mino bimodisiwin*. I am in good health, *nin ganândawis*, *nin mino aia*, *nin mino bimâdis*. Poor health, *nitâ-akosiwin*. I have a poor health, *nin nitâ akos*.

Heap, (pile;) the whole heap, *enigokwissing*. I put them in a heap, *in.*, *an.*, *nin okutissitonan*; *nind okwishingay*. They are together in a heap, *in.*, *an.*; *okwissinon*; *okwishingay*. There is a high heap, *in.*, *an.*; *ishpissin*; *ishpishin*. There are heaps of driven snow, *ishpadjibiwan*. (Papetin).

Hear ; I don't like to hear. S. I hate to hear.

Hear ; I hear, *nin nondam*, *nin nondage*, *nin nondamass*. (Pettawew). I hear him, (her, it), *nin nondawa*; *nin nondān*. I hear myself, *nin nondas*, *nin nondadis*. I hear for myself, *nin nondamas*.—I hear him with anger, *nin nishkakadisitawa*. We hear each other with anger, *nin nishkakadisitulin*. I hear him speak angry, *nin nishkāsitawa*. I cannot hear him, *nin naritawa*. I hear him coming hither speaking, *nin bidwewetawa*. I hear him (her, it) here, *nin débitawa*; *nin débitan*. I go round to hear what is said, *nin nanāndoshkite*, *nin babanāndoshkite*. I am in a bad habit of going round to hear what is said, *nin nanāndoshkiteshk*. I endeavor to hear what is said, *nin nandotage*. I endeavor to hear what he says, *nin nandotawa*. I stand still in different places to hear what they say, *nin nanāndoshkitegabaw*. I let him hear or make him hear, *nin nondamona*. I hear him with the impression that he is telling a lie or lies, *nin ginalishkitawa*. I hear it with the impression that it is a lie, *nin ginalishkitan*. I hear him, (her, it) out of some place, *nind onsitawa*; *nind onsitān*. I hear him with pity, *nin kitimāgitawa*. I hear him plainly, *nin pagukitawa*. I hear him, (her, it) right or correctly, *nin gwaiakotawa*; *nin gwaiakotan*. I hear what is said, *nind initam*. I hear peo-

ple say so..., *nind initage*. I hear him say so..., *nind initawa*. I hear him in a stealthy manner, *nin gimitawa*; *nin gimositawa*. I hear him speak stupidly, *nin kopasitawa*. I hear him tell wonderful things, I hear him with astonishment, *nin mamakāsitawa*.

Hoar, (in. s. in.) S. Listen to.... Heard ; I am (it is) heard, *nin nondágos*, *nin nondajigas*, *nin nondjigas*; *nondágwad*, *nondadjigáde*, *nondjigáde*. It is heard, it is reported, *nondagwaniwan*. Any thing heard, *wondamorin*.—I can (it can) be heard, *nin débitágos*; *débitagwad*. Its sound is heard at such a place, *débwewessin*. I make myself heard from a certain distance, *nin débwewidam*. I am heard coming on, *nin bidweweshin*. I am heard coming hither running, *nin bidwewebato*. I am heard coming hither speaking, *nin bidwewetágos*. I am heard passing by, *nin bimweweshin*. I am heard making noise in passing by, *nin bimweewe*. I am heard talking in passing by, *nin bimwewedam*. I am (it is) heard from some place, *nin madweweshin*; *madwewessin*. I am heard making noise in some place, *nin madwēta*. I am heard in a certain place, *nin domiwē*. I am (it is) heard out of a certain place, *nind onsitágos*; *onsitágwad*. I am (it is) heard falling, *nin madweshin*; *madwessin*. I am

it is, heard falling to the ground, *nin madwékamigishin; madwíkamigissin*. I am it is heard falling on the floor, *nin madwéssagishin; madwéssagissin*. I am heard with pity, with compassion, *nin kitimá-gítágos*. I am heard with pleasure, *nin minotágos*. I am heard with displeasure, *nin jingítágos*. I am heard right or correctly, *nin gwaiakótágos*. I am heard so... *nind inítágos*. I am heard telling wonderful things, *nin mama-kasitágos*. The rapids of a river are heard, *gídweewidjiwan*.

Hearing, *nondamowin*. Any thing I hear, *nin nondamowin*. My hearings, *nin nondamowinum*. Pettamowin.

Harken; I hearken, *nin nandotáye, nin pisindum, nin pi-sindaye, nin naudumasitum*. I hearken in order to hear what he shall say, *nin nandotawa, nin naudumasitawa*.

Heart, *odéima*. (Miteh). My, thy, his heart, *nindé, kidé, odé*. In the heart, *anámide*. I have a heart, *nind odé*. (N'oteliin). I have such a heart, or, my heart is so..., *nind déé, or, nin iji déé*. I have a clean heart, *nin binidéé*. (Kanájtjitchew). I have an unclean heart, *nin winidéé*. I have a large heart, *nin mangidéé*. I have a small heart, *nind agasidéé*. I make his heart so..., *nin dééa, or, nind iji dééa*. I make his heart large, *nin mangidééa*. I make his heart strong, *nin songidééshkiige*,

nin sonkidééshkawa. I make his heart strong, *nin songidééa; nin songidééshkawa*. I make his heart hard, or strong, *nin mashkawidééa, nin mashkawidééshkawa*. I have a strong heart, *nin songidéé*. I have a strong heart, or, I have a hard and stubborn heart, *nin mashkawidéé*. Strength or fortitude of heart, *songidééwin*. Giving strength of heart, *songidééshkágéwin*. I have the same heart with him, *nin widjidiéma*. I have spasms or cramps at the heart, *nind otchidéépiing*. I feel pain in my heart, *nin dewidéé*. I have a good heart, *nin minidéé*. I have a wicked heart, *nin matchidéé*.—My heart is affected in a certain manner, *nin dééshka*. My heart is afflicted, is sorrowful, *nin wassitawidéé*. Affliction of heart, *wassitawidééwin*. My heart is angry, *nin nishkidéé*. Anger in the heart, *nishkidééwin*. My heart beats much, *nin wikingodéé*. My heart beats violently, *nin sessigidéé*. Violent beating of the heart, *sessigidééwin*. My heart is cool, *nin takideé*. I cool my heart, *nin takidéébabawaniidis*. I cool his heart, *nin takidéébabawani*. My heart is in peace, *nin wanakiwidéé*. Peace of heart, *wanakiwidééwin*. My heart is so large..., *nind inigokodéé*. From all my heart, *enigokodkeián*. My heart is tired of sorrow and grief, *nind ishkidéé*. My heart is troubled, alarmed, *nin mi-*

goshkâdjidîri. Trouble of heart, *migoshkâdjidéewin.* My heart is weak, fickle, *nin nokidéi.* Fickleness of mind, *nokidéewin.* — I come in his heart, *nin pindjidééshkawa.* It comes in my heart, *nin gindjidééshkâgon.*

Heat; there is heat, *kijâtc, kijide.* The heat comes in, *pindigéâte.*

Heathen, *enamiassig.*

Heaven, *gigig, wakwi.* In heaven, from or to heaven, *gigigung; wakwing.*

Heavy, (difficult;) it is heavy to me, it comes heavy upon me, *ninl âkoshkâgon.* (Ayimeytam).

Heavy, ponderous; I am (it is) heavy, *nin kosigwan; kosigwan.* I make him, (her, it) heavy, *nin kosigwania; nin kosigwaniton.* I find him ther, it) heavy, *nin kosigwanenima; nin kosigwanendan.*

Heavy object; to keep s. th. down, *mindjimishkodjigan.* I put a heavy object on s. th. to keep it down, *nin minjimishkodjige.* I put a heavy object on him, (her, it), *nin mindjimishkona; nin mindjimishkodon.*

Hectic; I am hectic, *nin jigwâkâdos, nin miniwapine, nin takwamig.*

Hedge, *mitchikan.*

Heel, *odondanama.* My, thy, his heel, *nindondan, kidondan, odandan.* I sit on my heels, *nin pitigressab.* (N'ak-kwan, wakkwan).

Heifer, *gibunâkosh.*

Height: it is of a certain hight,

apitumayad. The hight of s. th., or as it is high, *eshpâg, epitissing.*

Heighten S. High.

Helas! *tiwé! ataiâ.—Niâ!* (éé! hey! mâneka!)

Hell, *anâmakamig.* (Kitchi-iskntew).

Helm, *odâkan.*

Helmet, *agishtigwanson.*

Help, *widokâgerin.* Mutual help, *widokodadiwin.* (Otchik-kamâzewin).

Help; I help, *nin widokaye, nin widokas.* I help him, *nin widokara, widokamara.* We help each other, *nin widokodadimin, nin widokamadimin.* I help or assist his mind, (his thoughts), *nin wilokawenima.* (Nisokkamâkew).

Helper, *wâdokaged, wâdokasod.* Hem; I hem, *nin titibigwass.* I hem it, (in., an.) *nin titibigwadun; nin titibigwana.*

Hemlock, *kagagiwanj.* (Wâbanask).

Hemlock-forest, *kagag iwanjtki.*

Hemlock-tea, *kayagiranjiwâbo.*

Hemm'd; it is hemmed, (in., an.) *titibigwâde; titibigwâso.*

Hen, *pakuakwe, ikicé-pakaakwe.* Hen-house, hen roost, *pakuak-wîrigamig.*

Hen's egg, *pakaakwewawan, pakaakwarawan.*

Hermit, *nejiké-bimâdisid pag-wâdakamig.*

Herb, *mashkossiwr.* Amongts herbs, *megreshkossiwr.* The herb is bent, beaten or trodden down, *saweshkissin mashkossiwr.* The herb is wet, *nibiwashka.* The herb is whitish, *wabushkad mashkossiwr.* —

Aromatic herb, *wingashk*.
 Herb on the bottom of rivers, *ansisiw*.
 Herb, (in s. in.) S. Grass.
 Herb of Venus, *agoshkowewashk*
 Herdsman, *genâwenimad pijikiwan*.
 Here, *omâ*, mangiji ajonda (Ota).
 Here! here it is, *ow!*
 Hero, *minissinô*, *minissinôwini-ni*, *ogitchida*. I am a hero,
nin minissinowedis, *nin minissinow*, *nin minissinowiniwi*,
nind ogitchidaw.
 Herpes, *onamâunesirin*. I have
 the herpes, *nind onamanines*.
 Herring, *okériss*.
 Herring-net, *okérissab*.
 Hey! hear! *ish!* *isht!* *hishi!*
 Hiccough or hickup, *onwârewin*. I have the hiccough, I
 hiccough, *nind onware*.
 Hide, *aréssiwaiân*.
 Hide; I hide him, ther, it, *nin kâna*; *nin kâdon*. I hide to
 him s. th., *nin kâdura*. I hide
 myself, *nin kakis*, *nin kasoidis*. I hide myself, *nin kas*,
nin kakis, *nin kasoidis*. I hide
 myself before him, *nin kusatava*.
 Hidden; I am hidden, *nin kas*.
 It is hidden, *kâdjigâde*, *gimordad*. It is hidden to me, *nin kasontagan*.
 Hidden thing, mystery, *kaiadjigade*, *ginodisiwin*. It is a
 mystery, *kâdjigâde*.—In a hid-
 den or stealthy manner, *gimodj*.
 High, (dear, costly;) it is high,
 (in., an) *sanagud*, *sanagud*, *sanajisi*, *sanagajinsa*.
 Sokkakisow TTEW.

High, on high, *ishpiming*. It is
 high, *ishpamayad*. It is high:
 A book, *ishpansika*; a canoe,
ishponagad; a forest, *ishpak-wemayad*; a hill or mountain,
ishpadina; a mat, *ish-pashkad*; metal, *in.*, *ishpâbika*; metal, *an.*, *ishpâbikisi*;
 a rock, *ishpâbika*.
 Higher than large; it is higher
 than large, *nomadalamayad*.
 High esteem, *ishpendagosirin*.
 Highly esteemed; I am highly
 esteemed, *nind ishpêndâgos*.
 I cause him to be highly est.,
nind ishpêndâgosia.
 Hill; there is a very steep hill,
kishkadina. On a hill, or on
 the hill, *ogidâki*. I ascend a
 hill, *nind ogidâkiwe*. I run up
 on a hill, *nind ogidâkiwebato*. I
 descend a hill, *nin nissâkiwe*.
 I descend a hill running, *nin nissâkiwebato*.
 Hill; I hill, S. Hoe.
 Hilly; it is hilly, *pîkwadina*,
pâpikwadina, *pâpikwakamiga*.
 Hind, *nojes*. (Wâwaskesi).
 Hinder; I hinder him, *nin nagaa*,
nin nagâna. I hinder
 myself, *nin nagailis*, *nin nagainidis*. I hinder or stop
 fighters, *nanâginive*. I hinder
 him, *nin nanâgina*. I hinder
 him to do s. th., or to go some-
 where, *nind ondja*. I hinder
 somebody, *nind ondjiwe*.
 Hinder, (in. s. in.) S. Forbid.
 Hindered; I am hindered by
 rain, *nin ginâbhore*. I am h.
 by the wind to sail, *nin nagaîash*. I am h. by a river in my
 voyage, *nind adagamagishin-sin*.—The water is hindere!,
nayañijwan.

Hinder to sleep ; I hinder people to sleep, *nind opâwe*. I hinder him to sleep, *nind opâma*.—
(Waspâwemew).

Hip, *onoganama*. My, thy, his hip, *ninogan*, *kinogan*, *onogan*. (Otogan). The bone of my, thy, his hip, *nintchishibodagan*, *kitchishibodagan*, *otchishibodagan*. My hip is dislocated, *nin gidiskakonoganeska*.

Hire ; I hire people, *nind anognie*. I hire him, *nind anona*. (Atotew, masinahikchew).

Hired ; I am hired, *nind anognigo*.

Hired person, hireling, *anôngagan*, *anôtâgan*, *anônum*, *anorkitâgan*, *bamitâgan*.

Hisser, (a kind of serpent,) *newe*. Hit ; I hit him (her, it) throwing, *nin mikwâwa*; *nin mikwaan*.

Hit accidentally ; I hit him (her, it) accidentally, *nin pisikawa*; *nin pisikan*.

Hit her, *omâ*, *omâ nakakeia*. (Astamíté).

Hoarfrost ; there is hoarfrost : On the grass, *nigigwashkadin*; on the ground, *nigigwakamigadin*, *wâbikadin*, *wâbikamidadin*; on the ice, *migwanangewadin*; on the trees, *nigigwanakad*, *nigigwanakadin*.

Hoarse ; I am hoarse, *nin gibiskwe*. (Paskikuttaganew).

Hoarseness, *gibiskwewin*.

Hoe, *bimidjiwagâkiwad*, *pigongweigan*.—S. Plough.

Hoe ; I hoe or hill, *nin ningwatchaige*. I hill it, (in., an.) *nin ningwatchaan*; *nin ningwatchâwa*.

Hog, *kokosh*.

Hogslard, *kokoshi-bimide*, *nengag bimide*.

Hogsmeat, *kokoshiwi-wiâss*.

Hog's snout, *kokoshiwishkinj*

Hoist the sail ; I hoist the sail, *nind ombâkobidjige*.

Hoist up. S. Lift up.

Hold ; in the hold of the vessel, *pindônag nâbikwaning*.

Hold ; I hold him, (her, it), *nin mindjimina*, *nin takona*; *nin mindjiminan*, *nin takonan*. I hold myself, (refrain,) *nin mindjiminidis* I hold him (her, it) well, *nind aindina*; *nind aindinan*. I hold him (her, it) strongly, *nin mashkawimindjimina*; *nin mashkawimindjiminan*. I take hold of him, (her, it), *nin mashkawina*; *nin mashkawinan*. I hold a child, *nin takonâwass*.—I hold him (her, it) up, *nind ashidakwawa*; *ning ashidakwaan*. I hold him under me, *nin mindjimishkawa*. It holds me under, *nin mindjimishkâgon*. It holds, *mindjimissin*, *minjimossin*.—I hold the rudder, I steer, *nind adikweam*. (Takkwalham).

Hold, (in. s. in.) S. Seize.

Hold, (contain;) it holds, *debushkine*; *débibi*. I cannot hold all, *ishkwashkinemagad*; *ishkwahimagad*.

Hold on ! *bîka* ! (Peyattik).

Hole ; there is a hole, *pagwaniamayad*, *jibamayad*. There is a hole in a rock, *pagwanéiabika*. I make a hole or holes, *nin pagwaneige*, *nin pagwanégâige*, *nin panibigaige*, *nin pagwanébitchige*, *nin twaige*.

I make a hole in it or through it, (in., an.) *nin pagwanéan*, *nin panibigaan*, *nin twâan*; *nin pagwanewa*, *nin panibigawâwa*, *nin twâva*. I burn a hole in it, (in., an.) *nin pagwaniaakisan*; *nin pagwaniaakiswa*. There is a hole burnt in it, (in., an.) *pagwanéiakide*; *pagwaniaakiso*. I wear a hole in it, (in., an.) *nin pagwanessidon*, *nin pagwaneshkan*; *nin pagwaneshkawa*. There is a hole worn in it, it has a hole, *pagwanessin*, *pagwaneshka*.

Hole in the ground, *wânikan*. I dig a hole, *nin wânike*. There is a hole dug in the ground, *wânikide*. (Wâtikâtew).

Hole of a beaver, *amikwaj*.

Hole of any animal, (its abode or den,) *waj*. (Wâti).

Hole of a serpent, *ginihibigwaj*.

Holocaust, *lhágisige-pagidlini-gwin*.

Holy, *kitchiwa*. I am it is holy, *nin kitchitwâwendugos*, *kitchitwâwendugwad*. I make him, (her, it) holy, *nin kitchitwâwi*; *nin kitchitwâriton*.

Holiday, *kitchitwigijigal*.

Holy Ghost, *Weaijishid-Manito*.

Holy water, *auamiewâba*.

Home; I am at home, *nind ab*. I go home, *nin gire*. My, thy, his home, *endâián*, *endâian*, *endad*. (Niki, wiki).

Homesick; I am h., *nin kashkendam*.

Homesickness, *kashkendamowin*.

Home, *jigranâbik*.

Honesty, honest life, *gwaiako-bimâlisiwîn*. I lead an honest

and just life, *nin gwaiako-bimâlis*, *jatâr nin bimâlis*.

Honey, *amô-sisibâkwat*.

Honey-bird, *nonokasse*.

Honor, *kitchitwâwisirin*, *kitchitwâwendagosîwin*, *minadenindiwin*.

Honor; I honor, *nin minâddendam*, etc. (Kisteyinew). I honor him, (her, it), *nin manâdenima*, *nin kitchitwâwenima*, *nin manâdjienima*, *nin gwâuraljia*; *nin minâddenâns*, *nin kitchitwâwendân*, *nin bishigudân*, *nin manâdjiton*, *nin manâdjiendan*, *nin gwâraljiton*. I honor myself, *nin kitchitwâwenindis*, *nin minâdenim*. We honor each other, *nin minâdenindimin*, *nin kitchitwâwenindimin*, *nin manâdjiidimin*.

Honor. Honored, (in. s. in.) S. High esteem. Highly esteemed.

Honorable, *kitchitwa*. I am (it is) honorable, *nin kitchitwâwendigos*; *kitchitwâwendagwad*. I cause him to be honored, *nin kitchitwâisia*, *nin kitchitwâwendagosisa*.

Hood, *wicâkwâ*. (Astotin).

Hoodman's blind, *gogibingebisowin*, *nandôdjiindiriw*. We play hoodman's blind, *nin gogibingebisomin*, *nin nandodjiindimin*.

Hoof; its hoof, *ashkanjin*.—*Bebijegaganji*, horse, that is, one-hoofed animal.—S. Claw. (Oskasiya).

Hook; a small hook, *adjibidjigan*. Iron hook for catching sturgeon, *adjigwidjigan*, *adjigwâdjiganâbik*, *patakibidjigan*.

- Hook; I hook up, *nind adjig-wâdjige, nin patakibidjige.* I hook him, (her, it,) *nind adjigwâna, nin patakibina;* *nind adjigwadan, nin patakibidon.* I hook it, *nind adâbikaan, nind adâbikissidon.* It hooks, it catches, *adâbi-kissin.*
- Hoop, barrel-hoop, etc., *takor-bidjigan, makakossag-takor-bidjigan.*
- Hooping-cough, *kitchi ossosso-damowin.*
- Hope; I hope in him, *nin pagossenima, nind apénimonan.* S. Ask with hope.
- Horizontally; I put it horizontally, *nin gwaiaakossidon.*
- Horn, *éshkan, éskanigan.* It has horn, *odeshkani.* It has only one horn, *ningoteshkani.* It has two horns, *nijodeshkan.* It has crooked horns, *wâgirine.*
- Horn, *bodâdjigan, madweewet-chigan.*
- Horned owl, *wewendjigano.*
- Horrible; I am (it is) horrible, *nin gagwâniissagis, nin gagwâniissagendâgos, nin gotamig-*
gos, nin gotamigwendâgos, gagwâniissayâd, gagwâniissa-
gendagwad, gotamigwad, gotamigwendagwad.—It is horrible, (painful,) animal.
- Horribly, *gagwâniissâgakamig, gagwâniissagendagwakamig.*
- Horror, *kitchi segisiwin, gagwâniissagendogosiwin.*
- Horse, *bebejigoganji.* (Mistaking).
- Horseback; I am on horseback, *nin têssab, bebejigoganji nin bimomig.*
- Horse-comb, curry-comb, *beb-jigoganji-binâkwan, bebejigoga-*
ganji-binâkweigan, bebejigoga-
ganji-nasikweigan.
- Horse-dung, *beb-jigoganjiwimo.*
- Horse-fly, *misisâk.*
- Horse-hair, (the mane of a horse,) *beb-ejigoganji-winisis-*
sau.
- Horse-harness, *beb-ejigoganji-*
anapisowin.
- Horseman, *bebamomigod bebe-*
jigoganjin.
- Horse-shoe, *oshkanjikâdjigan.*
- Horse-stable, *beb-ejigoganjiwig-*
amig.
- Horse-tail, *beb-ejigoganjiosow,*
beb-ejigoganjiwano. (Osuy.)
- Horsetail, (plant,) *kisibananashk.*
- Hospitable; I am hosp., *nin kijewâdis, nin mino dodawag*
bebamâdisidjig.
- Hospital, *akosiwigamig.*
- Hospitality, *kijewâdisirin, mino*
dodarind bebamâdisid.
- Host, *Ostiwin, kitchitwa Osti-*
win.
- Host, (landlord,) *ashangéwinini.*
- Hostess, *ashangékwe.*
- Hotel, *ashangéwigamig.*
- Hotel-keeper; *ashangéwinini.*
- Hot weather, very hot weather, *wissagâtewin.* It is very hot, *wissagâte.* It is hot, warm, *kijâte.*
- House, *wâkaigan, wigwâm.* In the house, *pindigamig.* One house, *ningotogamig.* Two, three, four houses, etc., *nijogamig, nissogamig, niyogamig,* etc. On the top of the house, *ogidigamig.*
- Household, family, *inaderisirin.* I have such a household, *nind inaderis.* One

- household, *ningotode*. Two, three households, etc., *nijode*, *nissode*, etc.
- House of commerce or trade, trading-house, *atâwirigamig*.
- How? *anin?* *wegonen?* *tani?* *tanish?* Kekway? *tineki?*
- Howl; I howl, *nin won*, *nin wô-won*.
- Howling, *wonowin*, *wâwonowin*.
- How much? how many? *anin minik?* Tändatto.
- How often? *anin dassing?* (Tändattwaw).
- Hug; I hug him, embrace him, *nin kishkigrena*.
- Hull; I hull corn, *nin gitche-kwanaisige* *nin gitche-kwanaiswag mandâminat*.
- Hulled corn, *gitche-kwanaisigenat*.
- Human; I am human, *nin kijewâdis*, *nin mino himâdis*.
- Humanity, human nature, *anishinâbewiriu*. (Aisyiyiniwin).
- Humble; I am humble, I have humble thoughts of myself, *nin tabassenum*, *nin tabassenuidis*, *nin agassenim*. (Piweyimisuw).
- Humble-bee, *ano*, *kitchi amo*.
- Humble submission, *tabassipagidêniindisowin*. (Piweyimisuw).
- Humbly; I humbly submit myself, *nin tabassipagidêniindis*. I humbly submit him, (her, it), *nin tabassipagidîno*, *nin tabassipagidînima*; *nin tabassipagidînan*, *nin tabassipagidînun*.
- Humiliation. S. Humility.
- Humility, *tabassenuidisowin*,
- tabassenumowin*, *agassenimowin*.
- Humor. S. Temper. Temperament.
- Humpback, *magwarigan*, *pikwarigan*, *bokwawigtu*. Pitikopiskwanew.
- Humpbacked or hunchbacked; I am h., *nin magwarigan*, *nin pikwarigan*, *nin bokwawigan*, *nin bokwawigushka*.
- Hundred, *ningotwâk*. (Mitâtatomitano). We are a hundred of us, *nin ningotwakosimin*. There are a hundred in, objects, *ningotwakwadon*.
- We are so many hundred of us, *nin dasswakosimin*. There are so many hundred in, objects, *dasswakwadon*. So many hundred, *dasswâk*. (Tattwaw mitâtatto mitano).
- Hundred each or to each, *neningotwâk*.
- Hundred times, *ningotwâk dassing*.
- Hunger, *bakadéwin*. (Nottekatewin). There is hunger, a famine, *bakadéwinicwan*, *bakadéwinicagad*, *bakadéwinimigad*. I die of hunger, *nin gawanândam*. Death from hunger, *gawanândamowin*. I can endure much hunger, *nin jibânândam*.
- Hunger; I hunger, *nin bakadi*. I hunger after it, *nin bakadenedan*.
- Hungry; I am hungry, *nin bakade*. I make him hungry, *nin bakadea*. I make myself hungry, *nin bakadéidis*.
- Hung up; it is hung up, (in, an), *ayodelmugad*, *ayoljin*. It

- hung up, to let the water drop out of it, (*in., an.*) *sikobigagode*; *sikobigagodjin*.
 Hunt; I hunt, I am hunting, *nin giosse*, *nin nandawendjige*. I hunt with a bow and arrows, *nin nandobimwa*. (Mâtjítotawew, mâtjiw).
 Hunter, huntsman, *gaossej*, *nendawendjiged*. Good hunter, *nitagewintini*. (O n'taminahuw).
 Hunting, *giossewin*, *nandawenidjigewin*. (Mâtjiwin).
 Hunting district, *giossewin*.
 Hurrah! *haw!*
 Hurry, *wewibisirin*.—S. Haste. (Kakweyahuw).
 Hurry; I hurry him, *nin wewebia*. (Nanikkimew). I hurry myself, *nin wewebidis*. I hurry him away, *nin madjinajikawa*.—I am in a hurry, *nin nágáwayendam*. (Nanikkisiw).
 Hurt; I hurt, *nind akwendamoive*. I hurt him, *nind akweniumia*. I hurt him by striking, *nind akwendamaganáma*. I hurt him, falling upon him, *nin gjikawa*, *nin nísákoshkawa*. I hurt him touching his wound, *nin gidjibina*.— I hurt myself, *nin batas*, *nin batadis*. I hurt myself by carrying, *nin gjikos*. I hurt myself falling, *nin pagamakosse*. I hurt myself by lifting up s. th., *nin tchakiwi*, *nin kitchakiwi*. I hurt or strike myself frightfully, *nin gagwániissakishkonidis*.—I hurt my eye. S. Eye.
 Hurt, (*in. s. in.*) S. Bruise. Injure.
 Husbandman, *kitigewinini*.
 Husbandry, *kitigewin*.
 Husk, *jigoshládjigan*.
 Hymn, *nugamon*, *anamie-nugamon*.
 Hymn-book, *nugamô-masinagan*.
 Hypocrisy, *anamíkkásowin*.
 Hypocrite, *anamíkkásod*. I am a hypocrite, *nin anamíkkas*. (Kakayehisiw).
 Hurtful; any hurtful bad thing, (*in., an.*) *matchi-aiiwish*; *matchi-aiiauwish*.
 Hurting of one's self, *batasiwin*.
 Husband, *onobemima*, *wáiliged iníqi*, *widigemagan*, *wigimagan*, *widjiwagan*. My, thy, her husband, (unpolitely,) *nin nábem*, *ki nábem*, *o nábem*: politely, *nin widigemagan*, etc.

I

I, *nin, nind.* Ni, N' Niya.)

Ice, *mikwam.* There is ice, *mikwamiku.* (Miswaniy.) I am coming on the ice, *nin bidâdayak.* Pimiskuttew. I make a hole in the ice, *nin twâige, nin twâwa mikwam.* I make a hole in the ice to have water, *nin twâibi.* Hole in the ice for water, *twâibân.* I break through the ice, walking on it, *nin twâshin.* I walk on the ice, *nin bimâdagak.* I walk on the ice in water, *nin twatwaskobiginam.* The ice breaks off, the water appears again,) *jâygamiwan.* The ice of a river goes off, *bimwechibjiwan sibi.* Matchistan. The ice is floating down the stream, *mikwam bimâdogo.* There are holes in the ice, *pagwan'-jorgi-gamiwan.* The ice is hollow, *wimbayodjin mikwam.* The ice splits or opens, *tâshkikwadîn.* Ice-bank, *gagénigraan.* There are ice banks, *gagénigwaanka.* Ice-cutter, *ishkan.* Enskûgan. I make a hole with an ice-cutter, *nin twâige.* Ice-house, ice-pit, *mikwamiriyamig.* Icecle, *mikram, mikramins.* Idol, *masininî.* I adore or worship idols, *nin manitoke.* I adore him, (her, it, an idol,) (

nin manitokenan: nin manitoken.

Idolator, idolatress, *masininîn menitoked.*

Idolatry, *manitokewin, matchi-manitokerin.* I practise idolatry, *nin manitoke.*

I don't know, (in s. in.) is expressed by *gwinawî:* and sometimes by *endogwen.* (Wis-kowin).

If, *kishpin.*

Ignorance, *gagibâdisiwin, pagwanâwisiwin.*

Ignorant; I am ig., *nin gagibâdis, nin pagwanawis, nin pagwanawadis, kawin geyô nin kikendansin.* I am ignorant, (benighted,) *nin tibikâdis.*

Ignorant person, *pegwanawisid, geyô kkekendansig, tibikâdisid.* Ill, *matchi.* It is ill, evil, *manâdud, matchi ijirchard.*

Ill. Illness, (in s. in.) S. Sick. Sickness.

Illegitimate child. S. Bastard.

Ill humor, ill temper, (difficult temperament,) *sanagisiwin, manijinuwagisiwin, matchi bimidisewin, matchi ijir-bisiwin.* (Nayettâwisiwin.)

Ill tempered; I am ill-tempered, *nin sanagis, nin manijinuwagis, nin matchi bimidis.*

Illusion, *wai jindisewin.*

Image, *masinitchigan.* Naspar-sinahigan. I make images,

- nin masinitchiganike.* Maker of images, *masinitchiganikewinini*. The making of images, *masinitchiganikewin*.
- Imagination, *anisha inendamowin*.
- Imagine ; I imagine, *anisha nind inendam*.
- Imbecile, I am im., *nin gagibâdis, nind kopâdis*.
- Imbecility, *gagibâdisiwin, kopâdisiwin*.
- Imitate; I im., *nin kikinowâban-*ge. I imitate him, *nin kikino-wâbama*. I im. it, (copy it,) *nin kikinowâbanday*. (Ayisi-nawew.)
- Immediately, *pabige*. (Semâk.) S. Quietly.
- Immolate. Immolation.—S. Sacrifice.
- Impatience, *bitchinâwesiwin, mamidawendamowin*.
- Impatient ; I am im., *nin bitchinâwes, nind iniwes, nind mami-dawendam*. (Kisiweyittam.)
- Impenitent ; I am im., *kawin nind anwenindisossi*.
- Impenitent heart; my, thy, his impenitent heart, *nindé kidé, odé aianwenindisomugassino*. (Nama-kesinateyittam.)
- Impenitent person, *aianwenin, disossig*.
- Imperfect, (bad;) I am (it is) imperfect, *nin waiawanendâgos, kawin gwaiak nind ijiew-bisissi : waiawanendagwad, kawin gwaiak ijiewbassinon*.
- Importune; I imp. him, *nin migoshkadzia*. I importune him with my words, *nin migoshkâsoma*.—S. Troublesome.
- Importunity. S. Troublesomeness.
- I impose; I impose upon him, *nin mina*. I impose upon myself, *nin minidis*.
- Impose, deceive ; I impose upon him, *nin waiéjima, nin giwanima, nin gaginawishkima*.
- Impostor. Imposture.—S. Cheater. Cheat.
- Impotent ; I am imp., *nin nanâ-pogis*.—S. Weak. (Pwâtâwi-huw.)
- Imprint ; I imprint it with fire, *nin masinokisan*.
- Imprinted ; I am (it is) imp. on s. th., *nin masinibiigas ; ma-sinibiigâde*.
- Imprison ; I imprison him, *nin gibâkwâwa*.
- Imprisoned ; I am imp., *nin gibâkwaigas*. (Kippahikâsuw.)
- Improve. Improvement.—S. Repair. Repairing.
- Imprudent ; I am (it is) imprudent, *nin bisinâdis, nin gagibâdis : bisinadud, gagibâdad*.
- Impudency, *gagibâdisiwin, agatchissiwin*.
- Impudent : I am impudent, *nin gagibâdis, kâwin nind agatch issi*.
- Impudent, impudent person, *egatchissig*.—S. Shameless person.
- Impure; I am (it is) impure, *nin winis, nin winâdis, nin bishig-wâdis, nin gagibâdis, winad, winadud, bishigwâdad, gagibâdad*.—I think he, (she, it) is impure, *nin winenima : nin winandan*.
- Impure fire, *wineewishkote*. There is an impure fire, *wineewish-kotewan*.
- Impurity, *bishigwâdisiwin, bishigwadj-ijiwebisiwin, gagibâ-*

disiwin, winádisiwin, winisicin. — I commit impurity.

S. I am impure.—I make him (her) commit imp., *nin bishig-wâdjia, nin gagibadisit.*

Impurity of heart, *winidéewin.*
I have an impure heart, *nin winidié.*

Impute; I impute to him, *nind apagadjissitara, nind apagadjissitamawa, nin bimondaa.* (Atâminew.)

In, *pindig, pindj*... I am in, *nind ab, pindig, nind aia.* I am (it) in s. th., *nin pins; pinde.* (Pittukamik.)

Incapable; I am incapable, *nin bwunâwito, kawin nin gashkitossin.* (Pwâtawittaw.)

Incapacity, *bwunâwitolin.*

Incarnate; I inc. myself, *nin wiassiwidis, nind anishinâberiidis.* (Owiyâwihiisu.)

Incarnation, *wiassiwidisowin, anishinâberiidisowin.*

In case..., *kishpin.*

Incendiary, *sekaowed, sekaiged, sakaigwiniini.* I am an incendiary, *nin sakaowe, nin sakuije.*

Incendiary's work, *sakaigewin.* Incense, *minomagwakisigan.* I burn incense, *nin minomagwakisige.*

Incense; I incense, *nin minomagwabikisige, nin pakwenessatchige.* I incense him, (her, it,) *nin pakwenessatawa; nin pakwenessaton.*

Incensory, *minomagwabikisigan, pakwenessatchigan.*

Incessantly. S. Always.

Inch; one inch, *nin gonindj.* Two, three inches, etc., *nijo-nindj, nissonindj,* etc. So

many inches, *dassonindj.* (Pe-yakonitch.)

Incision, in a maple-tree, *ojigai-gan.* A fresh incision, *oshkigai-gagan.* I make incisions in maple-trees, *nind ojigaige.* I make large incisions, *nin mangigaige.* There is a large incision, *mangigaigâde.* I make small incisions, *nin babiwigâge.* There are small incisions, *babiwigâigâde.* The incision is whitish, *wâbigad ojigaigan.*

Incite; I incite, *nin gagansonge.* (Oppwemew.) I incite him, *nin gayânsoma, nín yândjia, nind ombia, nind ombima, nind ashia, nind ashiwina.* (Sikkimew.)

Inciting, *gagansondiwin.* (Sik-kimiwin.)

Incline; I incline my head on one side, *nind anibekwen.* — S. Head.

Incline, (in s. in.) S. Bow down.

Inclined; it is inclined in such a manner, *inagode.* (Skiw, v. g. — to drink, minikkwe-skiw.)

Inclined, (in s. in.) S. Bent forward.

Inconstancy, *aiâjawendamowin.*

Inconstant; I am inc., *nind aiâjuwendum.* (Mâmeskuteyttam).

Inconvenient; it is inc., *sanagad.*

Incorporated; it is incorp. to me, *nind owiiâwinodan.*

Incorruptible, *ueta-pigishkanas-sinog.*

Increase; I increase it, *nin mishinaton, nin mishinoton.* I increase it to him, *nin mishinotamawa.* We increase in

- population, *nin nitâwigimin, nin nitâwigiidimin.*
- Incredulity, *agonweiendoowin, agonwetamowin.* (Anwettamowin).
- Incredulous ; I am ine., *nind âgonweiendam, nind âgonwetam, nind agonwetage, nin nitâ-agonwetam.*
- Incredulous person, *aiâgonwi-iendang, netâ-agonwetang, daiebwetansig.*
- Incur ; I incur it, *nind onditamâdison, nin wikitachitumâdison.*
- Indecent. S. Impure. Dirty.
- Indeed, in truth, *geget.* (Tâpwe).
- Indent ; I indent it, (*in., an.*) *nin kitchigijan : nin kitchigijwa.*
- Indented ; it is ind., (*in., an.*) *kitchigijigâde : kitchigijigâso.*
- Independence, *dibénindisowin.*
- Independent; I am independent, *nin dibénindis.*
- Indian, *anishinâbe.* (Ayisiviniw).
- Bad Indian, *anishinâbewish.*
- I am an Indian, *nind anishinâbew.* I play the Indian, *nind anishinâbekas.* I live like an Indian, *nind anishinâbe-bimâdis, anishinâbeng mind iji-bimâdis.* A strange Indian, *maiaganishi-nâbe, maiatâwanishinâbe.* A kind of strange Indian, *mishi nimakinago.*
- Indian Agent, *anishinâbe-agima.*
- Indian character, *anishinâbewâ-disiwin* I have the Indian character, *nind anishinâbewâdis.*
- Indian corn, *mandâmin, mandâminag.* I produce Indian corn, *nin mandâminike.* I stamp Indian corn, *nin tagwaway mandâminay.* Indian corn-soup or corn-mash, *mandâminâbô, tagwaanâbô.* I make corn-soup, *nin mandâminâboke, nin tagwaanâboke.*
- Indian corn field, *mandâminikitigan.*
- Indian corn bag, *mandâminiwuj.*
- Indian corn store-house, *mandâminiwigamig.*
- Indian country, *anishinâbewaki.* I live in the Indian country, *nind anishinâbeki.* (Iyiniwas-kîy).
- Indian cradle, *tikinagan.* I make a cradle, *nin tikinaganike.* (Wewebisuwin).
- Indian dancing, *anishinâbewishimowin.* I dance after the Indian fashion, *nind anishinâbewishim.*
- Indian fashion, Indian mode of living, *anishinâbewidjigewin.* I live or act after the Indian fashion, *nind anishinâbewidjige.* (Iyiniwittwiwin).
- Indian from the back woods, *sagwândâgawinini.* (Sakâwiyiniw).
- Indian language, *anishinâbemowin.* I speak the Indian language, *nind anishinâbem.* It speaks Indian, (it is written in the Ind. lang.,) *anishinâbemomagad.* It is Indian, (it is written in the Ind. lang.,) *anishinâbewissin.* I translate it in the Ind. lang., *nind anishinâbewissiton.*
- Indian life, *anishinâbe-bimâdisiwin.*
- Indian name, *anishinâbewinikâsowin.* I have (it has) an Indian name, *nind anishinâbewinikas : anishinâbewini-*

kâde. I give him, (her, it) an Indian name, *nind anishinâbewinikana*; *nind anishinâbewinikadan*.

Indian not belonging to the Grand Medicine, *sagima, sagimawinini*. I don't belong to the Gr. M., *nin sagimaw*.

Indian of the Grand Medicine, *midé*. I am an Indian of the Gr. M., *nin midéw*.

Indian ornament; a kind of Ind. or., *magisi*.

Indian religion, *anishinâbe-ijit-wiwin*.

Indian song, *anishinâbe-nagamon*. I sing an Indian song, *nind anishinâbe-nagam*.

Indian tea; a kind of tea, *winissibag*. Another kind, *winisikensibag*. (Maskekowi-pokwa).

Indian to whom a woman is given to marry her, (*nolens, volens, warikawind*).

Indian woman, *anishinâbekwe*. I am an Indian woman, *nind anishinâbekwe*.

Indian writer, a man that writes in Indian, *anishinâbewibiigewinini*.

Indian writing, *anishinâbewibiigan*. I write in Indian, *nind anishinâbewibiige*. The act of writing in Indian, *anishinâbewibiigerin*.

India rubber, *gâssibiigan*.

Indicate. I indicate, *nin windamage, nin kikinoamage*. I ind. him s. th., *nin windamawa weweni, nin kikinoamawa*.

Indigence, *kitimigisiwin*.

Indigent. S. Poor.

Indisposed, a little sick; I am indisposed, *pangi nind âkos*,

nin mânamandji, nin sibiskâdis.

Indisposition, *mânamandjiarin, sibiskâdisirin*.

Indolent, Indolence.—S. Lazy. Laziness.

Indulgence, *webinâmagowini-jâwenlâgosirin*.

Industrious; I am ind., *nin nitâ-anoki, nin minwanoki, nin kijijawis, nin minwewis, nin mikos, nin gashkitchige*.

Industrious man, gaining or earning much by his labor, *gashkitchigewinini*.

Industrious person, *netâ-anokid, kijijauisid*. Mamiyow.

Industry, *nitâ-anokiwin, kijijawisirin, minriwisirin*.

Infancy, *abinodjiirin*.

Infant, *oshki-abinodji, tekobisod abinodji*.

Infect; I infect a place with sickness, *âkosirin nin bidon, âkosirin nin bi-mijirin*.

Infidel, *enamiâssig, daiebwetansig anamiewin*.

Infirm, (sick, weak;) I am infirm, *nind âkos, nin nita-âkos, nin nanipiinis*. (Nanekâtisiw.)

Infirmary, *âkosiwigamig*.

Infirmity, *âkosirin, nita-âkosirin, nanipiisimin, inapinevin*; *batasirin*.

Inflame; I inflame it, (kindle it,) *nin biskanendan*. (Saskisam)

Inflexible. S. Brittle.

Inform; I inform, *nin windamage, nin kikinoamage*. I inform him, *nin windamawa, nin kikinoamawa*.

Inform. Information.—S. Inquiry.

Information, *windamâgewin, windomâgewisirin*.

- Informed; I am inf., *nin windamágo*, *nin windamawewis*.
- Inhabit; I inhabit it, dwell in it, *nind abitâu*.
- Inhabitant, *ebitang*, *bemiged*.
- Injection, (clyster,) *pindabawâdjigan*, *siginamadiwin*. I receive an injection, *nin pindabawâniigo*, *nin siginamágo*. I give an inj., *nin pindabawâdjige*, *nin siginamage*. I give him an inj., *nin pindabawana*, *nin siginamawa*.
- Injure; I injure, *nin mijiiwe*. I injure him, (her, it,) *nin mijia*, *nind inigaa*, *nind enapinana*; *nin mijiton*, *nind inigaton*, *nind enapinadon*. I injure myself, *nind inigas*, *nind inigaidis*. It injures me, *nind inigaigon*. (Koppâtjimew).
- Injure, (in s. in.) S. Defile.
- Injury. S. Insult.
- Ink, *oibiiganâbo*. (Masinahigânbüy).
- Inland, (in the woods,) *nopiming*, *migwékamig*. I go in the inland, (in the woods, in the interior,) *nin gopi*. I go in the inland, on a river in a canoe, *nin gopaam*. The road or trail leads in the woods, *gopamo mikana*. (Notjimik).
- Inland, (in. s. in.) S. Woods.
- Inland lake, *sâgaigan*. The inland lake is large, *mangigama sâgaigan*.
- Inn. Inn-keeper.—S. Hotel. Hotel-keeper.
- Innocence, *benisiwin*.
- Innocent; I am innocent, *nin binis*.
- Inoculate; I in. with the cow-pox, *nind atagen mamâkisiwin*, *nin mamakisiwe*. I in.
- him with the cow-pox, *nind atawa mamikisiwin*, *nin mamâkisia*.—S. Cow-pox.
- Inoculator, *etaged mamâkisiwin*.—S. Cow pox inoculator.
- In order to..., *tchi*, *tchi wi-*.
- Inquire; I inquire, *nin gagwéwe*.
- Inquiry, *gagwedewin*.
- In regard to..., *ondji*.
- Insane; I am ins., *nin giwanâdis*. I am ins. by intervals, *nin giwanâdapine*. (Kiiskwap-pinew).
- Insaneness, *giwanâdisiwin*. Insanity by intervals, *giwalapinewin*.
- Insect, *manitons*. A kind of poisonous insect, *omiskossi*.
- Inside, *pindig*, *pindjii*, *pindj'*..., *pindjina*. Towards the inside, *pindig inakakeia*. (Pitchâyik).
- Insignificant; I am (it is) insignificant, considered ins., *nin nagikawendâgos*, *nind agassendâgos*; *nagikawenday-wad*. I think he, (she, it) is insignificant, *nin nagikawenima*, *nind agassenima*; *nin nagikawendan*, *nin agassindam*. I think myself ins., *nin nagikawenindis*, *nind agassenindis*.—I make him ins., *nin nagikawendagosia*, *nind agasendagosia*.
- Insipid; it is insipid, (in., an.) *binissipogwad*; *binissigogosi*. (Nama nissitospokwan).
- Insipidity, insipidness, *binissigosiwin*.
- Instantly, *sesika*. (Semâk).
- Instead of..., *meshkwat*. (Mes-kutch, kekutch).
- Instigate; I instigate, *nin gagânsonge*.—S. Incite. (Sikkimew).

- Instigation, *gagansondiwin*.
 Instinct, *awessi-ainendamowin*.
 Instruct ; I instruct, *nin kikinumâge*. I inst. him, *nin kikinoamawa*.
 Instruction. S. Teaching.
 Instruction, religious inst., *gagikewin*, *auamie-gayikewin*. (Ayanihe-kakeskwewin).
 Instrument, tool,) *anokasowin*. (Abatchitjigan).
 Insult, *bissongewin*, *marin'ige-win*.
 Insult ; I insult, *nin mawineige*, *nin bissonge*, *nin bissitâgos*. I insult him, (her, it), *nin mawinewa*, *nin mawineshkawa*, *nin bissoma*; *nin marineau*, *nin marineshkan*, *nin bissodon*. I insult him and make him weep, *nin sessessima*. It insults me, *nin mawineshkgom*.—S. Insulting language.
 Insult, (in. s. in.) S. Mock.
 Insult by signs with the hand, *nimiskangewin*, *nimiskandjigewin*, *nimiskandiwin*.
 Insult ; I insult by signs with the hand, *nin nimiskange*, *nin nimiskandjige*. I insult him, (her, it) by signs, *nin nimiskama*; *nin nimiskandun*. We insult each other, *nin nimiskandimin*. (Nimikkamew.)
 Insulted : I am ins., *nin mawinego*, *nin bissamigo*, *nin bis-sitawa*.
 Insulter, *neta-bissonged*, *neta-nimiskanged*.
 Insulting. S. Insult.
 Insulting language, *bissitâgoswin*, *bissongewin*. I use insulting language, *nin bissitam*. I hear him using insulting language, *nin bissitawa*.
 Insupportable; I am ins., *nin sanugis*.
 Intellect, intelligence, *nibwâkâwin*.
 Intelligent ; I am intelligent, *nin nibwâka*. I make him int., *nin nibwâkau*.
 Intelligent man, *nibwâkawinini*.
 Intelligible ; it is int., *nissitolugwad*.
 Intemperance in eating, *nibâdisiwin*; in drinking, *minik-weshkiwin*, *giwashkwebishkwin*. (Kasakewin, kiiskwebe-win).
 Intemperate ; I am in. in eating, *nin nibâdis*. I am intemperate in drinking, *nin minik-weshk*, *nin giwashkwebishk*. (Kiiskwebeskewi).
 Intend ; I intend, *nin inendam*. I intend to do s. th., I am preparing, *nind apitchi*. (Ispisiw).
 Intention, *inendamowin*.
 Intercede ; I intercede for somebody, *nin gaganodamage*. I int. for him, *nin gaganodamawa*. (Pikiskwestamâwew).
 Intercession, *gaganodamâgewin*.
 Intercessor, *gaganodamâgud*.
 Interior. S. Inland.
 Interiorly, *pindjina*, *pindjaii*.
 Interpret ; I interpret, *nind ânikanotage*. I interpret him, (her, it,) *nind ânikanotawa*, *nind ânikanotan*. (Itwestamâkew).
 Interpretation, *ânikanotagewin*.
 Interpreted ; I am it is interpreted, *nind ânikanotago* : *ânikanotabjigâde*.
 Interpreter, *ânikanotâged*, *ânikanotagewinini*. Female interpreter, *ânikanotagekwe*. (Itwestamâkewiyiniw).

Intersect ; it intersects, <i>ajidesse.</i>	<i>kawin nin wâbaminagosissi,</i>
Interval ; the interval between two lodges or houses, <i>ajawi-gamig, nissawigamig.</i>	<i>kawin wâbaminagwassinson.</i>
Intice ; I intice, <i>nin gagwedibeninge, nin gagwedibendjige.</i> —S. Tempt.	Invisible <i>an.</i> being, <i>waiamamianagassisig.</i> Invisible <i>in.</i> object, <i>waiâbaminagwassinoq.</i>
Inticer. S. Tempter.	Invitation, <i>wigongewin, wikon-diwin.</i> (Wisâmew).
Intimidate ; I int., <i>nin segiwe.</i> I int. him, <i>nin segia, nin segima.</i> I try to intimidate, <i>nin gagwësegiwe.</i> I try to int. him, <i>nin gagwësegia, nin gagwësegina.</i>	Invite ; I invite to a meal, <i>nin wikonge.</i> I invite him, <i>nin wikoma.</i>
Intoxicate ; I int. myself, I got drunk, <i>nin giwashkwebi.</i> I int. him, I make him drunk, <i>nin giwashkwebia.</i> —It intoxicates, (it is intoxicating), <i>giwashkwebimagad, giwashkwebishkagemagad.</i> It intoxicates me, <i>nin giwashkwekishkâgon.</i>	Invite, (in. s. in.) S. Call.
Intoxicated ; I am int., <i>nin giwashkwebi.</i> (Kawibew).	Inwardly. S. Inside.
Intoxication, <i>giwashkwebiwin.</i>	Inwardly, in the body, <i>anâmina.</i> (Atâmiyâk).
Intractable ; I am int., <i>nin sanagis.</i> I find him intr., <i>nin sanagenima.</i>	Ire. S. Anger.
Intractableness, <i>sonagisewtn.</i> (Ayimisiwin).	Ireland, <i>Jâganâshiwaki.</i> (England.)
Intrepid. Intrepidity.—S. Courageous. Courage.	Irish boy, <i>jâganâshins,</i> (English boy.)
Intrust. S. Commit.	Irish girl, <i>jâganâshikwens,</i> (English girl.)
Inundation. S. Flood.	Irishman, <i>jâganâsh,</i> (Englishman.)
Inured. S. Accustomed.	Irish woman, <i>jâganâshikwe,</i> (Englishwoman.)
Inurement, <i>nagadisiwin,</i>	Iron, <i>biwâbik.</i> A piece or fragment of iron, <i>bokwâbik.</i> I work or produce iron, <i>nin biwâbikohe.</i> Place where they produce iron, <i>piwâbikokan.</i> —S. Cast iron. Wrought iron.
Invent; I invent it, or discover it, <i>nin mikawashiton.</i> (Mis-kweyittam).	Iron ; I iron, <i>nin joshkwaigaige.</i> I iron it, (in., <i>an.</i>) <i>nin joshkwégaan ; nin joshkwîyâwa.</i>
Invented ; it is invented, <i>mikawedjigâde.</i>	Iron boat, <i>biwâbiko-tchimân.</i>
Invention, <i>mikawashitowin.</i>	Iron chain, or iron fetters, <i>biwâbiko-sagabiginigan, biwâbiko-sagibidjigan, biwâbiko-takobidjigan.</i>
Inventor, <i>mekawashitod, ga-mikawashitod.</i>	Ironed ; it is ironed, (in., <i>an.</i>) <i>joshkwaigaigâde ; joshkwai-kaigaso.</i>
Invisible ; I am (it is) invisible,	Iron-mine, <i>biwâbikokân,</i> (properly,) I work in a iron-mine, <i>nin biwabikoke,</i> (properly.)

Iron-Mountain, <i>Biwâbiko-wadjiw.</i>	Island in a current, <i>minitigodjiwan, meminitigodjiwang.</i>
Iron pot, <i>biwâbikwâkik.</i>	Island in a river, <i>minitig.</i>
Iron-River, <i>Biwâbiko-sibi.</i>	Isle Royal, <i>Mining.</i>
Iron-road, rail road., <i>biwâbikor-nikana.</i>	Issue of blood, <i>miskwirapine-win.</i> I have an issue of blood, <i>miskwirapin.</i>
Iron vessel, <i>biwâbiko-nâbik-wân.</i>	Itch, itching, <i>gijibisiwin, gijibojewin.</i> I feel itchings, <i>nin gjibis.</i> (Kiyakisiwin). I feel itchings : On my arm, <i>nin gjibinike;</i> in my ears, <i>nin gjibitawag;</i> <i>nin gjingitawag;</i> on my foot or feet, <i>nin gjibisi-</i> side ; on my hand, <i>nin gjibiniudji;</i> on my head, <i>nin gjibislibe,</i> <i>nin gjibishtigwâne,</i> <i>nin gjingishligwâne;</i> on my leg, <i>nin gjibigâde;</i> on my skin, <i>nin gjibaje.</i>
Iroquois Indian, <i>Nâdowé.</i>	Itchy ; I am itchy, <i>nin gjibaje.</i> (Kiyakisiw).
Iroquois language, <i>nâdowemowin.</i>	Ivy, <i>wâbijeshiwatchâb.</i>
I speak the Iroquois language, <i>nin nâdowîm.</i>	
Iroquois squaw, <i>nâdowikwe.</i>	
Irrational : I am irr., <i>nin gagibâdis.</i> It is irr., <i>gagibâdad.</i>	
Irritate ; I irritate him, <i>nin nishkia.</i> (Kisiawahew). S. Angry. Provoke to anger.	
Island, isle, <i>miniss.</i> The end of the island, <i>waickwaminiiss.</i> (Ministik).	
Islander, <i>minissing endanukid.</i> <i>minaissing endaji-himâdisid.</i>	

J

Jacket, *bâbisikawâgan*.

Jack-knife, *biskabikikomân*. I shut a jack-knife, *nin biskâbikinan mokomân*. (Pikikkumân).

Jagg. Jagged.—S. Indent. Indented.

Jail, *gibakwaodiriyamig*. (Kip-pahikâsowikamik).

Jailer, *genawenimad gebakwai-gâsonidjin*.

January, *manitogisis*. (Kisêpisim).

Jar. S. Jug.

Jaundice, *osâwinesiwin*. I have the jaundice, *nînd osâwines*.

Jaw, *odamikanama*. My, thy, his jaw, *nîndamikân, kidamikân, odamikân*. My jaw is swollen, *nin hâyashkamige*.

Jawbone, *odâmikiganima*. My, thy, his jawbone, *nînlamikigan, kidamikigan, odamikigan*. I have bare jawbones, *nin mitaskkanige*.

Jay, *pikwakokweweshi*.

Jealous; I am jealous, *nin gâwe, nin gagwendjige, nin bimimassige*. I am jealous in thoughts, *nin gâwendam*. I am jealous in thoughts towards her, (him), *nin gagwenima, nin gagwendima*. I am too jealous, or in a habit of being jealous, *nin gagesk, nin gagwendjigeshk*. I am jealous for him, *nin aâwetawa, nin gagetama-*

wa. We are jealous towards one another, *nin gâwindimin, nin gagâwenindimin*.

Jealousy, *gâwewin, gagâwendjigewin, gâwindiwin, gagâwe-nindiwin*. Habitual jealousy, *gâweshkiwin, gagâwendjigesh-kiwin*.

Jeopardy, *nanisânisîwin*. — S. Danger.

Jest. S. Buffoon. Buffoonery.

Jester, *bebâpinisid, bebâpinwed*. Great jester, *netâbabâpinisid*. —S. Buffoon. (Wâwiyatweskîwin.)

Jew, *Judawinini*.

Jewess, *Judawikwe*.

Jingle; it jingles, *madweiâbikissin*.

Join; I join it together, *nin mâmâwiton*. It joins together, *mâmâwissin*.

Joiner, (carpenter,) *mokodâssowinini*.

Joiner's shop, *mokodâssowiyamig*.

Joiner's trade or work, *mokodâssowin*.

Joke; I am telling jokes, I joke, *nin babâpinwe, nîn babâpinis, nîn maiessandwas, nîn wârii-agitâgos*.

Joker. S. Jester.

Jokery, *babâpinwerin, babâpi-nesiwin, wawiiajiâgosiwîn*.

Joy, joyfulness, *minawânígosi-wîn, miuaranigwendamowîn*.

- minawasiwin, onanigosiwin, onanigwendamowin, bapinenimowin, bapinendamowin, jamiwadisiwin, moljigisiwin, modjigendamowin.* There is joy, *minawanigwad.* Joyfulness in half drunkenness, *jomwendamowin.* Joyfulness in drunkenness, *minawanigobiwin, modjigibiwin.* (Miyawâtamowin).
- Joyful; I am joyful, *nin minawanigos, nin minawanigwendam, nin minawas, nind onanigos, nind onanigwendam, nin bapinenim, nin bapinendam, nin jomirâdis, nin modjigis, nin modjigendam.* I am joyful being half drunk, *nin jowéndam.* I am joyful in drunkenness, *nin minawanigobi, nin modjigibi.* I am joyful in my heart, *nin modjigidee.*
- Judea, *Judéing.*
- Judge, *dibakonigewinini, dibakoniwewinini, debakoniged.* (Wiyasuwew.)
- Judge; I judge, *nin dibakonige, nin dibakonire.* I judge him, *nin dibâkoma, nin dipâgima, nind onajima.* I judge him in thoughts, *nind onénima.* It judge it in thoughts, *nind onendân.* (Wiyasuwatew).
- Judged; I am (it is) judged, *nin dibâkonigâs ; dibakonigâde.*
- Judgment, *dibabonigewin, dibakonigowin, dibakoniwewin, dibakonidiwin.*
- Judgment-day, (day of divine judgment,) *dibakonige-giji-gad.*
- Judgment-house, *dibakonigewigamig, dibakonidiwigamig.*
- Judgment-seat, *dibakoniwewini-apabiwin.*
- Jug, *omodai, wâbigan-omodai.*
- Juggler, *tchessakid, tchissakiwinini.*
- Juggler's lodge, *tchissakan.*
- Jugglery, *tchissakiwin.* I practice jugglery, *nin tchissaki.*
- Jugglery in regard to sickness, *kosâbandamowin.* I practice jugglery for a sick person, *nin kosâbandam.* I practice jug. on him or for him, *nin kosâbama.*
- July, *miskwimini-gisiss, madwesigegisiss, papâshkisige-gisiss* (Opaskuwipisim).
- Jump. S. Leap.
- June, *odeiminî-gisiss.* (Opâskâ-wehupisim).
- Juniper-berry, *okâwanjimin.*
- Juniper-bush, *okâwanj.*
- Jury, *dibowewin.* I serve on a jury, *nin dibowe.*
- Jurymen, *dibowewinini.*
- Just, *mimwetch, náita.* (Mwetchi).
- Just; I am just, *nin gwaiako-bimâdis, gwaiak nind ijiebis.*
- Just, justly, *gwaiak ; jaiaw.*
- Justice, (virtue,) *gwaiako-bimâdisiwin, gwaiak ijiebisiwin ; jaikwinâdisiwin.*
- Justice, (law,) *dibakonigewin.*
- Justice of the peace. S. Judge.
- Just, so, *tibishko.* (Mwetchi eknsi)

K

Kalendar. S. Calender.

Keg, *makaqōns, makakossagons.*

Keep ; I keep him, (her, it,) *nind mindjimina, nin mindji-*

mishkawa; nin mindjiminan.

I keep him, (her, it) slightly, *nin sugina; nin saginan.*

It keeps me, *nin mindjimishka-*

gon. I keep myself back, nin

mindjiminidis. I keep myself

from him, nin midaywetawa.

Keep, (in. s. in.) S. Conserve.

Reserve.

Keep company ; I keep com.,

nin wissoke. I keep company

with him, (her, it,) nin wissoka-

wawa; nin wissokan.

Keep, (contain ; it keeps much,

(in., an.) *bissâgwan; bissâ-*

gosi.

Keep in memory ; I keep in m.,

nin mindjimendam. I keep

him, (her, it) in memory, nin

mindjimenima; nin mindji-

mendân. I keep myself in m.,

(I think on myself,) nin mind-

jimenidis. (Mittimeyittam).

Kept, (in. s. in.) S. Conserved.

Reserved.

Kernel, (stone,) *opikominân.*

Kettle, *akik. I make kettles,*

nind akikoke. The kettle is

too small, naawadisi akik.

Kettle-hook, or kettle-hanger,

ayudakikwân.

Kettle-maker, kettle-manufac-

turer, akikokewinini.

Kettle - manufactory, *akikoke-*

win.

Key, *abâbikaigan. I make keys,*

nind abâbikaiganike. (Abik-

kokahigan).

Kick ; I kick, *nin tângishkige,*

nin tângishkage. I kick hûn,

(her, it,) *nin tângishkawa, nin*

tatângishkawa; nin tângish-

kan, nin tatângishkan.

Kicked ; I am (it is) kicked, *nin*

tangishkigas; tângishkigâde.

Kidney ; my, thy, his kidney,

nindôdikossiw,

ododikossiwan. (Otittikusiw).

Kill ; I kill, *nin nishiwe, nin*

nitage. I use to kill, *nin nishi-*

weshk. (Nipattâkew). It kills,

nishiwemagad. I kill him,

(her, it) *nin nissâ, nin niwa-*

nawa; nin niton. I seek an

opportunity to kill him, *nin*

nândânissa. I kill him in a

certain manner, *nind inâpi-*

nana. I kill him for such a

reason, or on account of....,

nind ondjinana. (Nipahew).

Kill animals ; I kill for people,

nin nitamâge. (Nipattama-

wew). I kill it for him, *nin*

nitamawa. I kill for myself,

nin nitamas, nin nitamadis.

Killed person, *nitâgan.*

Killer of animals, *nitagîwinini.*

Killer of persons, murderer, *ne-*

shiwed, neshiweshkid. (Oni-

pattakesk).

Killing, *nishiwewin*, *nissidiwin*; *nitayewin*.

Kind; only objects of one and the same kind are lying there, (*in*, *an*.) *mojagissinon*; *mojagishinog*. We are of so many kinds, *nin dasswaiagisimin*. It is of so many kinds, *dasswaiyad*. We are (it is) of two, three kinds, etc., *nin nijwaigisimin*, *nin nisswaiagisimin*: *nijwaiagad*, *nisswaiagad*, etc.

Kind ; I am kind, *nin kijâdis*, *nin kijewâdis*, *nin mino bimâdis*.

Kindle ; I kindle it, *nin sakaan*. —S. Blaze.

Kindle-wood, *mishiwâtig*, *biskakonendjigan*.

Kindness, *kijâdisiwin*, *kijewâdisiwin*, *mino bimâdisiwin*.

Kindred, *inawendiwin*.

King, *ogima*, *kitchi-ogima*. I am a king, *nind ogimaw*. I make him a king, *nind ogimâwia*. I live or act like a king, *nind ogimâwâdis*.

Kingdom, *ogimâwiwin*.

Kingfisher, (bird,) *ogishkimanissi*.

Kinsman, kinwoman, *inawemâgan*, *inawenulagan*.

Kiss, kissing, *odjindiwin*.

Kiss ; I kiss, *nind odjindam*. I kiss him, (her, it,) *nind odjima*; *nind odjindin*. I kiss s. th., relating to him, *nind odjindlamâwa*. We kiss each other, *nind odjindimin*. Kissing each other, *odjindilirin*. —

Kissing-day, *odjindiwin - gijigad*. (New-year's day, 'Otshetutwikijikaw).

Kitchen, *tchibâkwewigamig*. — (Piminawasuwikamik).

Kite, *gibwânsi*; *mishikekek*.

Kite, made of paper, *babamas-sitchigan*.

Knead ; I knead, *nin onadinige*. I knead it, (*in*, *an*.) *nind ojitchishkiwajinu*: *nind ojitchishkiwajina*. I knead bread, *nind onadina pakwejjan*.

Knee, *ogidigwama*. My, thy, his knee, *ningidig*, *kigidig*, *ugidigwan*.

Kneel ; I kneel, I am kneeling, *nind otchitchingwanab*, *nind otchitchingwanigabaw*. I kneel before him, (her, it,) *nind otchitchingwanigabawitawa*; *nind otchitchingwanigabawitam*.

Kneel down ; I kneel down, *nind otchitchingwanita*. I kneel down before him, (her, it,) *nin otchitchingwanitawu*; *nind otchitchingwanitam*. I fall down on my knees, *nind otchitchingwanisse*.

Knife, *môkomân*. Small knife, (penknife,) *mokomânen*. I make knives, *nin mokomâni*. —S. Cutler.

Knife-sheath, *pindikomân*.

Knife with two edges, *etawikomin*.

Knit ; I knit socks or stockings, *nind ajiganike*. I knit stockings, *nind akôkomidâssike*, *nin misatigomidâssike*.

Knitting, *akokomidâssikewin*.

Knob on a tree, *pikwakaw*.

Knock ; I knock, *nin pakiteige*. I knock with s. th., *nin pagakwaije*. I knock him with my shoulders, *nin pakitesh-kawa*. I knock him, (her, it) down, *nin pakiteoshima*, *nin pakiteossidon* (Pakamahiwew)

Knock against ; I knock against him, *nin bitâkoshkawa*. I knock against it, *nin bitâkoshkan*. It knocks against me, *nin bitâkoshkagon*.—I knock my foot against s. th., *nin bitâkoshideshin*; my forehead, *nin bitâkokwatigweshim*; my hand, *nin bitâkomindjishin*; my head, *nin bitâkondibeshin*; my knee, *nin bitâkogidigweshin*.

Knock at a door ; I knock, *nin pâpagakwaige*. I knock at a door, *nin pâpagakwaan ishkwanlem*, *nin pâpagauu ishkwanlem*.

Knocked out ; the head and the bottom of a barrel are knocked out, *jâbondeia makakossay*.—I knock the head and the bottom of a barrel out, *nin jâbondean makakossay*.

Knocking, *pakiteigewin*, *pagakwaiyewin*.

Know ; I know, *nin kikendjige*, *nind inâmandjige*. I know him, (her, it,) *nin kikenima*, *nind inâmama*, *nin nissitari-nawa*; *nin kikendân*, *nind inamandan*, *nin nissitawinan*. I know myself, *nin kikenendis*.—I try to know him, (her, it,) *nin nandakikenima*; *nin nandakikendân*. I want to

know him, (her, it,) *nin wi-kikenima*; *nin wi-kikendân*.—I make him know, *nin kiken-damoa*, *nin kikendamona*.—I know plainly, surely, *nin pakakenlam*, *nin bisiskendjige*. I know him, (her, it,) plainly, *nin pakakenima*, *nin bisiskenima*; *nin pakakenlam*, *nin bisiskendân*.—I know, (I am learned,) *nin kikendass*.—I don't know, *endogwen*. I don't know what, *wegotogwen*. I don't know who, *awegwen*. I don't know why, *wegotogwen wendji*...

Knowledge, (science,) *kikendâssowin*. I possess kn., *nin kikendâss*.

Knowledge of s. th., *kikendamowin*. Perfect kn., *bisiskendamowin*, *bisiskendjigewin*.

Known ; I am lit is known, *nin kikendâgos*, *nin kikendjigas*; *kikendagwad*, *kikendjigâde*.—I make known, *nin kikendamiiwe*, *nin kikendamodjiwe*. I make it known, (in., an.,) *nin kikendamiiwen*, *nin kikendamodjiwen*; *nin kikendamiiwenan*, *nin kikendamodjiwenan*.—I look, (it looks, known, *nin nissitawinâgos*; *nissitawinâgwad*.

L

Labor, *anokiwin, kitchi anokiwin, kotagiwini*.—Labor of a woman in giving birth to a child, *nigianwassowin*. (Atuskewin, nittawikihawasow).

Labor; I labor, toil, *nind anoki, nin kitchi anoki, nin kotagiw*. (Atuskew).

Labor, (in s. in.) S. Serve.

Laborer, *anokiwinini, enokid, enonind*.

Labrador, *mashkigobag*.

Lace, *niskitchigan, wibidekudjigán*. I ornament with lace, *nin niskitchige, nin wibidekadjige*.—I lace or fill snowshoes, *nind ashkime*. Lacing snowshoes, *askkimewin*.

Laced; it is laced, ornamented with lace, *niskitchigáde, wibidekáde*.

Lad, *oshkinawe, weshkinigid*.

Ladder, *akwânduwâgan*. I ascend a ladder, *nind akwândûre*. I ascend a ladder running, *nind akwandawebato*. I descend a ladder, *nin nissandâre*. (Ketchikusiwinâttik).

Laid; two are laid together, (*an. in.*) *nijossitchikâsowag : nijossitchigadewan*.

Lake; large lake, *kitchigami*. Small lake, inland-lake, *sûgaigan*. The lake looks dark, (by the wind,) *mukatwigami*. In the middle of a lake, (or other water), *nâwagám* (Tâ-

wâkám.) Along the great lake, *tchigikitchigami*.—I come to the lake from the woods, *nin madâbi*. (Matâwisiw. It comes to the lake, *madâbimagad*. I come to the lake from camp to camp, *nin madâbigos*. I go down to the lake by water, *nin madâbon*.—I carry or convey him, (her, it) to the lake, *nin madâbihina : nin madâbidon*. I slide (it slides) down to the lake, *nin madâbisse ; madâbissemagad*. At the end of a lake, *waiékuagám*.

Lake Superior, *Ochipwe-kitchigami*, (the sea of the Chippewas.)

Lamb, *manishtanishens*.

Lame; I am lame, *nin mamândjigos, nind udjâosse*. I am lame in one leg, *nin tatchigáde*. I am lame in the back, *nin bokwawiganeta*. I lame myself, *nin batas*. Watchis-kaw).

Lame, (in. s. in.) S. Cripple.

Lame person, unable to walk, *bemossessig, memandjigosid*.

Lament; I lament, *nin gagidwe, nin naninanitigos*. Mawikkâsiwewin).

Lament. Lamentation—S. Weep over... Weeping over....

Lamp, *wassakwanendjigan*.

Lamp-oil, *wassakwanenljinimbide*.

- Lance, *jimâgau*.
 Lancer, (soldier,) *jimâganish*.
 Lancet for bleeding, *baskikweigau*.
 Land, *aki*.—S. Ground, (soil.)—(Askiy).
 Land; I land, *nin gabâ*, I land it, (*in.*, *an.*) *nind agwassiton*; *nind agwashima*. It is landed, put ashore; (*in.*, *an.*) *agwasitchigâde*; *agwassitchigâso*.
 Landing, landing-place, *gabêwin*.
 Landlady, *ashangekwé*.
 Landlord, *ashangewinini*.
 Language, *inwevin*. (Itowewin). Foreign language, *maiagwe-win*, *pakân inrewin*. I speak a foreign language, *nin maiagwe*, *nin maiagilâgos*, *pakân nin inwé*. I make him speak a foreign language, *nin maiagwea*. Difficult language, *sanaqewin*. I speak a different language, *nin sanaqwe*.—I try to speak the language of the people with whom I live, *nin nandaniinawé*.
 Language. S. Bad language.
 L'Anse, *Wikwed*. At L'Anse, to or from L'Anse, *Wikwedong*.
 Lantern, *wâssakwanendjigan*.
 Lapointe, *Moningwanekan*. At Lapointe, to or from Lapointe, *Moningwanékaning*.
 Lapwing, (bird,) *moningwane*.
 L'Arbre-croche, *Wâganakisi*.
 Lard. S. Hogslard.
 Larder, *atâssowin*.
 Large, *kitchi*.
 Large; I am (it is) large, big, *nin mindid*; *mitcha*. (Mishikitwiw, misaw). I am very large, *nin kayabadis*, *nin mamadokis*. I am a large big person. *nia mangiawes*.—It is large, *mangishkamagud*. It is large: Clothing material, *mangasi-ka*; metal, *in.*, *mitchâbikad*; metal, *an.*, *mitchâbikisi*; stuff, *in.*, *mitchigad*; stuff, *an.*, *mitchigisi*; wood, *in.*, *mitchâkwad*; wood, *an.*, *mitchâkosi*.—I am so large, *nind inigin*. It is so large, *inigokwissin*, *inigokwamagud*. It is so large: Metal, *in.*, *inigokwâbikad*; metal, *an.*, *inigokwâbikisi*; stuff, *in.*, *inigokwâbigrad*; stuff, *an.*, *inigokwâbisisi*. I appear (it appears) so large, *nind inigokwabaminâgos*; *inigokwahaminâgwad*.—I catch a very large fish, *nin kagabadjibina*.—I make it large, *nin mitchâton*. Large lake, *kitchigami*. At the end of a large lake, *waiëkwakitchigami*.
 Lark, *kikibikomeshi*.
 Lascivious. S. Libertine.
 Lasciviousness. S. Licentiousness.
 Lash, *bashanjéigan*. (Pasastehigan).
 Lashing, *bashanjéigewin*.
 Last; I am the last, *nind ishkwaiaadjiw*. I am (it is) considered the last, *nind ishkweidâgos*; *ishkweienâgwad*. I live in the last lodge or house, *nind ishkweje*. The last lodge or house, *ishkwegamig*. It comes to me in the last place, (I receive it in the last,) *nind ishkwekâgon*. The last or youngest child in a family, *ishkwechâgan*. It is the last object, *ishkweassin*. The last object, *cshkwessing*. The last

time, *ishkwâtch*. For the last time, *ganâpine*. At last, *gegapî*, *ishkwâtch*. (Iskweyâtchi). Latch of a door, *pakakomigan*. Late, the late. S. Deceased. Late, *wika*. I come late, *wika nin dagwîshin*. (Nanna mayo). Late; it is late, (in the forenoon,) *ishpi-gijigad*. It is not late, (in the afternoon,) *ishpi-gijigad*. It is late in the night, *ishpi-tibikad*. (Akwa-kijikaw, etc.) Late, (in the beginning of the evening,) *âpitchi onâgoshig*. Lately, *uomaia*, *anomaia*. (Anochikke). Later, by-and-by *ponima*, *nâgatech*, *panima nâgatech*. — (Tcheskwa). Lath, *gijikens*. Lath; I lath, *gijikensag nind agwakwaray*. Laudanum, opium, *nibewâbo*. Laugh; I laugh, *nin bâp*. I laugh with him, *nin bâlpipijima*. I am in a habit of laughing, or I laugh too much, *nin bâpishk*. I laugh with tears in my eyes, *nin gigisibingwîtip*. Laugh at: I laugh at him malignantly, *nin yâwly-lapia*. I laugh at him, (her, it) mockingly, *nin bapinâdawa*; *nin bapinodan*. I laugh at him, (her, it) friendly, *nin bâpia*; *nin bâpiton*. Laughter, *bâpiriwa*. I burst into laughter, *nin pashkap*, *nin nauissap*. I expose it to laughter, (in., an.) *nin bapitamoriniken*; *nin bapitamorinikenan*. Launch; I launch him, (her, it)

in the water, *nin bakobina*; *nin bakobinan*. I launch a vessel, *nin madâssidon nâbikwân*, *nin niminawenan*. (Pakastaweham). Launderer. Laundress. Laundry. — S. Washer. Washer-woman, Wash-house. Law, *dibakomigewin*, *inakonigewin*, *onakonigewin*. (Wiynsuwewin). I make laws, *nind onakonige*. I make a law for him, *nind onakonamawa*. I try to make good laws, *nin nandîmukonige*. Lawgiver, *onakonigewinini*, *inakonigewinini*. Lawgiving, *onakokigewin*, *inakonigewin*. Lay; I lay or put two objects together, (an., in.) *nin nijoshimag*; *nin nijossitonun*. I lay s. th. on him to carry, *nin bimondaa*, *nind ombondaa*. I lay it badly, *nin manjissiton*, *nin minositon*. I lay him down, (especially to sleep,) *nin jingishima*, *nin gawishima*. I lay him down on some hard object, *nin mitâkoshima*. I lay him, (her, it) down otherwise or somewhere else, *nind andanjishima*; *nind andanjissiton*. I lay him, (her, it) down on the side, *opimâshima*; *nind opimâssidem*. — I lay my head on s. th. lying down, *nind apikweshia*. I lay my head on it, (in., an.) *nind apikweshimou*; *nind apikweshimnan*. Lay-baptism, *kikiweiâbhâradji-gewin*. I receive lay-baptism, *nin kikiweiâbhâwas*. I give lay-baptism, *nin kikiweiâbhâradji-g*, *nin likinâwadabawad-*

jige. I give him lay-baptism,
nin kikiweiâhâwana, nin kiki-
nawalabawana. (Kiskinowâ-
 bâwayew).

Lay eggs; she lays eggs, *bônam.*
 (Owâwiw).

Lay on; I lay it on thick, (in.,
 an.) *nin kipagissiton; nin ki-*
pagishima.

Lay open; I lay it open, (in.,
 an.) *nin mijishaton, nin miji-*
shawissiton; nin mijishassa,
nin mijishawishima. I lay it
 open before him, *nin mijisha-*
wissitamawa. It lays open,
 or it is laid open, *mijiskawis-*
sinn, mijishawissitchigâde.

Laziness, *kitimiwin, kitimish-*
kiwin, tâtagâlisiwin, tatayad-
jiwin.

Lazy; I am lazy, *nin kitim, nin*
kitimishk, nin tâtagâdis. I
 look lazy, *nin kitiminâgos.*

Lazy person, *ketimishkid, taia-*
tagadisisid, enokissig.

Lead, *ashkikomân.* I work or
 produce lead, *nind ashkiko-*
mâniwe.

Lead-mine, *ashkikomânikan.* I
 work in a lead-mine, *nind*
ashkikomâniwe.

Lead, (plumb;) I lead or plumb
 a pipe, *nin sigâwa opwâgan.*
 I lead, I ornament with lead,
nin masinajigawitchige, nin
masinikwassige.—I lead it,
 (in., an.) *nin masinajigawiton;*
nin masinajigawaria.—It is
 leaded, (moulded,) (in., an.)
masinajigawitchigâde; masi-
najigawitchigâso.

Lead; I take the lead, *nin*
nigâni, nin nigânosse. A man
 that takes the lead, *nigânos-*

sewinini. A woman that takes
 the lead, *nigânossekwe.*

Lead, (in s. in.) S. Guide.

Lead astray; I lead him astray,
nin wanishima.

Lead away; I lead him away,
nin mâdjiwina. I endeavor
 to lead him away, *nin wikuat-*
chiwina. I lead him away
 on a cord, *nin sâgabigina.*

Lead back; I lead him, (her, it,)
 back, *nind ajêwina, nin giwe-*
wina: nind ajêwinâ, nin
giweridon.

Lead in; I lead him in, *nin pin-*
-digana. (Pittukahew.)

Lead out; I lead him out, *nin*
sâgisia, nin sâgidjiwina.

Leaf, *anibish.* (Nipiy). There
 are leaves, in a bush or
 shrub, *anibishikang, meqwé-*
bag.—The leaves are budding,
ashkibagad. The leaves are
 coming forth, *sâgibaga.* The
 leaves are falling off, *binâkwi.*
 The dry leaves make noise,
gaskibaga. The wind moves
 the leaves, *gaskibagassin,*
goshkobagassin. Red leaf, *mis-*
kobag. There are red leaves,
 or the leaves are red, *miskoba-*
ga. The tree has red leaves,
miskobagisi mitig. The leaves
 are wet, *tipabaga.* The leaves
 become yellow, *watébaga.*

Leaf for tea or medicine, *wini-*
sikensibag.

Leak; it leaks, *ondjika.* (Otchi-
 kawiw).

Lean; I lean with my head on
 s. th., *nind assokweshin.* I
 lean on s. th., *nind asswashin,*
nind asswadjishimon. (Asosi-
 mow).

Lean, (poor;) I am lean, *nin pakakados, nind oskanis, nind oskanabewis*. I am extremely lean, *nin gawâkados, nin kash-kâkudos, nin pakakaduwabis*. (Sikkatchiw.)

Leanness, *pakakulosowin, kush-kâkudosowin*.

Leap; I leap or jump, *nin gwâshkwâin*. I leap down, *nin nissigwashkwâin*.

Learn; I learn it, (I want to know it,) *nin wi-kikendan*. I endeavor to learn, *nin nanda-kikendan*.

Leather, *pashkwégin*.

Leather-bottle, *pashkwégin-omordai*.

Leather-coat, *pashkwéginobâbisikuwâgan*.

Leather-legging, *pashkwéginomiduss*.

Leather-manufactory, *assekéwi-gamig*.

Leather-manufacturer, *asseki-winini*.

Leather-string for snowshoes, *ashkimanciâl*. Narrow leather-string, *bishâgundâl*.

Leave; I leave him, (her, it,) *nin nagoma, nin pakewina : nin nagodan, nin pakewidon*. I leave him, (her, it,) flying away for safety, *nin nagadjinijima, nin nagajinijima ; nin nagadjinijindan, nin nagajinijindan*. I leave him in a stealthy manner, *nin gimodjikana*. I leave him weeping, *nin mokatiwidjima*.

Leaven, *ombissitchigan, jicissitchigan*.

Leavened; the bread is leav., *ombissitchigáso pakwejigan*. The bread rises up, there is

leaven in, *ombishin pakwejigan*.

Leech, *sagaskwidjime*. There are leeches, *sagaskwidjimoka*. (Akakkwây).

Leech-Lake, *Ga-sagaskwidjime-kay*.

Left-handed; I am left-h., *nin namandji*.

Leg, *okâdima*. My, thy, his leg, *nikâd, kikâd, ôkâd*. The bone of my, thy, his leg, *nikâdigan, kikâdigan, okâdigan*. The right leg, *kitchigâl, okitchigadima*. I have large legs, *nin manangigâde*. I have a long leg, *nin ginogâde*.

Legging, *midâss*. My, thy, his legging, *nidiâss, kidâss, idâss*. I have torn leggings, *nin bigodasse*. I have only one legging on, *nin naban dassse*.

Legging-string, *sagassatnejobibison*.

Leg of a chair, &c., *okâdetchigan*. It has legs, *okâdetchigâde*.

Lend; I lend, *nind awiwe*. I lend it to him, *nind awiâ*. I lend it, (in, an,) *nind awiween*; *nind awiweenan*.

Lending, *awiwewin*. Awihâsuw.

Length; my, thy, his length, *ekosian, ekosian, ekosid*. Its length, *ekosing*. I am (it is) of such a length, *nind akos, akossin, akwi*.

Lengthen; I lengthen it, make it long, *nin ginaâton*. Lengthen it out, *nind aniketon*. It is lengthened out, *aniketichigâde*.

Lengthening string, *anikôbidjigan*.

Lent, *kitchi giigwishimowin*. (Kitchi-iyewanishisuwîn).

Leper, *wemigid*, *ketchi-omigid*. I am a leper, *nin kitchi omigi*. Leprosy, *omigiwin*, *kitchi-omi-giwin*.

Less, *nawatch pangī*, *nondāss*. (Astameyigok).

Lessen ; I lessen it, *nin pangī-wagiton*.

Let alone ; I let him, (her, it) alone, *nin bonima*, *nin bonia*; *nin boniton*. It is let alone, (in., an.,) *bonitchigāde*; *bonit-chigāso*.

Let down ; I let him, (her, it) down on a rope, *nin nissibigina*, *nin bonābigina*; *nin nissābiginan*, *nin bonabiginan*.

I am (it is) let down, *nin nissābiginigas*, *nin bonābiginigas*; *nissabiginigāde*, *bonābiginigāde*.

Let go ; I let him, (her, it) go, *nin pagidina*, *nin pagisikawa*; *nin pagilinan*, *nin pagisikan*. I let him, (her, it) go suddenly, *nin pagidjwebina*; *nin pagidjwebinan*.

Let me see ! *taga ! taga !* (Matte !)

Letter, *masinaigan*, *ninlaiwemasinaigan*. Letter sent, *mād-jibiigan*. Letter received, *bidi-jibiigan*.

Level ; I put level, *nind aind-jissiton*.—The country is level, *jingakumiga*, *tatagwamayagāl*.

Lever, *ombākwāigan*, *agwakid-aigan*, *agwidaigan*.

Lewd ; I am lewd, *nin gagibā-dis*, *nin bishigwādis*.

Lewdness, *gagibādisiwin*, *bishigwādisiwin*.

Liar, *geginuwishkid*. I am a liar, *nin ginawishk*, *nin gaginawishk*. (Okiyāskiw).

Libertine, *pagndjinini*, *nwadikwewed*, *nwādjiikwewed*. I am a libertine, *nin nōlikrewē*, *nin nōdjiikwewe*, *nin bishigwādis*.

Liberty, *dibenindisowin*. I give him liberty, *nin pagidina tchi dibenindisod*.

Lick ; I lick, *nin noskwādjige*, *nin noskwādam*. I lick him, (her, it,) *nin noskwāna*; *nin noskwādan*. I lick s. th. belonging to him, *nin noskwādamawa*. I lick and suck it, (in., an.) *nin sōbandan*; *nin sōbama*.

Lie, *pīnwābo*.

Lie, *giwanimowin*, *ginawishk-iwin*. I give him the lie, *nind ābea*.

Lie, tell lies ; I lie, *nin giwanim*, *anisha nind ikkit*. I tell him a lie, *nin giwanima*. I tell him lies, *nin gaginawishkima*. I am in a habit of telling lies, *nin ginawishk*, *nin gaginawishk*. I make him tell a lie, *nin ginawishkia*, *nin giwanimoa*. (Kiyāskiwin).

Lie ; I lie, (I am lying), *nin jingishin*. I lie down, *nin gagishim*. (Pimisin.) I lie down further there, *nind ikwishin*. I lie down otherwise or somewhere else, *nind andjishin*. I lie (it lies) well, *nin minoshin*; *minossin*. I lie wrapped up, *nin wiceginishin*. (We lie two, three, four, etc. together, *nin nijoshimin*, *nin nissoshimin*, *nin nioshimin*, &c. A piece of wood lies on high, *bimakwamo mitig*. It lies there, (in., an.) *bimakwissin*; *bimakwishin*.

Life, bimádisiwin. Another life, (in the next world,) *ajida bimádisiwin*. Kutak pimá-tisiwin). Indian life, *anishinábe-bimádisiwin*, *anishi-náhewidjigewin*. — Life everlasting, *kayige bimádisiwin*. Pure life, *binádisiwin*. Impure life, *winádisiwin*.

Lift ; I am lifting with a lever, *nind agwakidáige*, *nind agwidáige*. I lift him (her, it) with a lever, *nind agwakidáwa*, *nind agwidáwa*; *nind agwakidáan*, *nind agwidáan*.

List up ; I lift up, *nind ombakonige*, *ombabiginiige*, *nind ombákobidjige*, *nind ombakwaige*, *nind ombiniige*. I lift him up, *nin pasigwindina*.

Light, *wássiitásiwin*, *wássinor-mowin*, *wásséia*. I am in the light, *wásseianing nind aia*, *nin wássieutis*.

Light, (moon-shine,) it is light, *gijigite*. [Kijikastew].

Light ; it is light, *wasséiamagad*, *wássétemagad*. I make it light, *nin wássakwanean*. I make it light for him, *nin wássakwanamawa*. I make light a place by burning s. th., *nin wássakwanendjige*. I burn it for a light, *nin wássakwanendjigen*. I make him (her, it) light, *nin wásseshkawa*, *nin wásseshkan* — I light, (set on fire,) *nin sakaan*. I light a pipe, *ninsakaipwágane*, *nin biskanepwa*.

Light, (not heavy ;) I am it is light, *nin nágis*; *nágan*. I find him (her, it) light, *nin nágenima*; *nin nágenidáan*. I make it light, I lighten it,

in, *an*, *nin nágiton*; *nin nágia*. I have a light pack, *nin nágiváne*. Yakkasin).

Light-footed ; I am 1, *nin nágiside*. Light-footed Indian, *náringiside anishinába*.

Lighthouse, *wássakwanendjigan*. Lightning, *wássamowin*, *wássak-waam*. There are lightnings, it lightens, *wássamowag* (*wássamowag*, *animikig*, *wássakwanmog*, *animikig*). Uninterrupted lightning, *gijigassigewag* (*animikig*). Waskuts payiw).

Light-timbered ; it is light-timbered, *jípaakwa*, *jípaak-wein*, *Sibayáskweyw*.

Like..., like as..., *tanássag*, *tibi-shko*, *nindipi*.

Like, dowa, deran, dino, dinawa. Tabaskatch.

Like ; I like him, (her, it), *nin minwénima*, *nin shágia*, *nin minwéndan*, *nin ságetan*.

Liken ; I liken him to somebody, *nind awei*. I liken it to something, *nin awei*.

Likewise, *nássab*, *tláshké*, *ti-bishkéteh*, *míja dash*, *mípi dash gae*.

Lily, *nahagashké*, *mashkéde-pang*. Limb, *pákesivem*. I have small limbs, *nin hóliwig*. I have large big limbs, *nin maniwig*. I have a hole wound in some limb, *nin pagwane*.

Lime, *wábábigan*. I burn lime, *nin wábábiganke*.

Lime-burner, *wábilaganikeci-nini*.

Limeki'n, *wábábiganikán*.

Linden-bark, *wigob*.

Linden-tree, *wigob*, *wigobimij*. (Nipisit).

Line, *biminakwân*, *biminakwâ-nous*. Line on the upper and under border of a fish net, *jinodagan*.

Line; I line, *nin bitogwadjige*. I line it (in., an.), *nin bitogwadan*; *nin bitogwana*.

Linen; *assabâbiwegin*.

Lining, *bitogwadjigan*, *bitogwasson*.

Lion, *mishibiji*.

Lip; my, thy, his lips, *nindon*, *kidon*, *odon*. — My lips are cracked, sore, *nin gipidon*, *nin gagipidon*. — On the lips only, *ogidjidon*.

Liquid; it has the appearance of such a liquid, *inâgami*. It is a bad liquid, *mânâgami*. I find this liquid has a bad taste, *nin mânâgamipidan*. It is a good liquid, *minwîgami*. I find this liquid has a good taste, *nin minwâgumipidan*. It is a clean liquid, *binâgami*. It is a dirty 1., *winâgami*. It is an excellent liquid, *wingâ-gami*. It is a thin liquid, *jigangami*. I make it thin, *nin jigaâgamiton*. — Something is in a liquid state, *jogamumagad*. It is brought to a liquid state, *jogamamugad*. It is brought to a liquid state, *jogamitchigâde*. I make it liquid, (in., an.) *nin jogamiton*; *nin jogamia*. I make pitch liquid, *nin jogamia pigiw*. The pitch is in a liquid state, *jogamisi pigiw*.

Liquor, ardent liquor, *ishkotewâbo*. I like liquor, *nin wîngâgamandjige*.

Liquor-house, *minikwêwigamig*, *siginigécigamig*.

Liquor-selling, *siginigewin*.

Liquor-selling license, *siginigemasinuigan*.

Listen; I listen, *nin pisindam*. I listen with pleasure, *nin minotam*. It listens with pleasure, *minotamomagad*. I listen to him, (her, it,) *nin pisindawo*; *nin pisindan*. — I listen to him (her, it): With apprehension or danger, *nin nânisanitawa*; *nin nânisaniton*. With astonishment, *nin mama-kasitawa*; *nin mamakasitan*. With attention, *nin nágasotawa*; *nin nágasolan*. With displeasure, *nin jingitawa*, *nin migoshkasitawa*; *nin jingitan*, *nin migoshkasitan*. With fear, *nin ségitawa*; *nin ségitân*. With pleasure, *nin minotawa*; *nin minotân*. With sorrow, *nin wassitâwitawa*; *nin was-sitawitân*. With trouble of mind, *nin wanishkwetawa*; *nin wanishkwetân*. — I listen to him with the impression that he is telling or recommending difficult things, *nin sanagitawa*. I listen to him with the impression that he talks foolishly, absurdly, *nin gagibâsitawa*. (Nandottawew). Listen, (obey;) I listen, *nin babâmitam*. I listen to him, *nin babâmitawa*. I listen to myself, *nin babamitas*. Nana-hittawew).

Little, a little, *pangi*, *naégâdam*.

—(Aipsis). Very little, *pangishé*, *agâwa*. I am of a little number, *nin naiétawis*. There is little of it, *naiétawad*, *maninad*, *âgassinad*, *pangiwagad*. There is little of it,

(an. obj., *pangiwisi*, *pangiwagisi*, *nin bimawisi*. We are in a little number, *nin pangiwagisimin*. — There is very little of it, *in*, *an*, *pangishewagad*, *pangishewagisi*. We are very little of us, *nin pangishewagisimin* — I reduce it to little, *nin pangiwagiton*. Little girl's Point, *Gaangwâssagokay*.

Live; I live, *nin himidis*. It lives, *bimidisimayal*, *bimidid*. I live of new, *nind ajita-himidis*. I live in a certain place, *nin danaki*. I live in peace in a certain place, *nin wanaki*. I live in different places, *nin baba-winda*, *nin baba-midis*. I live with him in the same place or country, *nin wishkataliwem*, *nin wiljidakivem*, *nin wish tenotem* ma.—I live like a beaver, *nind amikwâdis*. I live like an Indian, *nind anishinâbrhimâdis*. I live in the Indian country, *nind anishinâdik*. I live in a village with others, *nin bimige*. We live together in a village, *nin bimigëidimin*. We live or dwell together, *nin numawigenia*, *nin wedigendimin*.

Live, make live; I make live, *nin bimidi-jine*. I make him/her, *an* live, *nin bimidi-an*, *nin bimidi-jiton*. I make myself live, *nin bimâdjidi-dis*. I make live to me s. th., *nin bimidi-jumas*, *nin bimâdjitamodis*.

Liver, *bemâdisid*. My fellow-liver, *nidji-bimâdisi*.

Liver, *okonima*. My, thy, his liver, *nikôn*, *kikôn*, *okôn*. I

have a large liver, *nie mîmop-how*. I have a small liver, *nind agâssikone*.

Lizard, *spîkâshimay*. Red lizard, *hîmawas*. Another kind of lizard, *chimaway*.

Loch, *o' lîna*, *gâwâpîn*, *nashke!* *nâginin!* *wegwigi!* *Loch*, *loch*, *loch*.

Loud, carried on the back, *kom-maway*.

Loud, I load a gun, *nind matkâsi*, *o' pâkâsiyan*. The gun is loaded, *o' shâkâsi*, *gâkâsiyan*.

Look, *abâlikalgan*, *o' talor*, *kaschubik-siyan*. I make look, *nin kaschubik-siyan*.

Look; I look, *nin kashkâk-kutan*.

Looked; it is looked, *kashkâk-kaigâde*.

Looked, *o'dâkâk-siyan*, *O'pâkâk-siyan*.

Lodge, *o'pâkâsiyan*. Apâkâsiyan. Lodge or outer-bush, *o'mâkâsiyan*. Lodge at Jacobs bark, *o'mâkâsiyan*. Round Lodge, *o'mâkâsiyan*. I live in a round lodge, *nin o'mâkâsiyan*. Private lodge, *nitumige-siyan*. I live or dwell in a private lodge, *nin nitumige-siyan*. In the house, *gâwâpînay*. In the back part of the Sôgo, *sofobay*. On the top of the Lodge, *gâdâgâwiy*. Between two lodges, *o'mâkâsiyan* — I build a lodge, *nind o'mâkâsiyan*. I make another lodge, *o'mâkâsiyan*. I build or fix on the edge, *soo ilo*. I live in the first lodge, *nin nitumige*. I live in the last lodge, *nind ashkuy*. We live in as,

three, four lodges, etc., *nin nijogamigisimin*, *nin nissogamigisimin*, *nin niogamigisimin*, etc. Two, three lodges, etc., *nijogamig*, *nissogamig*, etc. So many lodges, *dassogamig*.

Lodge-mat, *apákwei*. (Anâskasun).

Lodge-pole, *abâj*. (Apasiy)

Log, *mitig*. The end of a log, *wanakwâtiq*.

Log-canoe, *mittigo-tchimân*.

Log-house, *wâkaigan*, *mitigo-wâkaigan*. I build a log-house, or live in a log-house, *nin wâkaige*.

Log for a house, *wâkaiganâtiq*, *wâkaiganak*.

Log for a sawmill, *mitig kashkibosod*, *mitig ge-tâshkibosod*.

Log-saw, cross-saw, *kitchi kishkibodjigan*.

Lonesome ; I feel lonesome, *nin kashkendam*, *nin mamidawendam*. It is l., *kashkendâgwad*.

Long ; I am long, (tall,) *nin ginos*. I have a long (slender) body, *nin ginwâbiquâwe*. It is long, *ginwâmagad*, *ginonde*, *ginwaiakossin*. It is long : Metal, *in.*, *ginwâbikad*; metal, *an.*, *ginwâbikisi*; string, *in.*, *ginwâbigad*; string or thread, *an.*, *ginwâbigisi*; stuff, *in.*, *ginwegad*; stuff, *an.*, *ginwé-gisi*; wood, *in.*, *ginwâkwad*; wood, *an.*, *ginwâkosi*.

Long, a long time, *ginwenj*, *kabéaii*, *naiânj*. Long every time, *gagâwenj*. It is long, it lasts long, *pitchâ*.—Long ago, *méwija*. As long as..., *apitch*. (Kayâs).

Long, (wish;) I long after him,

nin wikodenima. I long after s. th., *nin mamidawendam*. (Kwitaweyimew).

Long-suffering, *bekadendâgosiwîn*.

Long-suffering ; I am l., *nin bekadendâgos*.

Look, *inâbiwin*. (Itâbiwin).

Look ; I look (it looks) somewhere, *nind inâb*; *inâbimagad*. I look at him, (her, it,) *nin ganawâbama*; *nin ganawâbandan*. I look at myself, *nin ganawâbandis*.

Look for ; I look for, (especially in hunting or fishing,) *nin nandawendjige*. Looking for, *nandawendjigewin*.

Look like...; I look (it looks) like.., *nind ijinâgos*; *ijinâgwad*.

Look on ; I look on, *nin wâbange*.

Look out ; I look out, *nind akawâb*. I look out for him, (her, it,) *nind akawâbama*; *nind akawâbandan*.

Look upwards ; I look upwards, *nin dâtagab*, *nin dâlaganab*.

Look with hope ; I look on with hope, *nin pagossâbange*. I look at him with hope, *nin pagossâbama*.

Looking-glass, *wâbmotchichâgwan*. (Wâbamun).

Loon, *mang*. Young loon, *mangons*. Loon's foot, *mangosid*. Loon's louse, *mangodikom*.

Loose ; I am loose, *nin pagidji-aia*. I get loose, *nind abiskota*. It gets loose, *abiskokamagad*, *abiskosse*. It is loose, *geshawishka*, *neshangissemagad*.

Loosen ; I loosen him, (her, it,) *nind âbawa*, *nind âbiskona*; *nind âbiskobidon*.

Loosened ; it is loosened, *ábis-kohide*, *ábiskibidjigé*.

Loquacity, *ossimidene-i-nu*.

Lord, (God, *Itébenjigé*). Our Lord, *Debenimining*.

Lord, (master), *debenjigé*. I am lord or master, *nin dibendé*.

Lose ; I lose, *nin wanitass*, *nin wanitage*. I lose him, (her, it), *nin wanis*, *nin wanitaa*. I lose myself, *nin wanitides*. I lose s. th., belonging to him, *nin wanitawa*, *nin wanitawaa*. *wu* I lose all, in *zanning*, *nin tchigimiyo*.

Lose, (drop, let fall;) I lose it, *in*, *an*, *nin pangisitoa*, *nin pangishima*.

Lose, (ruin;) I lose property, *nin banadjitass*. I lose him, (her, it,) *nin banadjia*; *nin banadjiton*.

Lose sight ; I lose sight, *nind angwabandjige*, *banibansjigé*. I lose sight of him, (her, it,) *nind angwábama*, *nin benábama*; *nind angwabandan*, *nin banibandan*. Wanabana-wi.

Lose time ; I lose my time by drinking liquor, *nind ondamili*. I make people lose their time, *nind ondamiwe*. I make him lose his time by talking to him, *nind ondamima*. (Otamimew).

Losing ; I am losing myself, or losing property, *nin hanadis*, *nin hanadis*.

Loss, losing, *banádisiwin*, *banadjitassowin*, *banadjinowin*. (Wanittáwin).

Loss, at a loss, I am at loss for..., *nin wawanis*. I am at a loss to do s. th., *nin wanawodam*.

Lost, it is lost, (in, on hand) *itad*, *banatitkigade*. Hand, *det*, *banatitkigoso*. I am off & considered lost, *nin tanatitkigé*, *banadenda-good*. I consider him lost, it lost, *nin banádenima*; *nin banádenim*. I consider myself lost, *nin banádenindis*.

Lot, we cast lots, *an*, *nin atadim*. I cast lots for it, *in*, *an*, *nin atadikandom*, *nin atadikana*.

Loud, *enigok*; *epitoweng*. I speak loud, *nin kijive*. I call loud, *nin bilág*.

Louise, *likwa*. I love (her), *nin likwa*, *otikasowin*. I am in love, *nin nandomakome*, *nin nehlitikoma*. I care him up bits & pieces, *nin nandomome*. I attack her, *nin tchaklikome*.

Love, *ságijiwewin*, *ságijitom*.

Love ; I love, *an*, *nin ságia*, *nin ságiton*. I love him in trouble, *nin ságitowin*. I love myself, *nin ságidilis*. We love one another, *nin ságitowin*. I am loved, *nin ságitowin*.

Lovely, *ságijowewin*, *ságijitom*.

Lovely-haired, *ságijidimashkiki*, *ságijidimashkiki*, *gyibidimashkiki*.

Lover, *sájágiwed*.

Low, it is low, *nibonoweng*. It is low, *otitog*, *tobonowekwa*.

Low, (in s. it) *an*, *inharish*.

Low, (in s. it) S. Chess.

Low, (from) I am low, *nin tabonoweng*. I am in him/her, it low, *nin tabonoweng*, *nin tabonowendis*. I estimate myself low, *nin tabonoweng*, *nin tabonowendis*.

bossénindis. I am ; it is ; esteemed low, considered low, *nin tabassendágos* ; *tabassen-dágwad*.

Lower ; I lower it, put it lower, (in., an.) *nin tabassaton*, or *nin tabássiton, nin tabássinan* ; *nin tabássia, nin tabássina*. I lower myself, *nin tabás*.—It lowers, *newishkamagad*.

Luck ; good luck, *jawendágosi-win*, *minwabamewisiwin*, (Papewewin,) *onwásiwin*. Bad luck, *massagwâdisiwin*. (Mayakusiwin).

Lucky ; I am lucky, *nín jawendágos*, *nín minwabamewís*, *nind onwas*. (Papewew). (I am unlucky, *nín massagwâdis*.) (Mayakusiwin.)

Lull; I lull him to sleep, *ninnihéa*.

Lunatic, *gawánadapined*. I am a lunatic, *nín giwanâdapine*.

Lungs ; my, thy, his lungs, *nípan, kípan, opan*.

Lurk ; I lurk, *nind akando*. I lurk for somebody, *nind akamawe*. I lurk for him, *nind akamawa*.

Lurking, *akamarewin*.

Lust. S. Concupiscence.

Lustre ; it has a lustre, (stuff, in., an.) *wâssikwegad* ; *wâssikwegisi*. I give it a lustre, (in , an.) *nin wâssikwegiton*, *nin wâssikwegaan*; *nin wâssikwegia*, *nin wassikwegâwa*.

Lying down ; I am lying, *nin jingishin*. It is lying there, *jingishinomogad*. I am lying in a fatiguing way or manner, *nind ishkákoshin*.—S. Lie.

Lying, (telling lies,) *giwanwi*, lie, *ginawishkiwin*. I. lying habit, *gaginawishkiwin*. (Ki-yâskiskiwin.)

Lynx, *bisiw*.

Lynx-skin, *bisiwaiân*.

M

Mackinaw or Mackinac, Makinaw, Mishinimakinaw

Mackinaw-boat, *nabagitchimán*,
kitchi mitigotchimán.

Mad : I am mad, *un guranide*.
(Kiiskwew).

Made : it is made, (*in*, *an*, *out*,
chigide, *gitchigide*, *gitchi-*
gide, *grikikide*, *ojitechigase*,
gijitechigase, *gitchigase*, *gijet-*
chigase.

Madness, qimaidisirin

Magic, *mamandjitsihiye*, *in*, *mo-*
mandjinowin, *sassagodisiwin*.
I practice magic, *in* *mamand-*
jitsihiye, *in* *metmandjin*, *in*
sassagodisiwi.

Magician, *metmudjite hi gewinihi,*
mitmudjicawinihi, sas-sigole-
siwinihi.

Magistrate, *dilat'orijat'ma* (Wiyasuwewiyah)

Magnificent; it is mag., kitchi-
onifishin, hichigendaymal

Magpie, *apishigig iyu*. A kind of small magpie, *gwingashik*.

Maid, oshkinigikwe, weshkinigid
ikwe I am a maid, maid
oshkinigikwe. S. Virgin.

Maid, *anokitayekwe*, *bimallayekwe*, *lunukwe*.

Majesty, kitchiticiwitaun

Make : I make it, *člu, an, nind
ojibou, nin gijiben, nin gjikan,
nind ojia, nin gjot, nin gje-
kawa* - I can make it, I use

to make it, and you make
nitue *gijitamiru*. I don't
know how to make it. I make
it at random, like, *an-*
proportionation, *an* *composition*,
I make it *the body*,
slightly, an *composition*.
I make it *the eye*, *the body*,
and *gijitamiru*, *an* *gijitamiru*. I
make it *for him*, *on* *him*,
and *composition*, *an* *gijitamiru*,
and *gijitamiru*. *An* *guitarra*, *an* *gijitamiru*.

Make be ; I make him/her, it
be this or that, and *satisfy*,
and confirm, and *justify*,
and *reassure*. I make my-
self be this or that, and
satisfy.

Mayo, 1980; 1981), omega-1 vs. 1-100.

Male form, male impurities.
Lav. Bouquet, etc.

Male white, yellowish.

Males of high status

*Males of birds, *male*,
Males of bats, *male*,
Males of deer, *male*, *male**

Mus musculus *musculus* *mus*

*Madame, maître, malignant,
mais je l'aurai, ma mort la
juechis, n'en manjiminiacis.*

- It is mal., *manadad*, *matchi ijivebad*. I make him mal., *nin matchi ijivebisia*.
- Malicious joy, *gagändenimowin*. I have a malicious joy over his grief, etc., *nin gagändenima*. I express in words a mal. joy over his grief, etc., *nin gagandjidiema*. I express a mal. joy over people's grief, etc., *nin gagandjigitage*.
- Mallet, *mitigo-pakiteigan*, *tagwaadonénak*.
- Man, (human being), *anishinábe*. I make myself man, *nind anishinábeviidis*.
- Man, male, *inini*, *anini*. I am a man, *nind ininiw*. I make myself man, *nind ininiwiidis*. —Big stout man, *missábe*. I have a stout big body, I am a big man, *nin mitchábewis*.
- Man that has no more a wife, *pijigwabe*. I am a man who has no more a wife, *nin pijigwabew*. (Mósábew).
- Manchester, *mashawesid senibáwegin*.
- Mandate, *ganásongewin*.
- Manifest; I man. it to him, *nin missábandaa*.
- Manger, *wissiniwágan*, *pijikiwi-wissiniwágan*. Maskusiwájiwatchigan).
- Mangy, *wemigid*. I am mangy, *nind omigi*.
- Manners, *ijiwebisiwin*.
- Manominee Indian, *Manómimi*.
- Manominee squaw, *manómiminik-we*.
- Mansion, *abiwin*.
- Many, *nibiwa*, *nibina*. (Mitchet.) We are many, *nin nibiwagisim*, *nin batainimin*, *nin mishinimin*, *nin mishinomin*.
- We are many together, *nind okwinomin*, *nind okwinimin*, *nin biniokwinomin*. We are very many, *nind osáminimin*, *nind osáminomin*. We are so many, *nind ijinimin*, *nind ijinomin*, *nind inigokwinimin*, *nind inigokwinomin*. — There are many in. objects, *nibiwagadon*, *batainadon*, *mishinadon*. There are very many, *osáminadon*. There are so many in. objects, *mi endassing*.
- Maple. S. Maple-tree.
- Maple-forest, *mánakiki*.
- Maple-Point, *Nemánakiki*.
- Maple-sap ; the maple-sap runs quick, *kijiga*, or *kijigawan ininatigon*. The maple-sap runs no more, *ishkwaga*. The sugar tastes the spoiled maple-sap, *ishkwagapogwad sisibákwat*. Last sugar made of the spoiled maple-sap, *ishkwaga-sisibákwat*.
- Maple-syrup, *jíwágamisigan*.
- Maple-sugar, *sisibákwat*, *nesséi-igan*. (Sisibáskwat).
- Maple-sugar resembling pitch, *pigiwisigan*.
- Maple-tree, *ininátig*, *assanámij*. (Sisibáskwatáttik).
- Maple-wood, *ininátigossag*.
- March, *onábani-gisiss*. (Niskipisim).
- March ; I march, *nin bimosse*. I march foremost, *nin nigánosse*, *nin maiñosse*. A man that marches foremost, *nigánnosséwinini*, *naiuosséwinini*.
- Mare, *ikwé-bebejigoganji*. (Kisksis).
- Mariner, *nábikwáninini*.
- Mark, *kikinawádjitchigan*, *kiki-*

nawâdjion, kikinawâdjiowin, beshibiigan, masinibiiagan.
Any thing to make marks upon, *masinaigan*.

Mark, (make marks ; I mark, *nin kikinawâdjitchige, nin kikinawâdjiwe, nin beshibiige, nin masiniige, nin masinibiiige, nind ojibuge*. I mark him, (her, it,) *nin kikinawâdji, nin beshibia, nin masinibia, nind ojibwa; nin kikinawâdjiton, nin beshibian, nin masinibian, nind ojibian*.— Making marks, *masinaigewin, beshibiigewin*.

Mark (for travelers), *kikâigan*. I make marks on the road, *nin kikaige*. I make marks for him on a road or trail, *nin kikitawa, nin gikaamâwa*. I tell him a mark, *nin kikinawâdjilawa*.

Marked ; I am (it is) marked, *nin kikinawadji, nin kikinawâdjitchigas, nin kikinawâdcendigas, nin masinaiigas*; *kikinawadjitchigâde, kikinawadendâgwad, masinaigâde*.

Market, *atâweewin*.

Marksman, *gagondaukwed, gwedaukwed*.

Marriage, *widigewin, widigendiwin*. (Ayamihewikituwinn). Christian marriage, Sacrament of Matrimony, *anamie-widigendiwin, anamie-nibâwin*. Lawful marriage for lifetime, *âpitchi-widigendiwin*. I give in marriage, *nin wiwage*. I join him (her) in marriage, *nin widigenda, nind âpitchi-widigenda*.

Married ; I am married, *nin widige*. I am married to her,

him, *nin widigema*. We are m. together, *nin widigendimin*. I am m. according to the rites of the church, *nind anamie-widige*. I am m. lawfully, for lifetime, *nind âpitchi-widige*. I am m. to her (him) for lifetime, *nind âpitchi-widigema*. We are m. together for lifetime, *nind âpitchi-widigendimin*.

Married state, *widigendiwin*. Single state, *ashkiingjirin*.

Marrow, *win*. Marrow-bone, *winiqun*. (Wini).

Marry ; I marry, *nin wiwikodâdis*. I marry her, *nin wiwima, nân wiwiman*. We marry, *nin wiwikodadiimin*.

Marry, (join parties in marriage) ; I marry him, (her, *nin widigendaa*).

Marsh, *mashkig, wibashkiki*. Marsh-partridge, *mashkolesse*. Marten, *wâbijeshi*. (Wâbistân). Marten-skin, *wâbijeshiweián*. Martyr, *anamiewin wendjinâ-nind*.

Mask, *banishkwatagan*.

Mask ; I mask, *nin banishkwatage*.

Mason, *wâkaijewinini, assinik-wâkaijewinini*.

Masonry, *wâkaijewin, assinik-wâkaijewin*.

Mass, *anamessikewin*. I say mass, *nind anamessike*. I say m. for somebody, *nind anamessikage*. I say m. for him, *nind anamessikawa*. I say m. for me, *nind anamessikas*. The time of mass, *anamessikewinagad*. (Kitchitwa-pakitinâsuwin).

- Massacre, *nissidimin*. (Nipahitutwin).
- Mass-book, *anamessike-masinagan*.
- Massive, massy ; it is massive, *mitchâmagad*.
- Mass-prayer, *anamessike-anamiewin*.
- Mass-vestment, *anamessike-agwîwin*.
- Mast, *ningassimononâtig*, *nингассимононак*.
- Master, *debendang*, *debendjiged*, *debeninged*, *naqinisiid* ; I am master, *nin dibendjige*, *nin dibeninge*, *nin nigânis* ; *nin kikinomüge*. I am my own master, *nin dibenindis* ; *nin kikinoamas*, *nin kikinoamadis*.
- Mastery, *dibeningéwin*, *dibendjigewin*, *nigâniwin*.
- Mat, floor-mat, *anâkan*. (Lodge-mat, *apakwei*.) I make a mat, *nind anâkanike*. The making of mats, *anâkanikewin*.
- Match, *ishkotens*, (little fire.) (Kutawâgan).
- Match ; I match it, (*in.*, *an.*) *nin bassikodan*; *nin bassikona*.
- Matching-plane, *bassikodjigan*.
- May, *wâbigoni-gisiss*. (Opiniyâwewipisim).
- Me, *nin*, *nind*. (Niva).
- Meadow, *mashkossikan*, *manashkossowan*, *mashkode*. — S. Prairie.
- Mean, *matchi*. It is mean, *manadad*, *tabassendâgwad*.
- Measles, *miskwajewin*. I have the measles, *nin miskwaje*.
- Measure, *dibaigan*.
- Measure ; I measure, *nin dibage*. I m. it, (*in.*, *an.*) *nin dibagen* ; *nin dibaignan*.
- Measurement ; measuring, *di-baigewin*.
- Measurer, *debaiged*, *dibaigewinini*.
- Meat, *wiüss*. I make meat, (procure meat,) *nin wiaassike*. A piece of meat, *misiâ*. I cut meat into pieces, *nin misiâke*. Dried smoked meat, *gaskidé wiaass*, *gaskiuwiass*, *gaskiwag*. (Kâkkiwok.) I dry and smoke meat, *nin gaskidé-wiaassike*, *nin gaskiossige*.
- Medical-root for head-ache, *sasabikwân*.
- Medicine, *mashkiki*, *nanândo-wiown*. I make or prepare medicine, *nin mashkikike*. Liquid medicine, *mashkikiwâbo*. I prepare liquid medicine, *nin mashkikiwâboke*. I give medicine, *nin nanândawiwe*. I give him m., *nin nanândawia*. I prepare m. for him to drink, *nin mashkikiwâbokawa*.
- Medicine-bag, *pindjigossan*.
- Meditate. S. Reflect.
- Meditation, *nanagatawendamowin*. Religious meditation, *anamienanagatawindingamowin*.
- Meek ; I am meek, *nin bekâdis*, *nin kijerâdis*. I am meek, (kind, patient,) towards him, *nin nokâdisitawa*, *nin bekâdisitawa*. (Yospisiw).
- Meekness, *bekâdisirin*, *nokâdisirin*. I treat him with meekness, *nin nokadisitawa*, *nin nokadisitamâwa*.
- Meet ; I meet, *nin nagishkâge*, *nin nakweshkâge*. I meet him, (her, it,) *nin nagishkawa*, *nin nakweshkawa* : *nin nagishkan*, *nin nakweshkan*. I meet him

(her, it, in a canoe, *nin naga-wa*; *nin naga-an*. I go to meet him, *nind asikura*. We meet each other, *nin nagishkodâdimin*, *nin nakweshkodâdi-min*. I try to meet, *nin nandana-jishkâye*, *nin nandanakweshkâye*. I try to meet him, *nin nandanajishkâwa*, *nin nandanakweshkâwa*.

Meeting, (on the road, *nagish-kodâdirin*, *nakweshkodâdirin*.

Meet, (assemble); we meet, *nin mâmawîldimin*, *nin mawandji-win*.

Meeting, (assembling), *mâwandji-win*.

Meeting-house, *ma-wandi-wiga-mig*. Religious meeting-house, *gagikwâwigamig*, *anumiwigamig*.

Melancholie : I am mel., *nin goshkwândis*, *nin goshkwândam*.

Melody, *inwe-win*. I give a certain melody or tune to a hymn, *nind iweston*.

Melon, *eshkâranda-ming*.

Melt ; I melt it, (in., an.) *nin ningikosan*; *nin ningikoswa*. It melts, (in., an.) *ningikode*, *ningide*, *ningikoso*, *ningiso*. I melt it, (metal, in., an) *nin ningabikisa*. It melts, (metal, in., an.) *ningabikide*, *ningabikiso*. I melt snow, *nin ningsashkobissige*. (Tikkipesewi).

The snow melts, *ningiso gon*. Melt, let melt ; I let it melt in my mouth, (in., an.) *nin ningan-dan*; *nin ninganema*. (Tikkisan).

Memory, *mikwendamowin*, *mikwendassowin*, *takwendamowin*, *mindjimendamowin*. (Kiski-

siwin.) I keep in memory, *nin mindjiméndam*, *nin takwendam*. I keep him (her, it) in mem., *nin mendjimenima*, *nin takwenima*; *nin mindjimendân*, *nin takwendân*. (Kiskisototawew.) I recall s. t. to his mem., *nin mikawâma*, *nin mikwândamawa*, *nin mikwéndawia*. I recall s. th. often to his mem., *nin manikawama*, *nin manikwândamawa*, *nin mamikwéndamia*. (Miskawâ-somew).

Mendicant, *nendotamaged*, *beb-a-nandotamaged*.

Mendicity, *nandotamagewin*, *babu-nandotamagewin*.

Merchandise, *anokadjigan*; *gish-pinalaygan*. Ayowini.

Merchant, *atâwêwinini*.

Mercy, *jawéndjigewin*, *jawéni-zewin*, *jawenindiwins*. (Kijewati-siwin.) I have mercy, *nin jawenijige*, *nin jawenung*. I have m. on him, (her, it,) *nin jawenima*; *nin jawenulin*. Kitimâkeyimew.) I have m. on myself, *nin jawenindis*. We have m. on one another, *nin jawenindimin*. I look upon him with mercy, *nin jawendamigani abama*. I hear him or listen to him with m., *nin jawendamitawa*. I speak to excite mercy on me, *nin jawendamitijes*.

Merriment, *lapinenimowin*, *jomiatisisirin*.

Message, *ininajawâgan*. Itisa-hamâtuwin.)

Messenger, *ininajawâgan*, *ijina-jawâgan*, *cinaq-toni*.

Metal, *bîn-abik*. On metal, *mitibik*. In the midst of metal,

náwâbik. One object of metal, *bejigwâbik.* Two, three objects of metal, *nijwâbik, nisswâbik.* So many objects of metal, *dasswâbik.*

Meteor, *tchingwan.*

Middle ; in the middle, in the midst, *nassawaii, nissawaii, nawaii.* It is the middle, the centre, *nawaiiwan, nassawaiiwan.* (Tâwâyik).

Middle-finger, *nâwinindj.* (Tâwitchitchi).

Middle part of a mocassin, ornamented, *apingwéigan.* (Asesin.)

Middling, *eniwek, gomâ minik.* (Eyivek).

Midnight, *abitâtibikad.*

Midwife, *gatiniwekwe.* A good practical midwife, *neta-gatiniwed.* A man (physician) practising midwifery, *gatiniwewinni.*

Midwifery, *gatiniwewin.*

Milch-cow, *sáninind pijiki.* I milk a cow, *nin sinina pijiki,* (Yikinew onitjâniwa).

Mild weather ; it is mild, *âba-wa, âbawamagad.*

Military Fort, *jimâganishiodena.*

Military man, soldier, *jimâganish.*

Military Officer, *jimâganishio-gima, minissino-ogima.*

Milk, *totoshâbo.* I milk a cow, *nin sinina pijiki.* I milk a cow thoroughly, *nin wingési-nina pijiki.*

Milk-house, *totoshâbowigamig.*

Milky Way, *tchibekana.*

Mill, S. Grindmill. Sawmill.

Miller, *bissibodjigewinini.*

Million, *midâsswâk dassing mi-dâsswâk.*

Milliped, *baiatinogâded, wemâl-waiani.*

Mill-stone, *bissibodjiganâbik.*

Milt, *miss.*

Milwaukee, * *Minéwag.*

Mind ; I make up my mind, *nind gjendam, nin gijenindis.* I put it in his mind, *nin mind-jimissitawa, nin mindjimissitumawa.* Mitjimeyimew.

Mind ; I mind him, (her, it), *nin babamenima ; nin baba-mendan.* (Pisiskeyimew).

Minded ; I am (it is) minded, taken care of, *nin babamendjigas ; babamendjigâde.*

Mine, *nin.* (Niya).

Mine, *biwâbikokân,* (in general.) I work in a mine, *nin biwâbikoke.*

Miner, *biwâbikokéwinini,* (in general.)

Miner in a copper-mine, *misk-wâbikokéwinini,* (properly.)

Miner in an iron mine, *biwâbikokéwinini,* (properly.)

Miner in a lead-mine, *ashkiko-manikéwinini,* (properly.)

Mining ; I am mining, (in general,) *nin biwâbikoke.* I am mining in a copper-mine, lead-mine, etc. S. Copper-mine, Lead-mine, etc.

Mining Agent, *biwâbikoké-ogima.*

Mining business, *biwâbikokéwin.*

Minister, *gagikewinini,* (preacher.)

Mink, *janguéshe.* Young mink, *janguéshens.* (Sâkwi-siw, or, atchakâs).

Miracle, *mamandâdodamowin, kikinawâdjitchigan,* *maman-*

* It is for : *Men-neaki,* good land.

dâwanokiwin, *mamakâdjilchigan*. I do wonderful things, I do miracles, *nin mamandâdolum*, *nin kikinatrâdjitehige*, *mamandâwanoki*, *nin mamakâdjitchige*. Doing miracles, *mamandâwanokiwin*, *mamakâdjitchigewin*.

Miraculous, wondrous, *mamakâdakamig*.

Mirage, *ombanitewin*. There are mirages, *ombanitemagad*.

Mire, *ajishki*. There is mire, *ajishkika*, *winidjishkiwaga*, *gwanagodjishkiwaga*. (Paskuskiwokaw).

Mirror, *wâbmotchitchagwan*. (Wâbamun).

Miry; it is miry at the bottom, (a river,) *ajishkiwamika*.

Miscarry; I miscarry, (a woman speaking), *nin nôwlchinike*.

Misconduct, *anotch ijivebisiwin*, *matchi ijivebisiwin*.

Misdeed, *batajituwin*. I commit a misdeed, *nin batajiwa*. S. Crime.

Misdemeanor. S. Misconduct.

Miser, *sesâgisid*.

Miserable; I am mis., *nin kitimâgis*, *nin kotâgis*, *nin kotâgito*. S. Poor.

Misery, *kitimâgisiiwin*, *animisiwin*, *kotagisiwin*, *kotagitowin*.

Misery-River, *Kitchisâgi*.

Miss, (to notice absence;) I miss him, (her, it), *nin wania*; *nin waniton*. (Patahwew).

Miss; I miss, (I don't hit,) *nin banaige*. I miss him, (her, it,) *nin bâjia*, *nin banawa*; *nin bajiton*, *nin banaan*. I miss him (her, it) shooting, *nin bishkonawa*, *nin medassina-*

wa; *nin bishkonan*, *nin medassinan*. I miss him in my snare, *nin banaguâna*. I miss him (her, it) striking, *nin medassayaninua*; *nin nîdasaganandan*. I miss him in my trap, *nin banikona*. I miss him in the road, (*âsiskawew*), *nind ajidekewa*, *nind ajideta*, *nind answekawa*. I miss him, traveling by water, *nind aji-dewa*. Mwesiskawew.

Missal, *anamessiko-masinsigagan*.

Missionary, *mekatêwikwanaie*. (Ayamihewiyiniw).

Missive. S. Letter sent.

Mist, *awân*. (Kaskawokkamik.)

Mistake, *pitchi-dodamowin*. I say s. th. by mistake, *nit pitchi-ikkit*, *nin pitchidolu*. Mistake in counting, *wanagindassowin*; in doing or acting, *wanidodamowin*, *wanitchigewin*; in singing, *wanamowin*; in speaking, *wanigijeewin*, *wanowowin*; in writing, *wanibiigewin*, *wanibiigagan*.

Mistake; I mistake, *nin wanisse*, *nin pitchi-dodam*. Pitchi, always alludes to mistake or accident.)

Mistake; I mistake in my calculations or thoughts, *nin pitendum*.

Mistress, *debendjiged*, *debendang ikwe*. Okimâskwew.

Mistrust; I mis. him, *nind ashowina*. I mis. his speaking, *nin bewituna*. I hear a speaking with mistrust, *nin bewitan*. I am heard with mist, *nin bewitayox*. Moyeyimew.

Misty; it is misty, *awinibissa*.

Misunderstand; I mis., *nin*

- wanitam, nin wanitage.* I mis. him, (her, it,) *nin wanitawa*; *nin wanitam.* Misunderstoód ; I am mis., *nin wanitagos.*
- Mitre, *Kitchi-mekatéwikanatue o wiwâkwân.*
- Mitten, *mindjikawân.* (Astis).
- Mix ; I mix, *nin kiniginige.* I mix it, (*in., an.*) *nin kiniginan, nin kinigina.* (Pimik-kew).
- Mix, (put in ;) I mix it with s. th., (*in., an.*) *nin dagonan*; *nin dugona.*
- Mixed ; we are together mixed or mixtly, *nin kinigawâbimin.* We stand together mixed, *nin kinigawigubawimin.* We live together mixed, *nin kinigawigeidimin.* The ducks swim mixed, *jishibag kiniyawago-mowag.* It is mixed, *kinigawissin, kinigissin.*
- Mixed, (put in ;) it is mixed with s. th., *dagonigâde.*
- Moccasin, * (Indian shoe,) *maki-sin.* I make moccasins, *nin makisinike.* The upper part of a moccasin, *aywigayan, apiganegwasson.* I have only moccasins (or shoes) on, *nin mamigoshkam.* I put a moccasin (or shoe) on, without anything in, *nin mamigoshkan makisin.*
- Moccasin-string, *makisinéiâb.*
- Mock ; I mock, *nin bapinodage, nin nishibapinodage, nin nanâpagansonge.* I speak in a mocking manner, *nin nanâ-pigigwe, nin nanâpigansita-gos.* I mock him, (her, it,) *nin bapidonawa, nin nishibapinodawa, nin nanâpagansonge, nin nanâpagândjiú : nin bapinodan, nin nishibagindan, nin nanâpagasondan, nin nanâpagandjiton.* I mock, repeating words, *nin nanâpidatum.* I mock him, repeating his words, *nin nanâpidotawa.*
- Mocker, *neshibapinodang, nena-pigijwed, nenapidotang.*
- Mockery, mocking language, *nishibapinodangwin, nunâpi-gijzewin, nanâpidotamowin.*
- Model for imitation, *kikinowabandjigan.*
- Moderate ; I mod. myself, *nin dibamenim, nin mindjiminidis.*
- Moderation, *dibamenimowin, mindjiminidisowin.*
- Moisten ; I moisten it, (*in., an.*) *nin tipawadon, nin nissabawadon*; *nin tipawana, nin nissabawana.*
- Moistened ; it is moistened, (*in., an.*) *tipamugad : tipisi.*
- Molasses of cane-sugar, *sibwâganâbo, kitchi jiwâgamisigan.*
- Molasses of maple-sugar, *jiwâgamisigan.*
- Mole, *gagibingwekwe, kitchi-gagibingwekwe, memôkiwido.*
- Mole-hill, *memôkiwidowigamig.*
- Molest ; I mol. or fatigue him, *nind aiékwia, nind aiékosia, nind akoshkawa, nin migoshkadja.* It molests me, *nind akoshkâgon, nin migoshkâdjiigon.*
- Molest, (in s. in.) S. Trouble.
- Moment ; one momemt, *ningô-passangwâbiwin, ningo-pas-sangaánâbiwin.* In a moment, suddenly, *sesika.* A moment,

* That word comes from the Indian word : *makisin.*

- a short time, *atchina, wénibik.*
 (Atchiyaw).
- Monday, *gi-ishkwa-anumiegiji-kak.*
- Money, *joniia.* Money-box, *joniia-mukak.* Money-purse, *joniia-mushkimudens.*
- Monkey, *nandomakomeshi.*
- Month, *gisiss.* Pisim. One month, *ningo gisiss.* I am one month old, *nin ningogisisswagis.* I am two, three months old, *nin nijogisisswagis, nin nissogisisswagis,* etc. I am so many months old, *nin dassogisisswagis.* It is a month since, *nin pogisisswagad.* It is two, three months since, *nijogisisswagad nissogisisswagad,* etc.
- Monthly, *neeningogisiss.*
- Monthly flowings, *wimwisiwin.* I am in my monthly fl., *nin wimwisi, nin wáhundamu, ág-watching nind aia, ág-watching nin budawé.* I am in m. fl. for the first time, *nind oshkisagis.*
- Montreal, *Moniung.**
- Montreal - River, *Gawassidji-wang.*
- Moon, *gisiss, tibigisiss, tibikigisiss.* The moon is in her first or last quarter, *gisiss ábitiawisi.* The m. is growing, *gisiss ani-mitcháhikisi.* The m. is on her decline, *gisiss ani bákwesi.* The moon shines no more, *gisiss ishkwaiaassige.* It is full moon, *gisiss wáwiési.* The moon has pointed horns, *gisiss patchishkkirine.* The m. has a circle, *gisiss winihassige.*
- Moor-berry, moss-berry. S. Cran-
- berry.
- Moose, *mons.* Young moose, *monsoms.*
- Moose-bone, *monsógan.*
- Moose-horn, *monseshkan.*
- Moose-meat, *monswiis.*
- Moose-skin, *monswégin.*
- Morass, *wilashkiki.*
- More, *nawatch, nibiwa.* Mit-chet.
- More, *minawa.*
- More and more, *éshkam.* (Atjipiko).
- Morning ; it is morning, *kigjebáwayad.* In the m., *kigjeb.* This mor., *jéba.* Good morning ! *Bo jo!* from the French word : bonjour.
- Morning-star, *wibauung.*
- Morrow ; to-morrow, *wábang.* The day after to-morrow, *arisswibang.*
- Mortar. S. Stamper.
- Mortify ; I mortify, *nin pigish-kanan.*
- Mortise ; I make a mortise, *nin wimbáigie, nin pagwanig, nin pagwamgaige.* I make a mortise in a piece of wood, *nin wimbágo mítig.* I put it in a mort., m., *an, nia pindakossiton, nin pindakoshim.* It is in a mor., (in., an.) *pindakossé, pindakoshin.*
- Moss-berry. S. Cranberry.
- Moss-hanging from trees, *missi-hendakon.*
- Moss in swamps, *assílikamij.* (Askiya).
- Moss on stones in the water, *atagib.*
- Moss on trees, *catalde, wilkon.*
- Moss, *mimawi, apíchi.*
- Mote, any little thing that falls in the eye, *bousinawin.* I have

* The Indian form is given to the French word.

a mote in my eye, something fell in my eye, *nin binsin*. (Pisiniw).

Moth, *totowési, kokowesi*.

Mother, *wegimind*. My, thy, his mother, *ningá, kigá, ogín*. (Ot. *ningashi, kingashi, ogashiran*). I have a mother, *nind ogí*. I have her for a mother, *nind oginan, nind ogíma*. I am a mother, *nind ogimigo*. Like one's own mother, *wegingin*. I have the same mother as he, we have both the same mother, *nin widjogima*. We have all of us the same mother, *nin widjogindimin*. I am like a mother to my younger brothers and sisters, *nind madjikikwewissikandage*. I am like a mother to him or her, (my brother or sister,) *nin madjikikwewissikandamá*.

Mother ! *ninge !* (Néga).

Motherhood ; my, thy, her motherhood, *ningiwin, kigiwin, ogiwin*.

Mother-in-law ; my, thy, his mother-in-law, *ninsigosiss, kisigosiss, osigosissan*.

Motion ; I am (it is) in motion, *nin mādjishka, mādjishkamagad*. I put it in motion, (in., an.) *nin mādjiskan, nin mādjishkawa*. (Waskawiw).

Mould, *sigaiganátig*.

Mould ; I mould, *nin sigaige, nin sigaâbowe*. I mould it, *nin sigaân*.—I mould balls, *nind anwike*.

Moulded ; it is m., (in., an.) *sigaigáde, sigaigâso*. Any moulded object, *sigaigan*.

Moulded sugar-cake, *sigaigan, misiwatchigan*.

Mouldy ; it is mouldy, (in., an.) *agwagwissin, agwagwishi*. It tastes mouldy, (in., an.) *agwagopogwad, agwagopogosi*.—The floor is mouldy, *agwagwissaga*. It is mouldy, (a leaf, or s. th. in leaves,) *agwagobaga*. This tobacco is mouldy, *agwagohagisi ar asséma*. Ak-wâkusin.

Moultling ; the bird is moultling, *pinigwane bineshi*. The animal is moultling, shedding its fur, *pinewe awessi, or pinaweshka*. (Pinawew).

Mountain, *wadjiw*. There is a mountain, *wadjiwan*. Near a mountain, *tchigwadjiw*. There is a group of mountains, *sagadina*. On a mountain, on the top of a m., *ogidadjiw, ogigaki*. I go up on a mountain, *nind ogidadjiwe*. I run up on a m., *nind ogidadjiwebato*. At the foot of a m., *nissáki*. On the other side of a m., *awâssadjiw, awassáki*. I pass a m., I am on the other side of the m., *nin pakidadjiwe*. A mountain, or a spot on a m., from where a place is seen, *sagadinang*. I arrive to such a spot, *nin sagadjive*.

Mountainous ; it is moun., *papikwadina*.

Mount Olivet, *Bimidéwadiw*.

Mourn ; I mourn, *nin gagidowe*. I mourn, I am in mourning, *nin nitage*. (Sikâwiuw).

Mourner, *netaged*.

Mourner's crape, *nitagéwaiâ*.

Mourner's dress, *nitageowin*.

Mournful, (lonesome) ; it is m., *nitagendagwad*.

Mourning, *nitagewin*.

Mouse, *wawabigonodji*. (Apakusis.)

Mouse-trap, *wawabigonodji-dassiniyapu*.

Mouth, *odinima*. My, thy, his mouth, *nindlön*, *kidlon*, *ödön*.—I have a large mouth, *nin mangidon*, *nin manginagidon*. It has a large mouth, *mangidonea*. I have a small m., *nind ayassidon*. It has a small m., *ayassidonea*. I have an unequal m., *nin winidon*. I have a clean m., *nin hinidon*. My mouth is stopped, *nin kashkamahodoneshka*. My m. is swollen, *nin higidon*. I put my finger in his m., *nin pindanoma*, *nin piyudanohina*, *nin pindjidonelhina*. I open my mouth, *nin tiwan*, *nin pakidomen*. I open my m. to him, *nin pakidonetawa*. I open his m., *nin tiwanona*, *nin pakidorenna*. Inside the mouth, *pindidum*.

Mouthful ; one mouthful, *nin-gotodon*, *nin-gotonendjigan*.—(Peyakokunes).

Mouth of a river, *sägi*. At the mouth, from or to the mouth, *säging*. The place in the lake round the mouth, *sägida*. Here is the mouth of the river, *oma sägidjiljiwan sibi*, or, *sägivan sibi*. (Säkittawaw).

Move ; I move or stir, *nin mamäldji*, *nin mamäldjisse*, *nin mämäiska*. I move, sitting, *nin mamäldab*. I move in such a direction, sitting, *nind ijigikab*. It moves, stirs, *mamäldjimugad*, *mamäldjissemagad*, *mamasikamagad*. I move him, (her, it,) *nin mamäldina*, *nin*

mamäldjibina, *nin mamasikarwa*, *nin mämäldinan*, *nin mamäldjibinan*, *nin mamasikan*. I move backwards, standing, *nind ajéta*. (Asetew). I move backwards, sitting, *nind ajéb*. I move (or walk) slowly, *nin besika*. It moves or goes on) slowly, *bësikamagad*.

Move, change places ; I move, *nin gos*. Pitchiw. I make move, *nin gosiu*. I move out of one house into another, *nin sähidule*. I move away altogether, *nin mädjidode*. I move with my whole family, *nin kigodekishka*. I move about, *nin babulanis*. I move about on earth, *nin babishagi*. I move about with him, *nin babishagishkawa*. I move to another place or country, *nind ändanaki*.

Mow ; I mow, *nin kishkashkijige*, *nin pashkwashkijige*. I mow it, *nin kishkashkijan*, *nin pashkwashkijan*. I mow grass, *nin kishkashkossiwi*.

Mower, *keshkashkossiwed*, *kishkashkossiwini*.—S. Haryester.

Mowing, *kishkashkossiwewin*.—S. Harvesting.

Much, *nihiva*, *nihina*, *öpitchi*, *enigok*, *gapabidj*, *kitchi*, *ondjita*, *gwishkaras*, *wanina*, *onina*.—As much as., *minik..*, *öpitchi*. As much as I can, *epitchiian*. There is so much of it, *ijinad*. There is much of it, *in*, *an batinad*, *batinad*, *nibiwigad*, *mishinad*, *batini*, *bataini*, *nibiwigist*. There is very much of, or too much, *osawinad*. Mistahî, åm.

Much every time, *nenibiwa*.

Much to each *nenibiwa*.

Mud, *ajishki*.

Muddy : it is muddy, *ajishkiwika*, *nibishkitchishgiwaga*, *gwanagadjishkiwaga*. It is muddy at the bottom, (a river,) *ajishkiwamika*.

Mulatto, *makatéwiiâss*.

Mulatto - woman, *makatéwiiâssikwe*.

Mulberry, *odatagâgomin*.

Mulberry-shrub, *odatayjâgominiyawanj*.

Mule, *memangishe*, *kitchi memangishe*. (Sosowatim).

Murder, *nishiwewin*, *nishiweshkiwin*. (Nipattâkewin).

Murder ; I murder, commit murder, *nin nishiwe*, *nin nishiweshk*. I murder him, *nin nissâ*. (Nipahew).

Murderer, *neshiwed*, *neshiweshkid*. I am a murderer, *nin nishiwe*, *nin nishiweshk*. (Onipattâkew).

Murmur, *nenawadjimowin*, *gimidômowin*, *gagimidônowin*.

Murmur ; I murmur, *nin gimidon*, *nin gagimidon*. I mur against him, *nin mindawa*, *nin mindamaaca*.

Mushroom, *pikwadjish*, *wajashkicedo*.

Music, *madlewetchigewin*, (pro-

ducing sounds. I make music, (produce sounds, *nin madlewetchige*.)

Musician, *madlewetchigewinini*, *medlewetchiged*, *pipigweewini-ni*, *pepigwed*.

Musket, *pâshkisigan*, *jimâganishpâshkisigan*

Musketeer, *jimâganish*.

Musket-ball, *anwi*. I am making or moulding or casting musket-balls, *nind anrike*.

Muskrat, or muskecat, *wajashk*. The fur of a musk, *wajashkobiwai*. The skin of a m., *wajashkwaiân*. The hole of a m., *wajashkwaj*. I hunt muskrats, *nin nodajashkwe*, *nin nodjajashkwe*.

Musketo, *sagimé*. There are musketoes, *sagiméka*.

Musketo-bar, *musketo-gauze*, *sugimuwaiân*.

Mustard, *wessâwag*, *degwanding*.

Mustard-plant, *osâwanashk*.

Mustard - seed, *osâwanashko-minikan*.

Mute-person, *neta-gigitossig*.

Mutton, *manishtu-nishiwiwiuss*.

Muzzle, I muzzle him, *nin gibidonena*.

My, *nin*, *nind*. (Niya).

Myself, *nin*, *nin igo*, *niia-wi*. (Niyatibiyawe).

N

Nag, *bebijigaganji*, *bebijigaganjius*.

Nail, *sagaiyan*. Small nail, (shingle-nail, tack, *sagipangs*. Large nail, (spike,) *kitchi sagaiyan*.

Nail; I nail, *nin sassayaku aip*. I nail him/her, it to s. th., *nin sassayaku awa*, *nin badakawawa*, *nin sassayakraan*, *nin badakakwawa*.

Nail, on a finger or toe, *oshkanjina*. My, thy, his nail, *nishkanj*, *kishkanj*, *oshkanjin*. I have long nails, *nin gagizogaganji*. I bruise my nail, *nin tatagaganjioidis*. I lose a nail, *nin banzganjishka*. White spot on a nail, *miedawwaganji*. I have white spots on my nails, *nin miedawwaganji*. (Mis-kasty)

Nailed; I am (it is) nailed, *nin sassayaku aip*, *sassayakwaipab*.

Nail-maker, nail-manufacturer, *sagaiganikerwinini*.

Nail-making, nail-manufactory, *sagaiganikerwin*.

Naked; I am naked, *nin pingwashagid*. I lie n., *nin pingwashagidoshin*. I sit n., *nin pingwashagidab*. I walk n., *nin pingwashagidooose*. I put him naked, *nin pingwashagidohint*. My naked.

Nakedness, *pingwashagidicin*.

Name, *ijinikawata*, *awowin*. (Winsowin, wiyowin). I have the same name as he, *nin ijinikasasne*. I have a name, *nind ijinkas*. I have several names, *nin kitchitawinikas*, *nin mishinewikas*. Gloc., on or holy name, *kitchitawinikitsowin*. I have (it has) a glor. holy name, *nin kitchitawinikas*, *kitchitawinikas*. Ugly name, *marlinikawin*. I have (it has) an ugly name, *nin marlinikas*, *marlinikate*. Bad name S. Defame, Detain, a. — Changing names S. Change, Change.

Name; I name him/her, it so, *nind ijinkana*; *nind ijinkadan*. I name or mention him, (her, it), *nin wina*; *nin windan*. I name him/her, it frequently, *nin wawina*, *nin wawindan*. I name myself, *nin windis*. I can name him, (her, it), *nin gashkiriina*, *nin gashkiriindan*. Wyman.

Named; I am (it is) named so, *nind ijinkas*, *ijinkanta*. I am (it is) named often, *nin wawindiyip*, *wawindiyipab*, *wawindiyagd*.

Name, Named, (in s. in.) S. Call, Called

Namesake; my, thy, his name-

sake, *niiawee*, *kiawee*, *wia-weeian*. He is my namesake, or, I am his namesake, *nin widjijinikásoma*. (Okwimensa).

Name well ; I name him (her, it) well, praising, *nin mino-wâwi-na* ; *nin mino-wâwindan*.

Narration, *dibâdjimowin*. Decent narration or story, *binâdjimowin*. Indecent narration or story, *winâdjimowin*. (At-jimowin).

Narrow ; it is narrow, 'small, *agassa*, *agassadea*. It is narrow : cotton, linen, (*sâkâwaw*), *agassigad*, *tabashkad*; metal, stone, *in.*, *agassadéiabikad* ; metal, stone, *an.*, *agassadeiabikisi*; ribbon, silk, *agassadesi* ; a road, *agassademo mikana*. — I make it narrow or narrower, (*in.*, *an.*) *nind agassadeton* ; *nind agassadea*.

Nasty ; I am nasty, *nin winis*. (Wiyipisiw).

Native ; I am a native of a certain place or country, *nin dânakî*. I am a n. of the same country as he, *nin widjidaki-wema*.

Natural ; it is natural to me, *nind owiaawinordan*.

Nausea. S. Squeamishness.

Navel, *odissima*. My, thy, his navel, *nindiss*, *kidiss*, *odis*.

Navigable ; it is navigable, (a river,) *minobiiamagad*, *bimish-kawinagad*.

Navigation, sailing, *bimâshiwin*, *babamâshiwin* ; not sailing, *bimishkâwin*, *babamishkâwin*.

Navigator, sailor, *nâbikwâni-nini*.

Nazarine, *Nazaréwinini*, *Nazare-thing daji inini*.

Near, *besho*. It is near, *beshowad*. (Kisiwâk). It is considered near, *beshowendagwad*. I find it near, *nin beshowendant*. I come near him, (her, it,) *nin beshosikawa*, *nin beshodjia* ; *nin beshosikan*, *nin beshosijiton*. It comes near me, *nin beshosikâgon*.

Near by, *tchig'*, *tchigâii*.

Nearly, *gêga*. (Kekâtch).

Near together, *bebesho*.

Neat. S. clean.

Neck, *okwéganama*. (M'ikweyaw). My, thy, his neck, *nikwigan*, *kokwigan*, *okwigan*. I have a long neck, *nin gîngweiâwe*. I have a short neck, *nin takogweiâwe*. I have a small neck, *nind agâssiqueiâwe*. I have a big neck, *nin mangigweiâwe*. I have a stiff neck, *nin tchibatakogweiâwe*.

Neck-handkerchief, *moshwe*, *nâbikagan*, *nâbikawâgan*. (Tâpiskâgan).

Neck-lace, *nâbikawâgan*.

Need. S. Want.

Needle, *jâbonigan*. I make needles, *nin jâboniganike*.

Needler, *jâboniganikewinini*.

Neglect ; I neglect him, (her, it,) *kawin nin babamenimassi* ; *kawin nin babawendansin*.

Neglected ; I am (it is) negl., *kawin nin babamendjigasossi* ; *kawin babamendjigadessinon*.

Negligent, neglectful ; I am negl., *kawin nin sagakamisisi*. (Nama pisiskegettam).

Negligently, *mâmanj*, *tébinâk*, *kawin*, *wewêni*.

Negro, *makateviiâss*, (black-flesh).

Negro woman, *makatewilássikíwe*.

Neighbor, fellow-man; my, thy, his neighbor, *nidj'anishinábi*, *kidj'anishinábi*, *widj'anishinábi*; or, *nidj'bimádisi*, *kidj'bimádisi*, *widj'bimádisi*. *N'itj'ayisiyiniw*.

Neighbors in a village or town, *bemigedidjig*. We are neighbors, *nín bimigedidimin*.

Neighborhood, (next house or ledge, *kotaging*).

Neither of them, *kawin awiia nijiwad*, or, *kawin awiia en-dashiwad*.

Neophyte, *weshki-anamiatl*.

Nephew; my, thy, his nephew, *nindojimis*, *kidlojimiss*, *odejimissin*; or, *nindojim*, *kidlojim*, *odejimaa*.

Nerve, or sinew: *atiss*, *atissiwag*, *odatissiwagoma*. My, thy, his nerve, *nind atissiwag*, *kid atissiwag*, *odatissiwagon*, or, *nindjital*, *kidjital*, *odjital*.

Nest, *wasisswan*. The bird builds its nest, *wasisswanike bineshi* (*Watsistun*).

Net, *assib*. Small net, *assibius*. Ayapay. Old bad net, *as abish*. I make a net, *nind assibike*. I am getting a net ready for setting, *nind maminassabi*. I fix or prepare a net to set it, tying stones to it, *nin sasassagibina assib*. I set a net or nets, *nin pagidawa*. I go to my nets, or fetch my net or nets, *nin nadassabi*. I visit my net, *nin ninikinassabi*. I take a net out of the water, *nin maminassabi*. The net breaks, *tokotcheshka assib*.

I mend a net, *nin wapilassáhi*, *nin baywaassahi*, *nin baypráwa assáh*. Misayapew. The net has large meshes, *páshkizi assáh*. The net has small meshes, *sugisi assáh*. Nátayapew).

Net-stone, *misassin*.

Netting, *assábikewin*. (Ayapikewin).

Netting-needle, *nábigwaagan*.

Nettle, *masán*.

Nettle-stalk, *masánashk*.

Never, *ka wika*, *kawin wika*. (Nama wikkáteh).

Nevertheless, *mineteh*. (Atawiya).

New, *oshki*. It is new, *in*, *an*, *oshki-aii* or *oshki-aiiwan*, *oshki-aina*. It seems new, it looks new, or like new, *(in,*, *an*, *oshkiangwad*, *oshkiangosi*) — Or new, *ajida*. Kawi.

New object, *(in*, *an*, *oshki-aii*: *oshki-aiiwan*, (young bear)).

News, *babamöldjamewin*. News brought to some place, *biládjemevin*. I send news, *nin maítjilbiljamevin*. I bring news, *nin bilidjilim* — There are news, *inakamigad*. There are frightful news, *gagwánis-sapakamigad*, or, *gagwátsa-gakamig ejicebak*. There are good news, *mine inakamigad*. Good news, good tidings, *mlawádjimevin*. I bring good news, *nin bi-mine-olim*. I tell good news, *nin mawádjim*. There are great news, *kibhi mak-mepid*.

News-paper, *babamöldjame-masiutigra*.

New Testament, *Oshki-ljtawáwin*.

New-year's day, *anamikodading*, *ołjindiwini-gijiged*. Otjettu-wikijkaw.

Niagara Falls, *Waiánag kakabikawang*.

Niece, my, thy, his niece, *nishi-miss*, *kishimiss*, *oshimissan*. My, thy, her niece, *nindōji-miss*, *kidojimiss*, *ołojimissan*.

Nigh, *tchig'*, *tchigaii*.

Nigh. S. Near.

Night, *tibik*, *tibikad*. Towards night, *anú-tibikad*, *eni-tibikak*. It is night, *tibikad*. Last night, *tibikong*. At night or by night, *tibikak*, *tebikākin*. Every night, *dassing tebikākin*, *endasso-tibik*, *endasso-tibikak*. All night, *kabétibik*.—It is the beginning of the night, *oshkitibikad*. It is late in the night, *ishpitibikad*. It is mid-night, *abita-tibikad*.—I am absent for a night, *nin nikanend*. I remain over night, *nin nikabab*. I spend the night in..., *nin kabétibikwe*. I spent the whole night indecently, *nin wābanimassige*. I survive the night, *nin wābans*, *nin kabétibikanam*.—It is a bright night, *mijakwanitibikad*. It is a cold night, *kissintibikad*. It is a dark night, *pashagishkibikad*, *kashkitibikud*.

Nightingale, *gaskaskanedji*. Another kind, *sásina*.

Nightly, every night, *endasso-tibik*, *endasso-tibikak*.

Nightly, in the night or at night, *tibikak*, *tebikākin*.

Night-meal, *nibāwissiniwin*. I take a night-meal, *nin nibāwissin*.

Nightmare; I am oppressed by

the nightmare, *nin badagonig*.

Nightpot, *jigiwinágan*

Night-rover, *nebáshkad*. I am night-rover, *nin nibáshka*.

Night-roving, *nibáshkaiwin*.

Night-time, *nibátlíbik*, (at night.)

Nimble; I am nimble, *nin wadjepti*, *nin warjepatis*.

Nine, *jáng*, *jángasswi*. (Kekamitátat). We are nine of us, *nin jágatchimin*. There are nine in objects, *jangatchinon*. Nine, *jágasso..*, in compositions, which see in the Second Part.

Ninefold, *jangatching*. (Kekamitátatwaw).

Nine hundred, *jágasswák*. We are nine hundred in number, *nin jágasswákosimin*. There are nine hundred in objects, *jágasswákwalon*. (Kekamitátatwawmitano).

Nineteen, *midásswi ashi jágasswi*.

Nineteenth, *midáatching ashi jágasswi*.

Nine thousand, *jágatching mídásswak*, *jangassimidakanak*. We are 9000 in number, *nin jangassimidakanokosimin*. There are 9000 in objects, *jágassimidakanokwadon*.

Nine times, *jágâtching*.

Nine times each or to each, *je, jangatching*.

Ninety, *jangassimidana*. We are ninety of us, *nin jangassimidawanem*. There are ninety in objects, *jangassimidananawewan*.

Ninth; the ninth, *eko-jangatching*. The ninth time, *jangatching*.

Ninthly, *eko-jangatching*.

- Nippe, *ajigun*.
 Nippers, *tokwāndjigans*.
 Nit, *iskināk*. I have nits, *nind iskinakom*.
 No, not, *ka kawin* (Nama, *namawiya*). Not at all, *kawin bāpish*, *kawessa*. (Nama wā-watch). No, that won't do, *kawessa mikā*.
 Noble, I am noble, *nin kitche-ti-māris*.
 Nobody, *ka awiia*, *kawin awiia*. (Nama awiyak)
 Nod; I nod, *nin watikwaige*. I nod him, or towards him, *nin watikwaamowa*.
 Nod with the head; I nod, *nin nomikwən*. I nod towards him (her, it), saluting, *nin nomikwətən*, *nin nomikwətən*.
 Noise, *ombiqisiwin*, *kiwanis-iwin*. Kiyakittawin, I make noise, *nind ombiqis*. I make a foolish noise, *nin kiwanis*. I cause him to make noise, *nind ombiqja*. It makes noise, *ombiqwemagad*. It makes a dreadful noise, *gatamlywewemagad*. A noise comes from ... , *onduwewemagad*. — A partridge makes noise with his wings, *mādwewa-bim*.
 Noised; it is noised round, *pass-wessin*.
 Noised, rumored; it is noised out, *wawindjigide*, *bilas-mādodjigāde*. (Matwe-itwāniw).
 Noisy amusement or play, *ombakamigisiwin*. I begin to make noise, *nin mādikamigis*. I amuse myself in a noisy manner, *nind ombakamigis*. I like too much noisy amusements, *nind ombakamigis-shi*. Habit of indulging in noisy am., *ombakamigisi-shkiwin*. I amuse myself together with him, *nin icidakamigisima*.
 Noisy. S. Troublesome.
 No more, *kawin keidbi*. (Nama kittwām). There is no more of it, (in., an.) *kawin gego*, *mi kakina*, *mi endassing*, *kawin awiia*, *mi kakina*, *mi endashid*, *mi endashiwad*.
 Noon, *niawakwe*. At noon, *niawakwəj*. Always at noon, *niawakwəjia*. Every noon, *dassing niawakwəjia*. It is noon passed, *labikanawatwe*.
 North, *giwedin*. At, from or to the north, *kiwedinang*. The clouds come from the north, *kiwedinakwad*. The rain comes from the north, *kiwedinobissa*. It thunders in the north, *kiwedinakwaamog* (*animiki*).
 Northwind, *kiwēdin*.
 Nose, *odjāngima*. My, thy, his nose, *nindjanj*, *kidjanj*, *odjanj*. Oskiyani. The side of my, thy, his nose, *nindenigom*, *kelarigom*, *odenigāma* — I have a crooked nose, *nin wagoljane*, *nin wāshiljane*. I have a flat nose, *nin miukwisijsan*. I have a flat nose, *nin nāharjiljane*, *nin kishkiljane*. I have a knot on my nose, *nin pikwyljane*.
 Nose-ring, *abibidajymchison*.
 Nostril, *pindjiljanj*. I have large nostrils, *nin mangilene-gam*.
 Not any, *an*, *ta*, *ka* *acwi*, *kawin avilla*, *ka p̄p̄*, *kawin gego*, *kawin nāngūf*. (Nama nāndo).
 Not before now, *pitcheinag*.

(Tcheskwa).	
Notch. S. Incision.	Not in the least, <i>kawin bápis̄h</i> , <i>kawin ganage</i> .
Notch; I notch it, (<i>in.</i> , <i>an.</i>) <i>nin pagwanoshkan</i> ; <i>nin pagwanoshkawa</i> .—S. Incision.	Not now, <i>mádji</i> , <i>mádjikanig</i> . (Nameskwa.)
Notched; it is notched, <i>pagwanoshkamagad</i> .	Notwithstanding, <i>kitwen minotch</i> , <i>notch</i> , <i>missawa</i> .
Note, (small letter,) <i>masinaigans</i> .	Not yet, <i>ka mashi</i> , <i>kawin mashi</i> .
Not even, <i>kawin ganage</i> . (Nama appo).	Now, or now-a-days, <i>nongom</i> . (Anotch).
Nothing; I am (it is) nothing, worth nothing, <i>nin nagikawis</i> ; <i>nagikawad</i> . Or, <i>nin nagikawendugos</i> : <i>nagikawendugwad</i> . (Piweyittâkwan).	Now and then, <i>naningotinong</i> , <i>naningotinongju</i> .
Nothing, for nothing, <i>anisha</i> ; <i>anish</i> , <i>wenipaj</i> , <i>wenipauaj</i> , <i>pinishi</i> . (Konata.)	Nowhere, <i>kawin ningotchi</i> . (Nama nândo).
Nothing, to nothing; I bring him (her, it) to nothing, <i>nin angoa</i> , <i>nind angoshkawa</i> ; <i>nind angoaan</i> , <i>nind angoton</i> , <i>nind angoshkan</i> . I am (it is) brought to nothing, <i>nind angoshka</i> , <i>nind ângotchigas</i> ; <i>angoshkamagad</i> , <i>angotchigâde</i> .	Now only, <i>pitchinag</i> . (Tcheskwa).
I bring it to nothing for him, <i>nind angotamawa</i> . It comes to nothing, <i>angomagad</i> .	Number; we are few in number; we are many... S. Few. Many.
Notice; I take notice of him, (her, it,) <i>nin babawenima</i> ; <i>nin babamendan</i> .—I take notice of him (her, it) in going by, <i>nin babijâgenima</i> ; <i>nin babijâgendân</i> .	Number; I number, <i>nind agindass</i> , <i>nind agindassobiige</i> .
	Numbering, <i>agindassowin</i> , <i>agindassobiigewin</i> .
	Numb. S. Benumbed.
	Numbness, <i>gikimanisiwin</i> .
	Numerous. S. Many.
	N u n. <i>mékateirkwanaiékwé</i> . (Ayamihewiskwew).
	Nuptial. Nuptials.—S. Wedding.
	Nurse, (woman taking care of sick persons,) <i>gatiniwekwe</i> , <i>genawenimad</i> <i>aikosinidjin</i> , <i>neta-gatiniwed</i> .
	Nut, <i>pakân</i> , <i>pakânak</i> , <i>pakânakomin</i> .
	Nutmeg, <i>kitchi gawissakang</i> .
	Nut-tree, <i>pakânakomij</i> .

O

O! as an interjection of wishing or exclamation, *o!*

Oak, *mitigomij*. White oak, *misshimij*. (Maskawâttik).

Oar, *ajehaua*, *ajehauanak*. (Abûy).

Oar-strap, *ajehauanak*.

Oats, *belejipapaji manomin*.

Obedience, *bahumilâjewin*, *bahumilâmorin*, *nâttumowin*.

Obedient: I am ob., *nâhahitam*, *nâhahitope*, *nâhahitam*.

Obedient person, *netâlahamutang*.

Obey. S. Obedient.

Obey; I obey him, *nâhahitawa*, *nâhahitawa*. I obey myself, I listen to myself, *nâhahumitas*. I will not obey or listen, *nâhahitam*.

Object, animate object, *nânu*, inanimate object, *aii*.

Object: I object, *lawin nâminwendawas*, *nând aawendam*. I object against him, ther, it, *lawin nâminwendamass*, *nând aawenawin*. *lawin nâminwendawas*, *nând aawendan*.

Obliquely, *opimeti*. I took obliquely, *nân bimadarab*. I sit obl., *nân bimideb*. I laid him (her, it) obl., *nân bimadina*; *nân bimidinan*. I lay or put him (her, it) obl., *nân bimidishima*, *nân bimidihi*.

don. I lie (it lies) obl., *nâhahitope*, *bahumilâmowin*.

Obliterated. S. Forgotten.

Oblong: it is oblong, *tumens-morak*. It is oblong, *Mosâk*, *in*, *jajjawabikad*; metal, *an*, *jajjawabikar*; stuff, *in*, *jajjawabipol*, *an*; stuff, *obigak*; stuff, *in*, *an*; board, *eremashikak*, *jajjawabipol*, *an*; matchstick wood, *in*, *jajjawabipol*; wood, *in*, *jajjawabipol*. — I make it oblong, *nâhahitope*, *nânu* impression. I cut it oblique, *ob*, *in*, *jajjawabipol*, *nân bimadarab*.

Oblong island, *jajjawabipol-digwâna*.

Observer, *asungaq*, *asâpa*, *panimashimawis*.

Observer, I observe or watch him, ther, it, *ai*, *nânu* *asungaq*, *asâpa*, *panimashimawis*, *nânu*, *ge-nândâma*, *nân bimadarab*, *nând ashâurina*, *ashâurina*.) *nânu* *asungaq*, *asâpa*, *panimashimawis*, *nânu* *asayâthâllusâthâ*, *nânu* *yaner*, *dawin*, *ai*, *nând ashâurina*, *nând ashâurina*, *nând ashâurina*.

Observer, keep, I observe it, *as*, *concentrate*, etc., *nânu* *panimashimawis*.

Obstruction, *quâkumâlum*, *quâkumâlum*.

Obstruct, I am ob., *nânu* *panimashimawis*, *nânu* *panimashimawis*.

- Obstruct ; I obstruct a passage, *nin gibishkâge*. I obs. his passage or way, *nin gibishkawa*. I obstruct it, *nin gibishkan*.
- Obstruct, (in. s. in.) S. Shut up.
- Obtain, I obtain him, (her, it,) *nin gashkia*, *nin gashkiton*.
- Occasionally, *naningotinong*, *naningotinongin*. (Miskawi.)
- Occident, *épangishimog*, *ningâbian*. (Pakisimotâk). In, to or from the occident or west, *ningâbianong*.
- Occupation, *ondamitâwin*, *ondamisitîwin*. Otamiywin.
- Occupied, busy ; I am occ., *nind ondamita*, *nind ondamis*. (Otamiyuw). I am occupied about him, (her, it,) *nin dajikawa*; *nin dajikan*. We are occ. at each other somewhere, *nin dajikodâdimin*. I am occ. at s. th. in a certain place, *nin dajita*. I am occupied in doing s. th., *nin apitchita*. I am occ. elsewhere, *nind ondamishka*. I am occ. in writing, *nind ondamibiige*. I feign to be occ. or busy, *nind ondamitakas*.
- Occupy ; I occupy him, make him busy, *nind ondumia*, *nind ondamisia*. I occupy people, *nind ondamiive*. (Otamihew).
- Occupy the mind ; he, (she, it) occupies my mind, my thoughts, *nind ondamenima*; *nind ondaméndân*. My mind is occupied by s. th., *nind ondaméndam*. (Otameyittam).
- Ocean, *jiwitâgani-kitchiyami*.
- October, *binâkwi-gisiss*. (Kaskatinowipismi).
- Odious. S. Hateful.
- Odor. S. Smell.
- Offend ; I offend him, *nin nishkia*, *nin bitchinawea*, *nind iniwesia*. I offend him with my words, *nin nishkima*, *nin bitchinawema*. (Kisiwâhew).
- Offended ; I am off., *nin nishkiigo*, *nind iniwes*.
- Offer. Offering, (in. s. in.) S. Sacrifice.
- Offering, (vow,) *dibandowin*. Religious offering, *anamie-pagidinigewin*, *anamie-pagidinigan*. I perform a religious off., *nin anamie-pagidi-nige*. (Asotamowin).
- Office, *ojibiigewigamig*.
- Officer ; civil officer, *ojibiigewinini*; *takoniwevinini*. Military officer, *jimâganishi-ogima*
- Oft, often, oftentimes, *naningim*, *niningim*, *awâkam*, *sasagwana*. (Kâkiyipa).
- Oh ! io !
- Oil, *bimide*. Sweet oil, *mitigobimide*. Holy oil or blessed oil, *ketchitwawendâgwak bimide*.
- Oint. S. Grease.
- Ointment, *nôminigan*. (Tominingan).
- Ointment for the face, *nôming-wewin*.
- Ointment for the head, *namâkwirin*.
- Old ; I am old, *nin kitchi anishinâbew*, *nin kitis*. (Kiseyiniwiw). I am very old, *nin gikâ*. I am getting old fast, *nin ginibininike*.—It is old, (an., in) *kitchi-aiaa*; *geté-aii*. (Kâwikikkaw).
- Old, (ancient,) *geté-*.
- Old age, *kitchi-anishinâbemiwin*, *kitisiwin*. Very old age, *gikâwin*.

- Olden times; in olden times, *gaiat, waieshkot*. Kayâs.
- Older, or the oldest; I am older, or the oldest, *nin satikis*.
- Oldest; the oldest or first-born, *sosikisid*.
- Old Field, Indian village; *testikigan*. Indian of Old Field, *Gelekigitigânîniini*.
- Old man, *akivesi*. I am an old man, *nind akivesim*. (Kiseyinw).
- Old Nick, devil, *matchi narac-to, matchi narawish, monissi-winissi*.
- Old person, *kitchi anishinâbe, gekad*. Old people, *gekâdjig*.
- Old Testament, *Gaiât-ijitwâwin, iichi-ijitwâwin*.
- Old woman, *mîdinîsi*. I am an old woman, *nîsi mîdinîsi-nî*. (Notukew).
- Olivesoil, *mitashkîmî*.
- Omit; I omit it, *nind ariwâsis*.
- Omit. Omitted, (in, s. in.) S. Forget. Forgeten.
- Omnipresent, *mîsin wîs*.
- Omniscient, *mîst gîgo lekes-dang*.
- On, *ogîjî*, *ogîdâni*. (Takkînis châyik).
- On account of..., *ondji*.
- Once, *âhâding, ahaq-tîred*. Once more, Peyalawâ, and, *an nawa andj, minawî abulîng*.
- Once, absolutely, *pîkâch*.
- One, *lejig*. I am one, *nin lejig*. It is one, *lejigwâ*. One by one, *lelejig*. One object. See under the respective substantives. (Peyalawâ).
- One, *ningo* or *ningoto*.
- One-eyed, *nin pâshkâba*. I make him one-eyed, *nin pâshkâba-wa*.
- One of the two, *hîgî aljâasid*. One of the three, *the three, etc., hîgî wîsawâsi, wîsawâ, etc.*
- Onion, *âkîhî hîgâwanîf*. (With jîshkâwî).
- Only, *eh*, *an eh*. An only child, *hîgâwanîf*. (Pihâ).
- Only now, *wîsawâ*. A small pile.
- Onumayan, *Anumayan*. Across or to Onumayan River, *Nîshomayau*.
- Onumayan River, *Nîshomayau*.
- Open; I open it, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*. I open it to him, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*. I open, *pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*. I open, *pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*. I open a barrel, *nîsi pîkâkaw-nîsi*, *nîsi pîkâkaw-nîsi*. (Takkînis châyik).
- Open, (lift up); I open it, *nîsi pîkâkaw*. I open it to him, *nîsi pîkâkaw-nîsi*. If open, *nîsi pîkâkaw-nîsi*.
- Open, split the earth, *ogîdâni-hîkâkaw-nîsi*. Two water-springs, *ogîdâni-hîkâkaw-nîsi*.
- Open, with a key, *o*; I open it, *an*, *an*, *and*, *hîkâkaw-nîsi*, *and*, *hîkâkaw-nîsi*. I open it to him, *an*, *hîkâkaw-nîsi*.
- Opening; there is an opening, *hîkâkaw-nîsi*. I make an opening, *nîsi pîkâkaw-nîsi*. I make an opening to him, *nîsi pîkâkaw-nîsi*. I put my foot in an

- op., *nin jegwakosidesse*.
 Openly, *mijisha*. (Mosis).
 Operate ; it operates well, a medicine, *minoshkademagad*.
 It op. well in me, *nin minoshkagon*.
 Opinion, *inendawowin*. It is my opinion, *nind inendam*.
 Opium, *nibewabo*.
 Oppose ; I oppose it, *nin mígâdân*.
 Opposite, (vis-à-vis,) *tibishko*. I arrive opposite to it, *nin tibishkokan*.
 Oppress ; I oppress him, her, it with my body, *nin badagoshkawa*; *nin badugoshkan*.
 Orator, *nata-gigitod*. I am an orator, *nin nita-gigit*. (Nettapiskwet).
 Or, *kéma*, *kéma gaié*. (Appo).
 Order, *inakonigéwin*.
 Order, (good order, carefulness,) *sugákamisiwin*. I put in order, *nin sagákinige*. I put it in order, *nin sagákinan*, *nin sagákissidon*. It is put in order, *sagákissin*. (Náhastásuw).
 Order, (Sacrament,) *Mekatéwik-wanaiewiwin*. (Ayamihewiyiniwijihituwini).
 Order ; I order some work to be done, *nind anôki*. I order it to be made, (in., an.) *nind anokin*; *nind anokénan*. (Atuskemow).
 Order, (arrange, command;) I order, issue an order, *nind inákonige*. Wiyasuwew.
 Orderly, in good order, *sagakatch*.
 Orderly ; I am orderly, I live orderly, *nin nibwâka*, *gwaiak nind iji bimâdis*, *gwaiak nind ijiwebis*.—I am orderly, care ful, I keep things in good order, *nin sagakamis*.
 Orient, *wâban wendji-mokaang*. In, from or to the orient, *wâbanong*. (Sákästenâk).
 Ornament, *sasegatchigan*. I am dressed with many ornaments, *nin sasegakwanaie*.
 Ornament ; I orn., *nin sasegatchige*. I orn. him, (her, it,) *nin sasegana*; *nin sasegaton*.
 Ornament, (in. s. in.) S. Embroider.
 Ornamented, (fair;) I am (it is) ornamented, *nin saséga*; *sasegamagad*.
 Orphan, *giwâsh-abinodji*. I am an orphan, *nin giwis*, *nin giwashis*, *nin giwashito*, *nin na-ninawis*.
 Other ; the other, *bejig*, *nabané*. —The other foot. The other hand, etc. S. Foot. Hand, etc. (Kutak).
 Otherwise, *bakân*, *andj*. (Pitus).
 Otter, *nigig*, *nikig*. Young otter, *nigigons*. Female otter, *nojéi-akig*.
 Otter-skin, *nigiquaiân*.
 Ottawa Indian, *Otâwa*.
 Ottawa language, *otawamowin*. I speak the Ott lang., *nind otawam*. It is written in the Ott. lang., *otawawissin*, *otawamomagad*. I translate it in the Ott. lang., *nind otawawis-siton*.
 Ottawa squaw, *otawakwe*.
 Our, *ki*, *kid*, *nin*, *nind*. (Ki, kit, ni, n't.).
 Ours, *kinawind*, *ninawind*. (Ki-yânow, niyanâñ).
 Out, outside, out of doors, *ag-watching*, *agwatchaii*. (Wayawitimik).

- Outgo**; I outgo, outwalk or outrun him, *nind enimishkawa*.
Outlive; I outlive yet this day, *nin kabegijiganam*. I outlive yet this night, *kabetibikanam*, *nin wâbans*.
Outwardly, *agwâtchaii*, *ogidjina*, *ogidjaii*.
Over, *pâdjidji*.
Over, all is over, *ishkwakamigad*. (Ekusi kakiyaw).
Over-coat, over-all. S. Over-vestment.
Overcome; I overcome, *nin jâgodjiwe*, *nin maminjita*. It overcomes, *jâgodjiwemagad*. I overcome him, (her, it,) *nin jâgodjia*, *nin gashkia*, *nin magvia*, *nin mamânjia*, *nind aniwia*, *nind aniwishkawa*; *nin jâgodjitan*, *nin gashkiton*, *nin magriton*, *nin maminjiton*, *nind aniriton*, *nind aniwishkan*. I overcome in speaking, *nin jâgosonge*. I overcome him in speaking, *nin jâgosoma*.—I overcome myself, *nin jagodjiidis*, *nin gashkiidis*. It overcomes me, *nin mawiggon*, *nin jâgodjiigon*, *nin mamânjûgon*.—It is overcome, *gashkitchigâde*, *jâgodjigâde*.
Overflow; it overflows, *sigissémagad*. It overflows boiling, *amidegamide*, *sigigamide*. The kettle overflows, *amidegamiso akik*. The river overflows, *bajidédjwan sibi*. Pâsijipew.
Overflowed; it is ov., *moshkaan*, *bajidebi* I am it is overl., *nin nikibi*: *nikibimagad*. (Iskipew).
- Overgrow**; I overgrow him, (her, it,) *nind aniwigima*; *nind aniwigindan*.
Overhear; I overhear, *nin pagwanotum*, *nin gimusitum*. I ov. him, *nin gimitawa*, *nin pagwanotawa*.
Oversee; I oversee him, *nin dibagima*.
Overseer, *naganisid*.
Overshadow; I overshadow, *nind agawâteshkam*. I ov. him, (her, it,) *nind agawâteshkawa*, *nind atawâteshkotu*.
Overstrain; I overstrain myself, *nind sindji*. I ov. him, *nind sindjia*. (Misamiw).
Overtake; I ov. him, (her, it,) *nind adima*; *nind adindan*.
Overthrow; I overthrow, *nind ombwérebinige*, *nind animikowebinige*.
Over-vestment, *piliwajan*, *pitâwigpiwin*, *leshkunashkidiewiin*.
Owe; I owe, *nin masinutig*. I owe him, *nin masinaamawa*.
Owl, *kokoko*. A kind of small owl, *gwengowia*. Another kind, *pushkwe*. Great horned owl, *wearendjigano*. (Hohuw).
Own; I own it, (in., an.) *nin dibendân*; *nin dibenima*. (Otayán).
Owner, *debéndang*. (Wetayánit).
Ox, *pijiki*.
Ox-driver, *wedabiad pijikiwan*.
Ox-fly, *misisâk*.
Ox-hide, *pijikiwegin*.
Oyster, *ess*, *eas*. Red oyster, *miskwess*.

P

Pace, *takokiwin*. (Takuskewin.) Pacific ; I am pacific, *nin bekâ-dis, nin bisânis*.

Pacifier, *besâniiwed*.

Pacify ; I pacify, *nin bisâniisce*.—S. *Appease*.

Pack, carried on the back, *bimwanan, wiwâjima*. (Nayatchigan). My, thy, his pack, *nîwaj, kiwaj, wiwaj*. My pack is heavy, or, I carry a heavy pack, *nin kosigowane*. My pack is light, or, I carry a light pack, *nin uângiwane* I encumber him with a heavy pack, *nin niskia*. It encumbers me, carrying, *nin niskiigon*. (S. Carry on the back.)

Pack ; I pack, I carry a pack on my back, *nin bimwanane*.—S. *Carry on the back*.

Packing, *bimiwanewin*.

Packing-strap, *apikan*. (This is also the name of a certain snake.)

Pack-thread or string, *takobidjigan*.

Paddle, *abwi*.

Paddle ; I paddle, *nin tchime*. I paddle in the foremost part of the canoe, *nin nimitamaam*. It paddles, *tchimémagad*. (Pimiskaw).

Paddler, *tchamed*. A good paddler, *netâ-tchimed*.

Padlock, *bekominagak kashkâbikaigan*.

Pagan, *enamiâssig*. Pagan Indian, *enamiâssig anishinâbe, maiâyanishinâbe*. (Eka eyamihât).

Pagan sacrifice, *sâgiwitchigan, sasâgiwitchigan*. I make a pagan sac., or, I give s. th. for a sacrifice, *nin sasâgiwitchige*. I give it to him as a sacrifice, *nin sasâgiwina*. The gift received as a sacrifice, *sasâgiwigowin*. (Webinâsuwin).

Pagan sacrificer, Indian sacrificer, *sasâgiwitchigewinini*.

Pagan sacrificing, *sasâgiwitchigewin*. I sacrifice some object, (*in.*, *an.*) according to pagan rites, *nin sâgiwiton*; *nin sâgiwia*. I sacrifice s. th. to him, *nin sâgiwitawa*, *nin sâgiwitamawa*.

Paid ; I am paid, *nin dibaamâgos, nin dibaamâgo*. It is paid, *dibaamagemagad*.

Pain, *kotagitowin, kotagendamowin, âkosiewin*. Much pain, *gibendamowin*. I am in pain, I have pain, *nin kotagito, nin kotagendam, nin wissagendam*. I have much pain, *nin gibendam*.—I cause or give pain, *nin kotagiire*. It causes pain, *kotagiiewemagad*. I give him pain, make him suffer, *nin kotagia*.—I have pain in such a part of my body, (*in.*, *an.*) *nind âkosin*; *nind âkosinan*.

- Little pain of a child, *bobo*.
 Pain in the head, in the leg, etc., S. Head. Leg, etc.
 Painful ; it is painful, *sanagad*, *ânimad*. It is painful, considered painful, *kotagendâgwad*, *wissagendâgwad*. I consider it p., *nin kotagendâin*, *nin wissagendâin*. It is a painful event, *kotagendâgwakamigad*.
 Paint, (colors), *jijobiigan*, *wejinigam*.
 Paint ; I paint, *nin jijobiige*, *nin jijinige*. I paint it, (in, an.) *nin jijobian*, *nin wejinon* : *nin jojokian*, *nin wejina*.
 Paint, (draw;) I paint, *nin masinibiige*, *nin masinitchige*, *masinîtgân* nind *ojibwa*. I paint him, her, it, *nin wasiniliwa*, *nin masiniluth*.
 Painted ; it is painted, (in, an.) *jijobigâde*, *wejinigâde*; *jijobiigiso*, *wejinigiso*.
 Painter, *jijobiigewinini*, *wejinigewinini*.
 Painting, (drawing, picture, image), *masinigipin*, *masinichigan*. The art or act of painting, *masinibigewin*, *masinitchigewin*.
 Pair; one pair, *ningotwewân*, *ningodewewanagisewin*. We are a pair, *nin ningotwewagisewin*. Two, three pair, *nijewewân*, *nissiwewân*, etc. So many pair, *dasswewân*.
 Palace, *ogimâwîgominig*.
 Palate, my, thy, his palate, *ninuagask*, *kinuagask*, *onuagask*. Mayakusk
 Pale ; I am pale, *nin wâbineris*, *nin wâbinowadengwe*, *nin wâbiskingwe*. I look pale, *nin wâbinayos*.
 Paleness of the face, *wâbinésiwin*, *wâbiskingwe-win*.
 Palm of the hand, *nabogaskinindj*.
 Palm-Sunday, *jingdzi-yijijau*.
 Palpitate ; I palpitate, *nin mâmâdjipagis*.
 Palsy, *nibowâpinewin*. I have the palsy, *nin nibow*, *nin nibôwacipe*. I have the palsy on one side, *nin nabauénibom*.
 Pan, *abwéwin*, *sassakokwadjigan*. A panful, *ningot-abwéwin*.
 Pan-cake, *gwékissodjigan*. I am frying pan-cakes, *nin gwékissadjige*.
 Pane, *wassétcchigauâbik*.
 Pantry, *atâssowin*.
 Pants, pantaloons, *gibodiégwâseen*.
 Paper, *masinaigan*. Clean paper, (unwritten), *banigak masinaigan*. White paper, (unwritten), *wâishishâg masinaigan*. Unwritten paper, *wejibiigadessinog masinaigan*.
 Parallel, *awt-hijja*, *awt-hâjjiwin*, *gimodawewin*. I speak or use a parallel, *awt-hijjige*, *nind awtages*, *ala gemodowee*. (Akwanokijewin).
 Paradise, *wakwi*, *gijig*. In paradise, (in heaven), *gijigong*, *wakwing*. Terrestrial paradise, *kitchi-kitigan*.
 Parasite, *paganishiiweshkip*. I am a parasite, *nin paganishiiweshkip*.
 Parasitic habit, *paganishiiweshkipin*.
 Parasol, (or umbrella), *ngawitewa*.
 Patch, (lets a little). I patch, *nin gipesige*. I patch it, *na*.

an., nin gápisán ; nin gápis-wa.

Pardon. S. Forgive. Forgiveness. Blot out.

Parent, *kitisi, onigiigoma*. My, thy, his parent, (father or mother,) *nin kitisim, ki kitisim, o kitisiman*. My, thy, his parents, (father and mother,) *ninigiigoy, kinigiigoy, onigii-gon*; or, *nin kitisimag, ki kitisimag, o kitisiman*.

Paring, *okonass*.

Park, (enclosure,) *atchikinigan*.

Part; there is part or half of s. th., *ajigané*. Part or half of . . . , *ajiganeái*. Part or half of the earth, *ojiganékamig aki*. (Pakki).

Particular, (difficult;) I am particular, *nin sunagis*.

Partition, *gibikinigan, pikissanágokan, atchikinigan*. I make a partition in it, (in a house, etc.) *nin gibikinigadan, nin pikissanagokadan, nind atchikinigadan*.

Partridge, *biné*. Young par., *binéns*. I hunt part., *nin nandabinéwe*. The partridge shakes his wings, *gwigwing-wao biné*. The tree on which he shakes his wings, *gwig-wingwaowâtig*. (Pihyew).

Partridge-berry, *binémin*.

Partridge-leaf, *binébag*.

Pass; I pass him, (her, it,) *nin kâbikawa ; nin kâbikan*. It passes me, *nin kâbikagon*. It passes, *kâbikosse*.

Pass away; it passes away, *angomagad, angoshkamagad*.

Pass by; I pass by, *nin bimi-ija, nin bimosse*. I pass by in a canoe or boat, *nin bimâ-*

wajiwe. I pass by in a canoe or boat, singing, *nin bimâamas*. I pass by, carrying him (her, it) in a sleigh, *nin bimidabana ; nin bimidabandan*. I pass by, riding, *nin bimibaigo*. I pass by, running, *nin bimibato*. I pass by, walking with snowshoes, *nin bimágimosse*. —The road passes by, *bimimo mikana*. —I am heard passing by, *nin bimwéweshin*. I am heard making noise in passing by, *nin bimwéwéwe*. I am heard talking in passing by, *nin bimwéwidam*.

Passenger, traveler, *bebamâdisid*.

Passionate, (easily moved to anger.) I am passionate, *sesika nin nishkâdis, waiba nin nishkâdis, nin mishidee, nin babigodee, nin bitchinawes, nin nishkadiishk*. (Wokkewiswiw). Passionate person, *neshkâdis ishki d, netâ-nishkâdisid*. (Kisiwâsiskiw).

Passionate temper or temperament, bad passion, *bitchinawesiwin, babigodeewin, nishkâdisishkiwin, matchi bimâdisiwin*. I have a passionate temperament, *nin nishkâdisishk, nin matchi bimâdis*.

Passover, *pak-wissiniwin*.

Pass over, (or miss;) I pass over him, (her, it,) *nind answeka-wa ; nind answekan*. (Miyâskawew).

Pass through; I pass (it passes) through, *nin jâbode ; jâbodemagad*. The water passes through, *jâbobi*. I succeed in passing through or over s. th., *nin gashkio*.

Paste ; I paste, *nind agokiwas-sitchige*. I paste it, (*in.*, *an.*) *nind agokiwassan*; *nind agokiwasswa*. (The same as sealing.)

Patch, (piece,) *bagwaigan*.

Patch; I patch, *nin bagwâige*. I patch it, (*in.*, *an.*) *nin bagwaan*; *nin bagwâwa*.—I patch a canoe, *nin bagwaon*. I patch leggings, *nin bagwaidasse*. I patch shoes, *nin bagwaass*.

Patching, *bâgwaigewin*.

Path, *mikan*, *mikana*.—S. Road. (Meskanaw).

Patience, *minwadendamowin*, *jâjibendawowin*, *bekâdisiwin*, *bekâdenlagosiwini*.—I have patience with him, *nin babimiriwida*. We have patience with each other, *nin babimi-widadi*. (Sibeyittamowin, yospisiwi).

Patient ; I am patient, *nin min-wadis*, *nin minwadendam*, *nin jajibendam*, *nin bekâdis*, *nin bekadendagos*, *beka nin kotagis*, *beka nin kotagendam*. I find him patient, *nin minwadeni-ma*, *nin jâjibenima*.

Patient, (sick person,) *aiâkosid*.

Patron-Saint ; he is my Patron-Saint, *nin widjijinikasomu au ketchitwâwendagosit*.

Pattern for net-meshes, *bimida-konigan*, *bimidakonagan*.

Pattern for vestments, *tibijigan*.

Paunch, *missid*, *winasay*.

Paw, *wanusid*.

Pay ; I pay, *nin dibaamage*. I pay him, *nin dibaamawa*, *nin napanona*. I pay for it, (*in.*, *an.*) *nin dibaan*; *nin dibawa*. I pay so much for it, (*in.*, *an.*) *nind ipinean*; *nind ipinéwa*.

Pay debts ; I pay my debts, *nin dibaan nin masinaigan*, *nin kijikan nin masinaigan*. I pay him in full, *nin kijikawa*. I pay all I owe, *nin kijikas*.

Payer, *debaamâged*.

Payment, *dibaâmâgewin*, *dibaâ-gowin*, *dibaumâliwin*.

Peace, *bisâniweewin*, *inawendî-win*, *mino inawendiriu*, *mino widjindirin*, *wanakiwin*. (Wetaskiwin). We live in peace and harmony together, *nin mino inawendimin*, *nin mino widjindimin*.—I live somewhere in peace, *nin wanaki*. I make him live in peace, *nin wanakia*.

Peace of heart, *bisânideewin*, *wanakiwideewin*. (Kiyâmitehewin.) I enjoy peace of heart, *nin bisanidee*, *nin wanakiwidee*.

Pea-cock, *susîga-misisse*.

Peaceable ; I am p., *nin bisânis*, *nin bekâdis*.

Pear, *osigwâkumin*

Pearl, *ananidji*, *bikomigen*, *babikomigen*.—I have a pearl in my eye, *nin jiwâb*.

Pear-tree, *osigwâkominagawanj*.

Pebble, *assîn*.

Peddle ; I peddle, *nin babama-ture*.

Peddler, *babamatâweewinini*.

Peddlery or peddling, *babama-tiweewin*.

Peel, *okonass*.—S. Shell

Peep : I peep in, *nin tapâb*, *nin tupikweshin*—I peep out from under s. th., *nin pinsâb*.

Peevish ; I am peevish, *nin babigode*, *nin mishidoe*, *nin matchi bimâdis*.

Peevishness, *mishideewin*, *babigodeewin*.

- Peg, *sagâkwaigan*, *sassagâkwaigan*.
 Peg ; I peg, *nin sagâkwaige*, *nin sassagâkwaige*.
 Pen, *mîgwan*.
 Penance, *kotagiidisowin*.
 Pencil, *oibiiganâtiq*.
 Penetrate ; it penetrates into s. th., *bosasse*. It penetrates in the flesh, *gondasse*.
 Peninsula ; there is a peninsula, *gigawékamiga*.
 Penitent, *aianwénindisod*.
 People, *bemâdisidjig*.
 Pepper, *gawissagang*, *tipweban*.
 Peppermint, *tekassing*.
 Perdition, *banâdisiwin*; *banâdjiwewin*.
 Peregrination, *babâmâdisiwin*.
 Perfect, perfectly, *gwaiâk*, *wéni*, *wâwinge*, *âpitchi*.
 Perfection, *wâwingesiwin*. I do or say s. th., to perfection, *nin wâwings*.
 Performance ; religious perf., *manitokâsowin*. I do some rel. perf., *nin manitokas*.
 Perfume, *minomâgodjigan*, (*minomâgwadjigan*), *nokwésigan*.
 Perfume ; I perfume, *nin minamagodjige*, *nin nokwésige*.
 Perhaps, *gonima*, *gonigé*, *gema*, *kéma*, *ganabâtch*, *mâkiya*. (Mâskutch).
 Peril, *bapinišiwâgan*.
 Perish ; I perish, *nin nib*, *nin nishiwanadis*. It perishes, *nibomagad*, *nishiwanadad*.
 Permit ; I permit, (allow,) *nin ganabendjige*, *nin pagidinige*, *nin naêndam*. I permit him to do s. th., *nin pagidina*, *nin pagidjia*, *nin ganabénima*, *nin mina*. I permit it, *nin ganabéndân*, *nin naéndân*.
 Perpetual, *kâgige*.
 Perpetually, *kagigékamig*, *kâginig*, *mrjag*, *apine*.
 Perseverance, *jibendamowin*, *jajibendawowin*, *pajigwadisiwin*.
 Persevere ; I persevere, (at work, etc.) *nin jibendam*, *nin jajibendan*.
 Persist ; I persist, *nin pajigwendaw*, *nin pajigwâdis*. I persist upon what I say, *nin wi-debwe*. (Atji piko wi-tâpwew).
 Perspiration, *abwésowin*.
 Perspire ; I perspire, *nind abwes*.
 Persuade ; I persuade, *nin gagânsonge*. I persuade him, *nin gagânsoma*; I persuade him to go with me, *nin wijâma*. (Kaskimew, sâkotchimew).
 Persue ; I persue him, *nin noswanéwa*.
 Perversity, *matchi ijiwébisiwin*, *matchi aiaâwishiwin*.
 Pervert ; I pervert him, *nin matchi-ijiwebisia*, *nin wanishima*, *nin banodjia*. (Misiwanâtjihew).
 Pest, pestilence, *jindâgan*, *ki-jin-dag-an* *mânâdapinewin*. There is pestilence, *mânâdapinôkamigad*.
 Pestle, *botâganak*, *botashkwanak*.
 Petition, *nanândamowin*, *nandôtamowin*.
 Petrified ; I am (it is) petrified, *nind assiniw*; *assiniwan*.
 Petticoat, *godass*, *matshîgode*. I wear a short petticoat, *nin takwâmbis*.
 Pew, *apâbiwin*.
 Pewter, *wâbashkikomân*.
 Phantom, *tchibai*.

Pharmacy, *mashkikikewin*.
 Phenomenon; it is a phen., *ma-*
mandáwinagwad.
 Phlegm, *agiy*, *sibiskanamowin*.
 Physician, *mashkikiwinini*, *na-*
nândawiwéwinini, *nenânda-*
wiwed.
 Pick ; I pick a bird, *nin pash-*
kobina binéshi.
 Pickerel, [fish], *ogá*. Young
 pickerel, *ogáns*.
 Pick out ; I pick them out, (*in.*,
an.) *nin gagiginanan*, *nin ma-*
miginan; *nin gagiginay*,
nin mamiginag.
 Pick up ; I pick up, *nin pata-*
kaige. I pick it up with s. th.
 pointed, (*in.*, *an.*) *nin pata-*
kuan: *nin patákawa*.—I pick
 it up and eat it, (*in.*, *an.*) *nin*
mamajagundan: *nin mamaja-*
gama.
 Picture, *masinibiigan*, *masinit-*
chigan.
 Piece, *bokwaii*. A piece of any
 clothing material, *bokweg*. A
 piece of meat, fish, etc., *nin-*
gotonijigan. Two, three
 pieces, *nijonijigan*, *nissonijig-*
gan, etc. So many pieces,
dassonijigan.—I make it all
 of one piece, *nin misiwteton*.
 It is made all of one piece,
misiwtchigide.
 Pierce, (bore;) I pierce, *nin*
pagwanéig, *nin pagwanébil-*
jige. I pierce it, (*in.*, *an.*) *nin*
pagwanéan, *nin pagwanéwa*.
 I pierce it with my finger, (*in.*,
an.) *nin pagwanébiom*, *nin*
pagwanébina.—I pierce it with
 difficulty, *nin gashkau*.—I
 pierce him, *nin jabwenawen*,
nind inishkawa. It pierces me,
nin jabwenaogon, *nind inish-*

kagon.—I am pierced, *nin ji-*
bajigas.
 Piety, *sônganamiawin*. (*Ayami-*
hewatisiwin.)
 Pig, *kokosh*. Young pig, *kokor-*
shens.
 Pigeon ; wild pigeons, *omimi*.
 Young wild pigeon, *omimins*.
 Domestic pigeon, dove, *wâb-*
mimi, *wâbmimini*. Young dom.
 pigeon, *wâbmimins*.—I hunt
 pigeons, *nin nândâomimi*, *nin*
nułjomiminiu.
 Pigeon-tail, *aawé*.
 Pike, [fish], *kinoje*. Another
 kind, *mâshkinoje*.
 Pile ; I put it on the top of a
 pile, (*in.*, *an.*) *nind ogwitařis-*
sidon; *nind agwitařishima*.
 Pill, pills, *mashkiki bebikomi-*
nayak.
 Pillage, *makandwewin*.
 Pillage : I pillage, *nin makandwe*.
 Pillager, *makandwewinini*.
 Pilot, *wedaked*, *odâkéwinini*.
 Pimple, *minins*. I have a pim-
 ple on my lip, *nin mininswi-*
dan. My face is full of small
 pimples, *nin mosséwingwe*, *nin*
babigwingwe.
 Pin, *oshtiquinjibonijan*, *nes-*
sigwalašeon, *sugikwaten*, *sa-*
gakwatenins.
 Pin ; I pin it, (*in.*, *an.*) *nin sas-*
sugikwaden, *nin sassigá-*
kwaad.
 Pincers, *takwândjigans*.
 Pinch. I pinch him, *nin tehi-*
silina, *nin wiskibina*.
 Pinery, *jingwakoki*.
 Pine-tree, *jingwak*. Young pine-
 tree, *jingwakens*. Dry pine-
 tree, *minissag*. Red pine, *pa-*
kwanagimak. White pine,
amikwândag, *kawândag*.

Pinnacle, *wanakowin*.

Pint, *abitâ-omôdai*; *kishkitchiag minikwâdjigan*.

Pipe, *opwâgan*. Stone-pipe, *assînopwâyan*. Wooden-pipe, *mitigopwâgan*. A pipe full, *ningotôpwâgan*. I fill my pipe, *nind onâshkinaa nind opwâgan*. I light my pipe, *nin sakaipwâgane*.

Pipe-stem, *okidj*, *odamaganak*, *odagamanâtiq*. Flat broad pipe-stem, *nabagakokidj*. (Os-
kitjy).

Pipe-stone, *opwâgan-assin*.

Piss, *jigiwinâbo*.

Piss, I piss, *nin jishig*. I piss in the bed, *nin jicingwâm*. (Sikiw, sikikwâmiw). The dog pisses, *agwinoie animosh*.

Piss-pot, *jigiwinâgan*.

Pistol, *pâshkisigans*.

Pitch, *pigiw*, *payin*. I make (gather) pitch, *nin pigike*.—

Pitch of the fir-tree, (balsam,) *papashkigiw*.

Pitch; I pitch, *nin pikike*. I pitch it, (in., an.) *nin pigikadan*; *nin pigikana*.—I pitch over, (a canoe or boat,) *nin jijokiweige*. I pitch over my canoe, *nin jijokiwëan nin tchimân*.

Pitch-brush, *jijokiweigan*.

Pitcher, *m i n i k w â d j i g a n*. Earthen pitcher, *wâbigan-minikwâdjigan*.

Pit-coal, *akakanjewassassin*, *akakanjewaki*. There is pit-coal, *okakajewassininika*.

Pit-coal mine, *akakanjewassinnikan*.

Pit-coal miner, *akakanjewassiniwikewinini*.

Pit-coal miner's work or business, *akakanjewassininikiwin*.

Pith, *win*. (*Wiyin*).

Pity, *kitimâgeningewin*, *kitimâgendjigewin*, *kitimâgenindiwîn*.—It is a pity, *wiiagad*.

Pity; I pity, *nin kitimâgendam*, *nin kitimâgeninge*, *nin kitimâgendjige*. I pity him, (her, it,) *nin kitimagenima*; *nin kitimagendan*. I pity myself, *nin kitimagenim*, *nin kiiimagenindis*. We pity each other, *nin kitimagenindimin*. Place in a lodge or house allotted to a family, *abinass*.

Place of crossing, *nîminagan*. (Ajiwahunân).

Place where a wild animal in the woods uses to eat, *indajitagan*.

Place where s. th. is conserved or hidden, *assândjigon*. (Assatjikun).

Place; I place it, (in., an.,) *nind atôn*; *nind assâ*. I place it well, (in., an.) *nin minôssitôن*; *nin minôshima*.

Placed; it is placed, (in., an.,) *atchigâde*; *atchigâso*.

Plague, *kotagapinewin*, *mânâdapiwevin*, *kitchi inâpinewin*.

Plague, *kotagisiwin*, *kotagitewin*.

Plague; I plague people, *nin kotagiwi*, *nind odjanimiwi*.

Plain; it is plain, intelligible, *nissitotaywud*.

Plainly, *mijisha*. (Mosis).

Plane, *joshhotchigan*, *gândinigan*, *môkodjigan*.

Plane; I plane, *nin joshkotchige*; I plane it, (in., an.) *nin joshkogaan*; *nin joshkogawa*.

Plank, *kitchi nabagissag*.

Plank-road, *nabâgissago-mikanâ*.

Plant, *mashkossiw*. A hollow plant or herb, *wimbashk*. The plant is hollow, *wimbashkad*.

Plant; I plant, *nin kitige*, *nin pagidinige*. I plant it, (in., an.) *nin kitigadan*, *nin pagidinan*; *nin kitigana*, *nin pagidina*.

Planted; it is planted, *kitigade*.

Plaster, *agobison*, *agobisowin*. I have a plaster on my wound, *nind agobis*. I tie a plaster on his wound, *nind agobina*.

Plaster, *wâbigan*.

Plaster; I plaster, *nin wâbiganaije*. I plaster it, *nin wâbiganaan*. I plaster with a trovel, smoothly, *nin joshkwabigonaige*.

Plastering, *wâbiganatigewin*, *joshkwalibiganatigewin*.

Plat; I plat, *nind okadenige*. I plat it, (in., an.) *nind okadenan*; *nind okadena*. I plat it to him, *nind okadenamawa*.

Plate, *tessinâgan*. A plate full, *ningo tessinâgan*. Twice, three times a plate full, *nijo tessinâgan*, *nissu tessinâgan*, etc. Earthen plate, *wâbiganâneigan*.

Platted cord, *okabidih*.

Play, playing, *odaminowin*.

Play; I play, like children, *nind odamin*. I play with noise, *nin kiicanis*. I play, neglecting my duty, *nin kiicanakamigis*. (Metawew).

Play; I play, (game, *nind atâge*, —We play together, (at cards, etc.) *nind atâdimin*. I play it, I play for it, (in., an.) *nind atâgen*; *nind atâgenan*. (Astwâkew).

Play; I play the child, *nind*

abinodjiikas: I play the Indian, *nind anishinabekas*.

Playing, (gaming), *atâgewin*, *atâdiwin*.

Playing-ball or play-ball, *pik-wakwad*.

Playing-card, *atâdi-masinaigan*.

Playing-house, play-house, *atâdiwigamig*.

Playing thin zig, *odaminowigen* (Metawew).

Please, I please him, *nin minewawea*, *nin wawijis*. Atapithew. As thou pleasest, *potch gaie kin* (Appokiya). As you please, *potch gaie kinawé*, or, *aposhkekin*.

Pleasing; I am it is pleasing, agreeable, *nin minewawajos*, *minewendajwad*.

Pleasure, *minwendamowin*, *ba-pi-nimowin*. I make him pleasure with my arrival, *nin saginashkwa*.

Plenty, *débisiwin*. I live in plenty, *nin débis*.

Plenty of, *nibewa*. Mistah, mistahii.

Plenty, plentiful, *gwâshkacad*.

Plough, *bîgakamigibidjigan*, *bîgakamibidjigan*, *tashkikamigibidjigan*, *bîmibidjigan*, *bîmibidjigas*, *bîmibidjigas*. I make a plough or ploughs, *nin bîgakamigibidjiganike*.

Plough; I plough, *nin bîgakamigibidjige*, *nin bîgakamigibidjige*, *nin tashkikamigibidjige*, *nin bîmibidjige*, *nin bîmibidjigas*, *bîmibidjigas*. I plough a field, *nin bîgakamigaaan kitigan*. I plough for break the ground, *nin bîssakamigaaan aki*. I plough in a sandy ground, *nin tashkatawamigibidjige*.

Plover, (bird,) *tchitchwîshkiwé.*
(Sesesiw).

Pluck out ; I pluck (or pull) it out, (*in., an.*) *nin mamibiton*, *nin mamibina*. I pluck it out, (herb, plant,) *nin jishanashkibidon*, *nin pashkobidon*.— I pluck him an eye out, *nin gidjabâwa*. I pluck my eye out, *nin gidjabaodis*.

Plum, *pagessân*, *pagessâni-min*.

Plume of feathers, *nimashkai-gan*, *migwangena*, *paiakibin-weon*. I have a plume of feathers on my head, *nin nimashkaige*.

Pocket, *mashkimodégwadjigan*.

Point of land, projecting in the lake, *neiâshi*. On the other side of a point, *ajawew*. I go around a point in a canoe or boat, *nin giwidewa*, *nin giwitaam*, *nind awasséwaam*, *nikéwaam*. I cross (or traverse) a point on foot, *nin kakiwe*. The place where they traverse a point on foot, *kakiwéonan*. I traverse a point partly in a canoe, *nin kakimassato*.

Poison, *matchi mashkiki*, *pitchibowin*. Deadly poison, *nibowinipitchibowin*.

Poison ; I poison, *matchi mashkiki nind ashange*, *nin pitchibojiwe*, *nin matchi inapinodjige*, *nin matchiinopiaas*. I poison myself, *matchi mashkiki nind odapinan*, *nin pitchib*, *nin pitchibonidis*. I poison him, *matchi mashkiki nind ashama*, *nin pitchibona*, *nin matchiinapinana*.

Pole, boat-pole, to push a boat or canoe, *gaâdaktigan*, *gan-*

dakiiganak. (Kwâskusowin-nâttik).

Pole ; I pole, (a canoe or boat,) *nin gandakiige*. (Kwâskusow).

Polecat, *jikâg*.

Pole, net-pole, to hang or spread a net on to dry, *bassassabanak*.

Polish ; I polish, (give lustre,) *nin wâssikwadjige*. I polish it, *nin wâssikwadon*.

Polish ; I polish, (make smooth), *nin joshkotchige*. I polish it, *nin joshkogaan*; *nin joshko-gawa*. I pol. it, (metal, *in.*, *an.*) *nin joshkwâbikaan*; *nin joshkwâbikawa*.

Pomade, *namakwiwin*. (Tomikkewin). I put pomade on his head, *nin namâkona*.

Pond or pool, *bitobig*, *wajibiia*. Small pond, *|bitobigons*, *waji-biians*. (Pittukahân).

Poodle-dog, or a dog with long hair, *pagwawed animosh*, *missâbassim*. (Tehimistawew, pikwâskaw).

Poor, *kitimâgakamig*. I am (it is) poor, considered poor, *nin kitimâgis*, *nin kitimagendagos*; *kitimagad*, *kitimagen-dagwad*. I make him, (her, it) poor, *nin kitimagia*; *nin kitimagiton*.

Pope, *Maiamawi-nigânisid Kit-chimekatewikanaie*.

Poplar, poplar-tree, *as âd i*. There are poplar-trees, *asâdi-kua*. (Mitus).

Porcelain, *migiss*.

Porcelain breastplate, *migissii-essimig*.

Porcelain cup or saucer, *migis-sinâgans*.

Porcelain plate or dish, *migissi-nâgan*.

Porcelain-strap, *migissápikan*.
 Porch, *tessitchigan*. There is a porch made, *tessitchigáde*.
 Porcupine, *kág*. Young porcupine, *kágons*. Male porcupine, *nabéiág*. Female porcupine, *nojéiág*. I hunt porcupines, *nin nundawáigre*. (Kák-wa).
 Porcupine Mountain. *Kágwadjiw*.
 Porcupine quill, *kágobiwe*. (Káwiy).
 Porcupine's skin, *kágwaián*.
 Pork, *kokosh*.
 Port, *agomowin*. (Kápáwin.)
 Portage, *onigam*. I carry s. th. over a portage, *nind onige*.
 Portage-strap, *apikan*.
 Portrait, *masinibiilgasowin*, *masinawowin*.
 Portrait; I portrait him, (her, it, *nin masinibiwa*; *nin masinibian*).
 Portraited; I am (it is) portraited, *nin masinibiigas*, *nin masinias*; *masinibiigáde*, *masináde*.
 Position; it is in a difficult position, (*in*, *an*, *bátássin*, *báttishin*).
 Possess; I possess, I have property, *nin dan*, *nind iwlán*, *nin dibendass*. I possess him, (her, it,) *nin dibenima*; *nin dibéndan*.
 Possession, *dibendassowin*, *daniwin*.
 Post-office, *masinaiganiwigamig*.
 Pot, *minikwádjigan*.
 Pot, iron pot with legs, *okádakik*.
 Potato, *opin*.
 Potato-bud or germ, *pakwekot-chigan*.

Potato-paring, *opini-okonass*.
 Potato-sprout, *wábidwi*.
 Potentate, *kitchisogimá*.
 Pot-herb, *jigágawenj meshkos-simid*.
 Pot-ladle, *anigan*.
 Potter, *wihiganconaganikewi-nini*.
 Pound, *dibabishkodjigan*.
 Pour ; I pour it in another vessel, *nind ajawi-siginan*. I pour him s. th. in the mouth, *nin sigaaniwia*.—I pour water on s. th., *nin sigaandluge*, *nin sigaandhige*. I pour it, *nin si-quandijen*, *nin sigaandlujen*. I pour it on him, (her, it,) *nin sigaandawa*, *nin sigaandlin*.
 Pour out : I pour out, *nin siginige*. I pour it out, *nin siginam*. I pour out for somebody, for people, *nin siginatmäge*. I pour it out for him, *nin siginamara*.
 Pouring out, *siginigewin*.
 Pout; I pout, *nin mindawé*. I am in a habit of pouting, *nin mindawishk*. I pout towards him, *nin mindawa*, *nin mindamawa*. I pout because I have no liquor to drink, *nin mindawishk*. I pout, (I hang out the lips), *nin shihinen*.
 Pointer, *medawed*, *mindawesh-kid*.
 Pouting, *mindawewin*. Bad habit of pouting, *medaweshki-win*. Pouting for want of liquor, *mindawekiwin*.
 Poverty, *kitimhgisicin*.
 Powder, *makat*. (Kaskiteé). My powder is all gone, *nin t-hagakateweshin*.
 Powder, hair-powder, *gingwaduwín*, *wábosnámin*.

Powder; I powder myself, *nin pingmaodis*. I powder him, *pingwâwa*, *nin pingwinima*.— Powdering, *pingwawdimin*. Powder-horn, *pinaakatewan*. (Pitchipikkwân). I fill my powder-horn, *nin pindakatewe*. Powder-house, *makatewigamig*. Power, *gashkiéwisiwin*, *niganisikandamowin*. I have power, (authority,) *nin gashkiewis*. I have power (authority) over him, (her, it,) *nin gashkiéwisiwkawa*, *nin niganisikandawa*; *nin gashkiéwisi-kandan*, *nin niganisikandan*. —I do all to my power, *nin nandagenim*. Pox, small pox, *makakisiwin*. I have the small pox, *ning omamakie*. (Omikiw).

Practice, *ijitchigewin*, *ijitwâwin*. Practise; I practise, *nind ijitchige*. I practise it, *nind ijitchigen*. I practise religion, *nind ijitwa*.

Prairie, *mashkode*. There is a prairie, or there are prairies, *mashkodêwan*.

Prairie, large open prairie, *mishawashkode*, *mijiskâwashkode*.

Prairie-ox, (buffalo,) *mashkodépijiki*. (Maskutewimustus).

Prairie-wolf, *pashkwadashi*. (Mähingan).

Praise, (flattering,) *mamikwadi-win*, *mamikwadamowin*. Self-praise, *mamikwasowin*.

Praise, (flatter;) I praise, *nin mamikwâdam*. I praise myself, *nin mamikwas*, *nin mamikwadis*. We praise one

another, *nin mamikwadiwin*. (Mâmitjimew).

Praise, (glorifying,) *kitchitwawinidiwin*, *wawijinkiwini*, *mino-wawinidiwin*. Self-praise, *mino-wawinidisowin*.

Praise, (glorify;) I praise him, (her, it,) *nin kitchitwawina*, *nin kitwawenima*, *nin wawijenima*.

Prattle, I prattle, *nind osâmidon*, *nind osâminowe*.

Pray, I pray, *nind anamia*. I pray for him, *nind anamiéta-wa*, *nind anamietamawa*, *nin gagano-damawa*. (Ayamihâw).

Prayer, *anamiewin*. (Ayamihâwin).

Prayer-book, *anamie-masinai-gan*.

Preach; I preach, *nin gagikwe*. I preach to him, (her, it,) *nin gagikima*; *nin gagikindân*. We preach to one another, *nin gagikindimin*.

Preaching, *gagikwemin*, *anamié-gagikwewin*.

Precede; I precede him, (her, it,) *nind aniwitwa*, *nind ani-wishkawa*; *nind aniwitlon*, *nind aniwishkan*. (Nikânuttawew).

Precedence, *nigânsiwin*.

Precept, *ganâsongewin*.

Preceptor, *'kekinoamaged*, *kiki-noamagewinini*.

Precious; I am precious, *nin kitchi ápitendagos*.

Precipitate; I precipitate some work, *osâm nin wewibita*.

Precise; I am pr., *nin wâwinges*.

Precisely, *wâwinge*, *gwaiak*. (Ketisk).

Precision, *wawingesiwin*. I act with precision, *nin wâwingetchige*, *nin wâwinges*.

- Predecessor, *naganishkad*.
 Prediction, *niganâdjimowin*.
 Pre-eminent, *kitchi*.
 Prefer; I prefer him, (her, it,) *nin bajidena*, *nawatch nin minwendena*; *nin bajidenda*, *nawatch nin minwendan*.
 Pregnant, (with child;) I am pr., *nind andjik*, *nin gagishkage*, *abinodji nind aiawa*, *abinodji nin gigishkawa*.
 Preparation, *âpitchiwin*, *ojitâwin*, *wâwejita*.
 Prepare, (get ready;) I prepare, *nind ojita*, *nin wâwejita*, *nind âpitchita*. I make him prepare, *nind ojita*, *nin wâwejita*.
 Preparing; I am pr. to do s th., *nind âpitchi*. I am pr. for a voyage, *nind ojita*.
 Present, (gift,) *migiwewin*, *migowin*, *minidiwin*.
 Present, (give;) I present, *nin migiwe*. I present it, (in., an.) *nin migiwen*; *nin migiwenan*. I present it to him, *nin mina*.
 Present, (bring or put before somebody;) I present it, *nind ininan*. I present it to him, *nind ininama*, *nind ininamawa*.—It is presented in a certain manner, (in., an.,) *inini-gâde*, *ininigâso*.
 Press, *sindaagan*, *sindakwai-gan*.
 Press; I press strongly, (in my hand,) *nin mágobinige*. I press slightly, (in my hand,) *nin mágonige*. I press it strongly, (in., an.) *nin mágobidon*, *nin mágobina*. I press it slightly, (in., an.) *nin mágongan*; *nin mágona*.
 Press down; I press down, *nin gindjigadjige*, *nin gindjidaige*, *nin mágoshkinadjige*, *nind onadinige*. I press it down. (an., in.) *nin gindjidâwa*, *nin gagindjidawa*, *nin gindjida-shima*, *nind onadina*: *nin gindjidaan*, *nin gagindjidaan*, *nin gindjidassidon*, *nind onadaan*.—I press it down in a vessel, *nind assânashkinadon*, *nin mágoshkinadon*.
 Press in; I press in through the crowd, *nin gindjidawi*.
 Press together, (compress;) I press in, (in., an.) *nin sindagaan*; *nin singagwa*.
 Pressed together; it is pressed together, (in., an.) *sindaigâde*; *sindaigâso*.
 Press upon; I press upon him, (her, it,) *nin sinsikawa*; *nin sinsikan*.
 Pretend; I pretend to be this or that, *nind awiidis*.
 Pretty, *gwanâtch*.
 Pretty, *eniwek*. (Eviwek).
 Prevail; I prevail, *nin gashki-to*, *nin gashkiewis*. I prevail upon him, *nin gashkia*. (Shâ-kohew). I pr. upon myself, *nin gashkiidis*. I cannot pr. upon him, *nin bwama*, *nind aguwâdumawa*.
 Prevent; I prevent him, *nin ganwéwena*.
 Prey-bird; a kind of prey-bird, *tchains*.
 Price; I put a price on him, (her, it,) *nind onagima*; *nind onagindan*. I make a price for him, *nind onagindumawa*.
 Pride, *maminâdisiwin*, *gokwâ-denindisowin*, *ishpénindisowin*, *kitchitwawenindisowin*, *kitténimowin*.
 Priest, *mekatéwikkwanaie*. I am

a priest, *nin makatéwikwanaiew*. (Ayamihewiyiniw).
 Priesthood, *mekatéwikwanaiewiswin*.
 Prime; I prime a gun, *nin bivissidon pâshkisigan*.
 Primogeniture, *sasikisiwin, nitaminigirin*.
 Principal, *kitchi*. The principal commandment, *kitchi gana-songewin*. I am the principal person here, *nin niganendagos oma*. It is the principal thing, *niganendagwad*.
 Principally, *mémindage, mém-dage*. (Osâm).
 Print; small print, (small type,) *bissibiigan*. Large print, *man-gibiigan*.
 Print; I print, *nin masinakisige*. I print it, *nin masinakisan*.
 Printed; it is printed, *masinakisigade*. It is printed in small type, *bissibiigade*. It is printed in large type, *mângibii-gâde, mamângibii-gâde*.
 Printer, *masinakisigéwinini, mesinakisang masinaigan*.
 Printing, printer's art, work or business, *masinakisigewin*.
 Printing-office, *masinakisigéwigamig*.
 Prisoner, *gebâkwaigâsod*. I am a prisoner, *nin gibâkwaigas*.
 Prisoner of war, slave, *awakan*. I am a prisoner of war, (I am enslaved,) *nind awakaniw*.
 Prize, put at stake, *atchigewin*.
 Probit, *gwaiako-bimâdisiwin*.
 Procession, *anamié-bimossewin*. We walk in procession, (religious procession,) *nind anamié-bimossemin*.
 Procure; I procure, *nind ondi-*

namage. I procure s. th. to him, *nind ondinamawa*. I proc. to myself, *nind ondinamas, nind ondinamadis*.
 Prodigious, *mamakâdakamig*. Produce; it produces, (a field,) *nigin*. It produces well, *minogin*. It produces nothing, *anawigin, anawewisimagad*. It produces spontaneously, *bini-shigimagad*. Profess; I profess religion, *nind anamia, nind ijitwa*. Profession of religion, *anamie-win, ijitwâwin*. Profession of an art or trade, *inanokiwin*. Professor, (teacher,) *kikinoamâgewinini*. Profit, *gashkitchigewin, âbadjito-win*. Profit; I profit by it, *nin pag-wishiton, nind âbadjiton*. I profit by it in a certain manner, *nind inabadjiton*.—It profits, it brings profit, *gashkitchigemagad*. It does not profit, it brings no profit, *anawé-wisimagad*. The field yields no profit, *anawigin kitigan*. Profitable; it is prof., *minogiwemagad, ondisin*. It is prof. to me, (in., an.) *nind ondisin; nind ondisinan*. Promise, *wâwindamagewin, wâwindamadiwin, nakôdamowin*. Promise; I promise, *nin wâwindamage, nin nako da m.* (Asota m, asotamâew). I promise him, *nin wâwindamawa, nin nakoma*. Pronounce; I pronounce well, *nin minowe*. I pronounce badly, I have a defective pronunciation, *neu mânowe*. Prop, *asswâkwaian, asswakai-*

- ganak, sakaagan, nagaiak-waiganak.*
 Prop; I prop, *nind asswâkwaige, nin sakaâgadgige.* I prop it, *nind asswakwaan, nin sakaâgadân, nin sagâiakwaan.*
- Proper, properly, wendjita.* (Iyenato).
- Properly, as a property, tibinewe, telibinawe.*
- Property, inodewisiwin, tibinawewisiwin, dibendassowin, da-nüwin.* My, thy, his property, (in., an.) *nind aiim, kid aiim, od aiim; nind aiam, kid aia-am, od aiaaman.*—I have property, *nin dan, nin dibendass.* I have such a property, *nin inodewis.*
- Prophecy, ningânâdjimowin.*
- Prophesy; I pro., nin nigânâdjim, nigân nin dibâdjim gedijiwebak,* (I tell beforehand what shall come to pass.)
- Prophet, niganâdjimowinini, ga-nigani-dibadjimod, ga-nigani-kikendang.*
- Prophetess, niganâdjimokwe.*
- Proprietor, debendang, debendjiged, debendussod, tchinawewisisid.* I am the proprietor, *nin tibinawewis, nin dibendjige, nin dibendass.* I am the proprietor of him, (her, it,) *nin dibenima, nin tibinawesinan; nin dibendân, nin tibinawewisin.*—I make myself proprietor of s. th., *nin tibinawewiidis.*
- Proprietor of a house, newigiwamid.* I am proprietor of a house, *nind owigiwâm.*
- Prosperity, jawendagosíwin.*
- Prosperous; I am pro., nin ja-wendagos.*

- Prostitute, bishigwâdjikwe.*
- Proud; I am proud, nin maminâdiis, nin gokwadenindis, nind ishpenindis, nind ishpendan niaw, nin sasegawenda-niaw.* I think him proud, *nin kiténima.* Proud thought, proud thinking, *maminaden-damowin.* I have proud thoughts, *nin maminadendam.* (Kisteyimow).
- Proud person, meminadisid, esh-peñindisod, ketchitwawenin-disod.*
- Provided, kishpin.*
- Provisions, midjim.* My provisions are all gone, *nin tchagaé.* I procure prov., *nin midjimike.*
- Provisions for a voyage, nawâpon.* (Nimâwin). I take prov. for a voyage, *nin nawâp.* I take it with me on my voyage to eat it, (in., an.) *nin nawâpon, (nimaw) nin nawâponan.* I give him prov. for his voyage, *nin nawapona.*—Serip or sack to put in in prov. for a voyage, *nawapwaniwaj.*
- Provision-store, midjimiwigamig.*
- Provocation; malicious provocation to anger, gagandjina-wîdiwin.*
- Provoke; I provoke him to anger, nin mikindjiu.* Mawineh-wew. We pro. each other to anger, *nin mikindjiiidimin.*—I provoke him to anger maliciously, purposely, *nin gagândjia, nin gagândjinawea, nin gagândjigidea.* We prov. each other purposely to anger, *nin gagândjiiidimin.*
- Prudence, nibuikâwin, gagitâwendamowin.*

- Prudent ; I am pru., *nin nib-wâka, nin gagitaw, nin gagitawendam.*
- Publican, *mamandjitchigewini-ni.*
- Publication, *windamâgowin.*
- Publish ; I publish s. th., *nin kikendamiiwe, nin kikendamodjiwe, nin windamage.* I publish it, *nin kikendamiiwen, nin kikendamodjiwen, nin windamagen.*
- Pull ; I pull or haul him (her, it) forth, *nin môkibina; nñn môkibidon.*
- Pull down ; I pull it down, (*in., an.*) *nin nissibidon; nin nissibina.*
- Pulled down ; it is p. d., (*in., an.*) *nissibidjigâde; nissibidjigâso.*
- Pulley, *ombâbiginigan.*
- Pull out ; I pull out, *nin mambidjige.* I pull it out, (*in., an.*) *nin mamibidon, nin bakwakobidon; nin mamibina, nin bakwakobina.*
- Pulse, *oskweiâb, miskweiâb.* (Pakkahan). I feel the pulse, *nin godjinike.* I feel his p., *nin godjiskweabigian.* — The pulse is beating, *pangaan miskweiâb*, or *oskweiab.* (Pakkahokuw). My p. is beating, *nin pangaog, pangaan nind oskweiâb.* My p. beats quick, *nin kijipangaog.*
- Pump, *iskaibân.*
- Pump ; I pump, *nind iskaibi.* I pump it out, *nind iskaibadân, nind iskaan.*
- Pumpkin, *ôgwissimân.* Large pumpkin, *missabigon.* The bloom of a pumpkin, *wâssakone, (wâssakwane.)*
- Punished ; I am pun. deservedly, *nin mânbamewis.*
- Pupil, *kikinoamâgan, kikinoamâwind.*
- Purgative, purge, *jâbosigan.* I take a purgative, I purge myself, *nin jâbos.* I give him a purge, *nin jâboswa.*
- Purgatory, *gassiakisowin.* The souls in purgatory, *gassiakisowing ebidjig.* (Kâssihamâkewiskutew).
- Purify ; I purify him, (her, it,) *nin binia; nin biniton.* I purify him s. th., *nin binitawa, nin binitamawa.* — I purify him (her, it) by fire, *nin banakiswa; nin binâkisan.* I purify him s. th. by fire, *nin binâkisamawa.* (Kâssihew, kanâtjhew).
- Purity of heart, *binideewin.* I have a pure heart, *nin bini-dee.* (Kanâtjitehew).
- Purpose ; I purpose, *nind inendam.* — S. Resolve.
- Purposely, *ôndjita, awândjish.* Like purposely, *naita.*
- Purse, *joniu-mashkimodens.*
- Pursue ; I pursue him, (run after him,) *nin biminajikawa, nin mâdaana.* (Pimitisahwew).
- Push ; I push, *nin gândaige, nin gândinige, nin gagândinige.* I push him, (her, it,) *nin gândina, nin gandâwa; nin gândinan, nin gandaan.*
- Pusillanimous ; I am pus., *nin jâgodee.*
- Pusillanimity, *jâgodeewin.*
- Puss, cat, *gajagens, minons.*
- Pustule, *minins.* My skin is full of small pustules, *nin pikwajeshka, nin papikwajeshka.*

Put; I put, *nind atâge*. I put him, (her, it,) *nindassa*; *nind aton*. It is put, *atchigâde*. I put it in a certain manner, *nind ijissiton*. I put him s. th., *nind atawa*.—I cannot put it, (in., an.) *nin nondéssiton*; *nin nondéshima*.

Put aside; I put aside with my hands, *nin midâgwénige*. I put him (her, it) aside, or out of the way, *nin midâgwena*; *nin midâgwéaan*. I put it aside for him, *nin midagwénamawa*. I put it aside in thoughts, *nin midâgwéandan*. I put myself aside, *nin midâgweta*.

Put away, (reject;) I put him (her, it) away, *nin bakéwina*; *nin bakéwinan*. I put it away, reject it, I refuse to take it, *nin miwitan*, *nin miwiton*. I put it away for him, *nin miwitawa*, *nin miwitamawa*.

Put back; I put it back again, (in., an.) *nin nassabissiton*; *nin nassabishima*.

Put down; I put him (her it) down, *nin nissina*; *nin nissinan*. I put him, (her, it) down from my back, *nin pagidoma*; *nin pagidondan*. I put down a load, *nin pagidjiwane*, *nin pagidjinige*.

Put in; I put it in, (in., an.) *nin pindjissiton*; *nin pindjishima*. I put it in a hole or vessel, *nin bodâkwe*. I put it in a

hole or vessel, (in., an.) *nin bodâkwen*; *nin bodâkwenan*, I put in my mouth s. th. to eat, *nin jakâm*. I put it in my mouth, (in., an.) *nin jakamon*; *nin jakamonan*.—I put my things in a trunk, etc., *nin onashkinadass*.

Put on; I put on, (clothing,) *nin bisikâge*. I put it on, *nin bisikân*. I put it on easily, *nin débishkan*, *nin géshawikan*. I put it on well, (it fits me well,) *nin minokan*. (Tebiskam). I put it on so.... (in., an.) *nind inikan*; *nind inikawa*. I put on stockings, socks or nippes, and shoes or boots, *nin bâbitchi*. I put him socks and shoes on, *nin babitchia*.

Put to; I put it to the fire in a vessel to cook, (in., an.) *nin gabâton*; *nin gabâshima*. It is put to the fire to cook, (in., an.) *gabâtchigâde*; *gabatchigâso*.

Put together; I put them together, (in., an.) *nin mamawissitonan*; *nin mamawassag*. It is put together, *mamawissitchigâde*. I put two together, (thread,) *nin nijwabiginan*, *nin nabicabiginan*.

Putty, *wisselchigani-pigiw*.

Putty; I putty, *nin pigike*. I putty a window, *nin pigikadan wisselchigpu*.

Q

Quack-doctor, *geginawishkid mashkikiwinini*.
Quadruped, *naogâded*. It is a quadruped, *niogâde*.
Quarrel, *gikandiwin*, *gikange-win*, *gikawidamowin*.
Quarrel; I quarrel, *nin gikange*, *nin gikawidam*. We quarrel with one another, *nin gikan-dimin*, *nind aiajindendimin*. (Kikâmew).
Quarreler, *netâ-gikawidang*. I am a quarreler, I am quarrelsone, *nin nitâ - gikawidam*.
Quarter; first or last quarter of the moon, *gisiss abitâwisi*.
Queen, *ogimâkwe*, *kitchi-ogi-mâkwe*. I am a queen, *nind ogimâkwe*. I make her a queen, *nind ogimâkwe-wia*.
Quench; I quench fire, *nind âtéige*. I quench it, *nind âtéan*.
Question, *gagwéduewin*, *gagwédjindiwin*.
Quick; I walk quick, *nin kiji-kâ*. (Kisiskâtew). I walk as quick as I can, *nind apisika*.

I am quick in working, etc., *nin gwashkwas*.
Quicken; I quicken my hands, *nind abakinindjiwas*. I quicken my feet, *nind abakisidis*. It quickens, *abisiwemagad*.
Quickly, *kéjidin*, *kékejidin*, *ké-kejidine*, *weiwib*, *ningim*. (Ki-yipi or kiyipa).
Quid of tobacco, *agwanendjigan*.
Quiet; I am quiet in my thoughts, in my mind, *nin bissânendam*, *nin nibwâkаддам*.
Quietly, *beka*, *naégatch*. (Peyattik).
Quietude, *bisânabiwin*, *nibwâkâwin*.
Quill, *migwan*.
Quilt, *mawandôgwasson*, *ma-wandôgwassowin*.
Quit; I quit, give up, *nind anijitam*, *nind an a w e n d j i g e*. (Nagatew). I quit a place entirely, *nind âpitchi mâdja*. I quit him, *nin bakeshkawa*. I quit it, *nin bakéwidon*.
Quiver, *pindanwan*.

R

Rabbit, *wâbos*. Young rabbit, *wâbosons*.

Rabbit's berry, *wâbôsomin*.

Rabbit-skin, *wâbôsowaian*.

Rabbit-skin coat, *wâboswékon*.
I make a coat of rabbit-skin,
nin wâboswékonike.

Race on foot, *gagwédjikanidiwin*.

Race in canoes or boats, *gag-
wédjikaduowin*.

Race; I run a race on foot, *nin
gagwédjikajiwe*. I run with
him, *nin gagwédjikana*. We
run a race together, *nin gag-
wédjikanidimin*.—I run a race
in a canoe, *nin gagwédjika-
dawé*. We run a race in ca-
noes, *nin gagwédjikadaomin*.

Rackoon, *éssikan*. Young rac-
koon, *essíkans*.

Rackoon-skin, *essikaniwaian*.

Radish, *okâdakons*.

Raft, *babindassugan*. I make a
raft, *nin babindassaganike*.
(Mittot).

Rafter, *abâjiak*.

Rage, violent anger, *kitchi nish-
kâdisiwin*.

Ragged; I am ragged, *nin nis-
siwegodjin*.

Rags, *wiagassiiiman*. (Matchi-
konâs).

Rail for a fence, *mitchikanâko-
bidjiganâtig*, *mitchikanâtig*.

Rail-road, *biwâbiko-mikana*.

Rail-road car, *ishkoté-odâbân*,
(fire-carriage.)

Rain, *gimiwan*. Rain coming
from the north, west, etc. S.
North. West, etc.—I walk or
travel in rain, in rainy wea-
ther, *nin gimiwanishka*. I
embark or start in a canoe in
rain, *nin gimiwanibos*.—I tra-
vel in a canoe or boat in rain,
nin gimiwanaam.

Rain; it rains, *gimiwan*. It be-
gins to rain, *mâdjibissa*, *pa-
pânginibissa*. It rains a little,
awanibissa. It rains hard,
kitchi gimiwan. The rain is
heard, *madwébissa*. Showers
of rain are passing by, *baba-
mîbissa*. It rains by intervals,
tatâwibissa. The rain is cold,
takibissa. It rains no more,
ishkwâbissa.

Rainbow, *nagwéiâb*, *odagwani-
bissan*. (Pisimweyâbny).

Raindeer, *atik*. Young raindeer,
atikons.

Rain-water, *gimiwanâbo*.

Raise; I raise him from the
dead, *nin abitchibaa*. I raise
myself from the dead, *nin
abitchibaidis*. (Apisisimew).

Raisin, *jomin*, *baté-jomin*, *bai-
teg jomin*.

Rake, *binakwân*, *binakwaigan*,
mawandâshkaigan.

Rake; I rake, *nin pinakwaige*.
I rake hay together, *nin ma-
wandoshkaige*.

Ram, *nabé-manishtanish*.

- Ramble, rambling, *babamosse-win*, *babamadisiwin*; *giwaadiwin*.
 Ramble; I ramble, *nin babâmosse*, *nin babâmadis*, *nin giwaadis*.
 Ramrod, *jishibananagidjigan*.
 Rancid; it is rancid, (*in.*, *an.*) *satessin*, *sateshin*. It looks r., (*in.*, *an.*) *satenagwad*; *satena-gosi*. It tastes r., (*in.*, *an.*) *satepogwad*; *satepogosi*. (Sâstesiw).
 Rancor, *bitchinawesiwin*. I keep rancor, *nin bitchinawes*. (Kisistâkewin).
 Rancor. Rancorous.—S. Anger. Random; at random, *pagwana*. Rapid or rapids in a river, *bâwitig*. There is a rapid, or there are rapids, *kijidjiwan*. (Kisiskâtjiwan) The rapids are long, *ginodjiwan*. There is a strong rap. over rocks, *kakabikedjiwan*. In the middle of a r., *nawâdjiwan*. Along the rap. of a river, *tchigâdjawan*.
 Rapids of St. Mary, (Sault de Ste-Marie,) *Bawiting*.
 Rasp, *mitigo-sisibodjigan*.
 Rasp; I rasp wood, *mitig nin sissibodon*. I rasp a board, *nabagissag nin sissibona*.
 Raspberry, *miskwimin*, *misko-min*. Flat raspberry, *jagash-kimin*.
 Raspberry bush, *miskwiminagan-wanj*.
 Rat, *kitchi-wawabigonodji*. (Wat-jask).
 Rather, *nindawa*, *nindawâtch*; *enabigis*.
 Ratified; it is rat., *songitchigâde*.

- Ratify; I ratify it, *nin songiton*. Rattle, *jishigwan*. Rattle; it rattles, *jinawemagad*, *jinawissemagad*. I make it rattle, *nin jinawiwebinan*. Rattle-snake, *jinawe*, *jishigwe*. A kind of rattle-snake, *mitigojishigwe*. Rattling in the throat, *madwégamisowin*. A rattling is heard in my throat, *nin madwégamis*. Raven, *kagâgi*. Raven's beak, *kagâgiwikoj*. Ravine; there is a ravine, *pas-sakamiga*. (Pasatchaw). Raw; it is raw, (*in.*, *an.*) *ashkin*; *ashkini*. I eat raw, *nind ashkib*. I eat it raw, (*in.*, *an.*) *nind ashkandan*; *nind ashkama*. Raw fish, (also, fresh fish, not salted,) *ashkigigo*. Raw meat, (also fresh meat, not salted,) *ashkiwiass*. Razor, *gashkibâdjigan*. Reach; I reach him (her, it), *nin débina*, *nin débishkawa*; *nin débinan*, *nin débiskhan*. We reach one another, *nin débiskodadimin*. I cannot reach him, (her, it,) *nin nondena*, *nin nâwina*, *nin nanâwina*. Reach, (arrive;) I reach him, (her, it,) *nind odissa*, *nin odi-tan*. Reached; I am reached by the water, *nin moshaog*. Reach forth; I reach forth after him, (her, it) *nin mawinana*; *nin mawinadon*. Read; I read, *nin wâbandan masinaigan*. I can read, *nin nissitawinan masinaigan*. I

read it aloud, *nin nâbowadân*.
 Reader, *waiâbandung masinai-gan*.
 Reap; I reap, *nin mamâ*.
 Reaping, *mamâwin*.
 Reaping-hook, *kishkashkijigan*.
 Reason, *nibwâkâwin*, *inendamowin*.
 Reason, (cause,) *iw wendji-dodamîng*, *wendji-ijiwebak*. Without reason, *anishâ*, *biniskâ*. (Pikonata, or, konata). For such a reason, *mi wendji-*... (Eokotchi).
 Reasonable; I am reas., *nin nibwâka*.
 Reasonable man, *nibwâkawinini*.
 Reasonable person, *nebwâkad*.
 Reborn; I am reborn, *nind and-jinig*.
 Rebound; I rebound, (it rebounds, falling, *nin gwash-kwe-shin*, *nin gwashakorâlikissese*; *gwashkwessin*, *gwash-kweialikissesmag*).
 Receive; I receive him, (her, it), *nind odâpina*; *nind odâpinan*. I receive a letter, *nin bidjibin-mago*, *masinaigan nind odis-sigon*.
 Recent, *oshki*-....
 Recently, *nîmaia*, *anômaia*. (Anotch ikke).
 Reciprocally, *memeshkwat*. (Mâmeskutch).
 Recognize; I recognize people, *nin nissitawinage*. I rec. him, (her, it,) *nin nissitâwina*, *nin nissitâwenima*; *nin nissitâwinan*, *nin nissitâwendân*.
 Recollect; I try to recollect him, (her, it,) *nin nandamikwenima*; *nin nankamikwen-dan*.
 Recommend; I recommend, *nin*

gagikinge, *nind aiangwamige*, *nind aiangwamitâgos*. I rec. him to do s. th., *nind ang-mamima*, *nind aiangwumima*. I rec. him s. th., (in thoughts) *nind aiangwamenima*. I rec. it to myself, *nind aiangwame-nindis*. (Akamimew).
 Recommendation, *aiangwamita-gosîwin*, *gagikingewin*, *gagi-kindîwin*.
 Recompense; I rec., *nin dibaa-mâye*. I rec. him, *nin dibaa-miwa*, *nin utptuonu*.
 Reconcile; I rec. myself with him, *nin bonigidetâwa*, *nin bonendamurâ*, *nin minyânu-na*. We get reconciled with each other, *nin bonigidetadi-mi*, *ni minyânu-nimia*.— I reconcile him to somebody, *nind inawendâ*, *nin mino inawendâ*.
 Recover; I recover my senses, (after fainting,) *nind abisiwis*, *nind âbisishin*, *nind âbisiwendam*. I recover from my fear, *nin biome*. I rec. from my sickness, *nin nodjim*, *nind âbisi-wâdis*. I make him rec., *nin nodjimoa*. (Apisisin).
 Recovering, recovery, (from sickness, *nodjimowin*).
 Red; I am (it is) red, *nin miskos*; *miskwa*, *miskwamagad*. It is red, painted red, (in, an.) *miskonigâde*; *miskonijâso*. It is red; metal, *in.*, *miskwabikad*; metal, *an.*, *miskwabikisi*; stuff, *in.*, *miskwégad*; stuff, *an.*, *miskwegisi*; wood, *in.*, *miskossaginigade*; wood, *an.*, *miskossaginigâso*.
 Red-barked twig, *miskwâbimij*.
 Red bird, *natchinamanessi*.

- Redbreast, (bird,) *memiskendini-manganeshi*.
- Red carp, (fish,) *miskwanechin*.
- Red cedar, *miskwâwuk*. There are red cedar, *miskwawakoka*.
- In a place where there are red cedars, *miskwâwukokung*.
- Red clay, *miskwâbigan*.
- Red cloth, *miskwéigin*.
- Red flannel, *miskwâbigin*.
- Red-head, (a person with red hair,) *miskwândib*, *meskwândibed*. I have a red head, *nin miskwândibe*, (*miskondibe*.)
- Red-hot; (metal, *in.*, *an.*) *miskwâbikide*; *miskwâbikisi*. I make it red-hot, (*in.*, *an.*) *nin miskwabikisan*; *nin miskwabikiswa*.
- Red-hot coals, *akakanje*, *miskwakinje*, (*miskokinje*.)
- Red Lake, *Miskwâwâkokan*.
- Red liquid, *miskwâgami*.
- Redoubt, *wâkaigan*.
- Red River, *Miskwâgamîwi-sibi*.
- Red Sea, *Miskwâgimiwi-kitchigami*.
- Red-stone, *miskwassín*.
- Red-stone, pipe or calumet, *miskwassín opwâgan*.
- Reduce in boiling; I reduce, *nind iskigamisige*. (Ikkagamisam). I red. it, (diminish it,) by boiling, *nind iskigamisan*. Place where they reduce maple-sap, *iskigamisigan*. Woman that reduces maple-sap, *iskiyamisigekwe*.
- Reduced by boiling; it is red., *iskigamidemagad*.
- Reducing by boiling, *iskigamisigewin*.
- Reed, *obiwaiashkina*; *wim-bashk*; *assâganashk*.
- Reed for mats, *apakwêshkwai*,
- anakanashk*, *kitchigamiwashk*. I cut reed for mats, *nin manashkossiwe*.
- Reel, *abaodjigan*, *titibaodjigan*. Reflect; I reflect, *nin dibéwagendam*, *nin minonendam*, *nin mitonendum*, *nin nanagatawendam*, *nin wawenendum*.
- Reflection, *nanagatawendamowin*, *dibéwagendamowin*
- Reflection upon one's self, *nangatawenindisowin*.
- Reform; I reform or alter it, (*in.*, *an.*) *nind andjiton*; *nind andjia*.
- Refrain; I ref., *nin mindjiminidis*, *nin nagâidis*, *nin nagânidis*.
- Refraining, *minidjimindisowin*.
- Refuge, *ininijimowin*. I take refuge, *nind ojim*, *nin bi-ojim*. I take refuge to him, *nin binadjinijima*, *nin nâdenima*. I take ref. to some place, *nind ininijim*, *nind nâdjinijim*, *nind apâgis*. We take ref. to some place, *nind apâidimin*, *nin nâdjinijimomin*. (Nâtamototawew).
- Refuse; I refuse to take him, (her, it,) *nin miicia*, *nin miicina*; *nin miiciton*, *nin miicinan*. (Assenew).
- Regeneration, *andjinigiwin*.
- Regret, *kashkendamowin*, *aiajeiendamowin*.
- Regret; I regret, *nin kashkendam*, *nin mindjinuwes*; *nind aiajeiendam*. I regret to have lost him, (her, it,) *nin mindudenima*; *nin mindadendan*. (Mitâtam).
- Regretful, *mindjinauwriadukamig*. (Kesinâtakamik).
- Regulation, *inâkonigewin*.

Reign ; I reign, *nind ogimaw, nind ogimákandawa, ning ogimákandange, nind ogimákagan-gamage.* It reigns, *ogimákandan-damágemagad.* I reign over him, (her, it,) *nind ogimákandawa, nind agimákandamawa; nind ogimákandan.*

Reject : I reject, *nin wibiniye, nin pagidinge.* I reject him, (her, it, *nin webina, nin pagidenima; nin webinan, nin pagidelan.* We reject each other, *nin wébinidimin, nin bakiidimin.*

Reject ; I am (it is) rejected, *nin webinigas, nin uninawen-dagwas; webinigale, nuninawen-dagwad.* Assenikátew.

Rejected person, abandoned, *wé-binigan, (an.)*

Rejected thing, *wébinigan, (in.)*

Rejoice ; I rejoice, *nin bapine-nim.* (Miyáwátam). I make him rejoice, *nin bapinenimoa.* I rejoice in thoughts, *nin bapinenam.* I make him rej. in th., *nin bapinendamoa.*

Rejoicing, *bapinenimowin, bapinendamowin, wacijendamowin.* (Miyawátamowin).

Rejoice with ; I rej. with him, *nin wiđjuwadoma.*

Relapse, *ajesewin.*

Relapse, ; I rel., *nin ajesse.* I rel. in sickness, *nind ándjine.*

Relation, relative, *inawemayan, inawendagan.* Wâkkomâgan. He is a relation of mine, *nind inawéma.* (Wâkkomew). We are relations to each other, *nind inawendimin.* I make him a relative to somebody, *nind inawendaa.*

Relationship, *inawendiwin.*

Relax ; I relax, *nind ajesse.* Relaxation, *ajesewin.*

Release ; I release him, (her, it,) *nin pagidina, nin pagisikawa; nin pagidinan, nin pagisikan.* It releases me, *nin pagisika-gon.*

Released ; I am rel., *nin pagi-dendágos, nin pagidjaiu.*

Religion, *anamiewin ijitwâwin.* Indian religion *anishinâbe-ijitwâwin.* Ayamihâwin.

Religious, (pious;) I am rel., *nin songanamin.* (Ayamihewâti-siw).

Reluctance ; with rel., *kitwen.* (Kittwâm).

Remain ; I remain somewhere, *nind ishkwi.* I remain, (I am left or spared,) *nind ishkwassee.* It remains, *ishkwassemagad.* —I remain around him, (her, it,) *nin wâkaikawâ; nin wâ-kaikan.*

Remain ; I remain, I refuse to go, *nin giđjikas* (Kitisimow).

Remainder, *biwijigan, eshkosseq.*

Remaining ; I have some of it remaining, (in., an.) *nind ishkwas-siton; nind ishkwashima.*

Remark ; I remark him, (her, it,) *nin kikinawadenuma; nin kikinawadendan.* (Pisiskâbamew.)

Remarkable ; it is rem., *kikinawadud.* In a remarkable manner, *kikinawâdj.* (Kiskinowâtevittâkwan).

Remedy, *mashkiki, nanândawin-*

Remember ; I remember, nin mikwendass, nin mikwéndam, nin mikwéndjige. (Kiskisiw). I rem. him, (her, it,) *nin mik-wenima, nin mikawinan, nin*

mikwendan, nin mikawin, nin mindjwendan. I rem. him (her, it) well, *nin bisiskenima; nin bisiskendan.* (Kiskisotawew). I rem. him (her, it) strongly, *nin mushkawimindjimenima : nin mushkawimindjimendan.*—I make him remember it, *nin mikwenda-mio, nin mikawama.*

Remembering, *mikwendumowin, mikwendassowin.*

Remind ; I remind him of s. th., *nin mikawama.* Mis-kawas-mew.

Remnant of a board, *ishkālud-jigan.* Remnant after cutting a coat, etc., *ishkājigan.* I leave a remnant, *nind ishkō-jige.* Remnant after cutting, *ishkānljigan.* I leave a remnant, *nind ishwāndjige.*

Removal, *yosiwin.*

Remove ; I remove him, (her, it), *nin ikom.* *nind ikonon.*

I remove it for him, *nind ikonawa, nind ikonamawa.*

Removed ; I am it is rem., *nind ikonigus : ikoniyāte.*

Removed from office ; I am rem., *nin bigoshku, nind ishkwan-anigo.*

Rend ; it rends, *pāsikamayal*

Render ; I render him a service, *nin dodawa.* I render him evil for evil, *nind ajēdibaamawa muianadak.* (Abatjihew).

Rendez-vous ; I promise to come to a rendez-vous, *nin kikinge.*

I promise him a rendez-vous, *nin kikima.* We promise each other a ren., *nin kikindimin.*

Mutual promise of a ren., *ki-kindīwin.* Promise to come to a ren., *kikingewin.* (Kiskimow).

Renounce ; I renounce him, her, it, *nin pagidenima ; nin pagidendant.* (Assenew).

Renown, *wāwindaganesirin, wāwindjigādewin.* Good renown, *mina wāwindaganesirin, mino wāwindjigādewin.*

Renowned ; I am ren., *nin wāwindaganes, nind aiadjimigowis.*

Rent ; it is rent, *kishkika.*

Renunciation, *pagidendamowin.*

Repair ; I repair, *nāniitohige, nin nāniitohige.* I repair it, (in., an.) *nin nanāiton, nin nāniissitowin : nān nāniit, nān nāniitowin.*

Repair ; (sewing) ; I repair, (in., an.) *nin nānjimaton : nān nānjimaw.*

Repair, (sewing;) I repair, sewing, *nin wāwekwadass.* I repair it, (in., an.) *nin wāwekwadass : nān wāwekwāna.* (Misahew).

Repairing, reparation, *nanāito-win, nāniissitowin.*

Repay ; I repay him, *nind aje-dibaamawa, nind ajidawa.* I repay it, *nind ajēdibaan.*

Repeat ; I repeat, *nāssab nind ikkit, nāssab nin dibādjim.* I repeat his words, *nind anikanotawa, nind inotawa, nān nābinotawa.* I repeat old sayings, *nind ajēiadjsim.* (Nanās-pitottawew).

Repeatedly, *naningim, sasāgwa-na, nāssab.* Kākitwām).

Repeated word, *nassab-ikkito-win.*

Repeating of old sayings, *ajēiad-jimowin.*

Repent ; I repent, *nind āndwe-nindis, nin mindjinawes.* I

- repent in thoughts, *nind anweendam*, *nin minijinaweinendam*. (Kesináteyimisuw).
- Repentance, repenting, *anwenindisowin*, *nin minijinawesiwin*. (Kesináteyimisuwin)
- Repenting person, penitent, *aianwenindisod*.
- Replace ; I replace it, (*in.*, *an.*) *nin uibissiton*; *nin uibishim*. Attastaw.
- Report, *dibâdjimowin*. Report brought, *bîdâdjimowin*. I bring a rep., *nin bitâdjim*
- Good report, *miniwâdjimowin*. I tell a good rep., *nin miniwâdjim*. Bad report, *mânâdjimowin*.
- Representation, *awetchigan*. I make a rep., *nind awetchige*.
- Reprimand ; I reprimand, *nind anweninge*, *nind aiawiye*. I rep. him, *nind anwenima*, *nind aiawa*, *nin nanibikima*.—I rep. him with hard words, *nind animima*. I reprimand myself, *nind anwenindis*. (Kitotew).
- Reprimanding, *aiâwin*, *aiawidiwin*, *anwenindiwîn*.
- Reproach, (cold;) I rep. for such a reason, *nind onsonge*. I rep. him for a certain reason, *nind onsomô*. I reproach or scold in regard to my children, *nind onsomâwass*.—I reproach him in a certain manner, *nind inopinema*. Ataweyittamâwew.
- Reproachable ; my conduct or behavior is repr., *nind ânwéndagos*. It is repr., *ânwéndagwad*. (Ataweyittâkwani).
- Reprove ; I reprove his conduct, *nind anwenima*. I reprove myself, *nind anwenindis*.
- Repudiate ; I repudiate her,
- (him.) *nin bakéwina*, *nin bakeshkawa*.
- Repudiation, *bakéwidîwin*, *bakeshkodadiwin*.
- Request, *pagoseendamowin*, *nandotumowin*, *ninandomowin*, *nandotamayewin*.
- Request, I request, *nin nandotam*, *nin nandotamage*, *nin pagosseendam*. I request him, *nin nanâdoma*, *nin nandotamawa*.
- Require ; I require it, *nin nadotân*.
- Resemblance, *inabaminagosiwu*. (Nanâspitâtuwin).
- Resemble ; I resemble him, *nind inama*. I resemble to..., *nind inabaminagos*. I make him, (her, it) resemble to..., *nind inabaminagwia*, *nind awetchigenan*; *nind inabaminagwiton*, *nind awetchigen*. (Naspitawew)..
- Resembling ; I am (it is) resembling..., *nâssab nind ijinâgos*... *nâssab ijinagwad*.
- Reserve, s. *ishkonigan*.
- Reserve ; I reserve, *nind ishkônlge*. I reserve him, (her, it,) *nind ishkona*; *nind ishkonan*. I res. it to him, *nind ishkona-mama*. I res. it to me, *nind ishkonomas*.
- Resolve ; I resolve, *nin gigen-dam*, *nin gijenindis*. I resolve firmly, *nin songendam*, *nin mushkarendam*. I res. it firmly, *nin songendân*.
- Resolved ; I am firmly resolved, *nin webendam*, *nind âpitchi webendam*.
- Resolvedly, *pâkatch*.
- Resolution, *gijendamowin*. Firm resolution, *songendamowin*,

- mashkawendamowin* I make or have a firm res., *nin songendam*, *nin mashkawendum*. I make him take or have a firm res., *nin songendumia*, *nin mashkawendumia*, *nin mashkawima*, *nin songideesh-kawenima*. Resound ; I make resound my voice, *nin passweweshin*. I resound, *passwewe*, *passwewes-sin*. I make it resound, *nin passweweton*. (Matwewesin). Respect, *dabandendamowin*, *kitchitwavenindiwin*. (Kisteyimwewin). Respect ; I respect him, (her, it,) *nin manâdjia*, *nin kitkei apitenima*, *nin kitchitwarenima*, *nin dabandenima*; *nin manad-jiton*, *nin kitchi apitendân*, *nin kitchitwawendan*, *nin da-bandendan*. We respect one another, *nin kitchitwawenin-dimin*, *nin manâdjiidimin*. Respectable ; I am (it is) resp., considered resp., *nin dabâdis*, *nin gokwadis*, *nin gokwaden-dagos*, *nin dabandendagos*, *nin gikadendagos*. Respiration, *néssewin*, *pagidanamowin*. I take respiration, *nin nésse*, *nin pagidanam*. I have a quick resp., *nin dadâtabanam*. (Yêyéwin). I have a heavy oppressed resp., *nin gindjidianam*. Resplendant ; I am resp., *nin wâssâias*. Rest, *anwebiwin*. Day of rest, *onwebiwini-gijigad*. (Ayowe-biwin). Rest ; I rest myself, *nin ânweb* (Ayowebiw). I make him rest, *nind anwebia*. I rest or repose, lying down, *nind an-weshim*.—The bird rests on..., *ayosi bineshi*. Resting-place in a portage, *pagidjiwanan*. Resurrection, *âbitchibâwin*. Resurrection-day, *âbitchibâwini-gijigad*. (Apisisin). Return ; I return, (go back again,) *nin giwe*, *nind ajégiwe*. I return the same day, *nin biskaki*. I return running, *nin giwibato*, *nin biskabuto*. I think to return home, *nin gi-wéiendam*. I return home, with s. th. to eat, *nin giweia-bowe*. I return to my native place or country, *nin giwéki*. Return, (repay;) *nin dibaamage*, *nind ajémigiwe*. I return it to him, *nind ajénamawa*, *nind ajédibaamawa*. Re-unite : we re-unite, *néiâb nin nasikodadîmin*. Reveal ; I reveal it, *nin mijishawissiton*. It is revealed, *miji-shawissitchigâde*. Revenge, *ajidawaawin*, *ajidawi-win*. In revenge, *ajida*. Revenge ; I revenge myself, *nind ajidawaige*. (Abehuw). I revenge myself on him, *!nin ajidawaa*. I revenge myself on him in words, *nind ajidamawa*. (Naskwâliwew). Revere ; I rev. him, (her, it,) *nin manâdjia*, *nin kitchitwawenîma*; *nin manâdjiton*, *nin kitchitwawendan*. Revered ; I am (it is) revered, *nin kitchitwâwendâgos*; *kitchitwawendâgwa*. Revile ; I revile, *nind inapinen-dam*, *nin bapijive*. I revile him, (her, it,) *nin bapijima*,

- nind inapinema ; nin bapijin-dan, nind ināpinendan.* (Kop-pātjihew).
- Revive; I revive, (after fainting,) *nind ābisishin.* It revives, *abisisinomagad.*
- Revolver of three, four, six barrels, *pâshkisigans nessoshkak, naoshkuk, nengotwassoskak.*
- Rhubarb, *wâbado.*
- Rib, *opigeganama.* My, thy, his rib, *nipigegan, kipigegan, opigegan.*
- Ribbon, riband, *senibâ.*
- Rib of a canoe, etc., *wâgina.*
- Rice, *wâbunomin.*
- Rich; I am rich, *nin dân, nin kitchi dân, nin wânadis.* I make him rich, *nin dania, nin wânadisia.* (Weyotisiw).
- Riches, *dâniwin, kitchi dâniwin, wânadisiwin.*
- Rich, wealthy person, *ketchidâniid.*
- Ride; I ride in a carriage or sleigh, *nind odâbanigo, nin bahamibaigo.* I ride on horseback, *bebijigoganjî nin himomig.* Tettapw.
- Rider, *bebamomigod bebjigoganjin, bebamomigod bebjigoganjin.*
- Ridge; there is a narrow ridge of a mountain, *eshelina.*
- Ridiculed; I make it ridiculed, (in., an.) *nin bapitamowiniken; nind bapitamowinikenan.*
- Ridiculer, *neshilutpinodang.*
- Right, *gwaiak, wewéni, kitchi, āpitchi, nissitâ.* It is right, considered right, (in., an.) *gwaiakwendâgwad, gwaiakwendâgosi.* I consider him, (her, it) right, just, *nin gwaiakweninu : nin gwaiakweninu.*
- dan.* I put it right, (horizontally,) *nin gwaiakwissidon, gwaiukossidon.*
- Right, (not left,) *kitchi ; debani.* —Right hand, foot, etc. S. Hand. Foot, etc.
- Righteous; I am righteous, *nin nibwâka.* I am righteous before him, *nin nibwâkabandawa.*
- Ring or bracelet round the wrist, *anâu.*
- Ring the bell; I ring, *nin madwessitchige.* (Sisowepitchikew.) I ring it, *nin madwessiton, nin tewessekaan.* It rings, *madwessin, madwewe.* I ring or strike the bell only on one side, *nin nahani-wewessiton.* The bell is struck only on one side, *totakwêwessin kitotâgan.* (Sisowepitaw sisoweyâgan).
- Riot, *nishigiwanisiwin, ombâsondîwin.*
- Riot; I riot, *nin nishigiwanis, nind ombâsonge.*
- Rip; I rip it, (in.; an.) *nind abijan, nin yakikijan ; nind abijwa, nin yakikijwa,* I rip him, *nin bagwadjina.*
- Ripe; I am ripe, *nin gjig.* It is ripe, (in., an.) *adîle, wâbide, gjigjin, gjimatipl, gjissin ; adisso, wâbiso, gjigji.* It is very ripe, (in., an.) *jigwande ; jiegwuso.*
- Ripe fruits, *editegin.*
- Ripped; it is ripped, *gakikishka.*
- Rise; I rise from the dead, *nind âbitchiba.*
- Rise boiling; it rises, *ombigamide.* I make rise boiling, *nind ombigamisige.* I mak it rise up, *nind ombigamisan.*

Rise on high; I rise, (it rises) on high, *nind ombishka*; *ombishkamagad*. I rise up briskly, *nind onishkabato*.

Rise up, sitting; I rise up, *nin pasigw i*. I make him, (her, it) rise up, *nin pasigwia*; *nin pasigwiton*. I rise up quickly or briskly, *nin pasigwindjisse*. I rise up with him, *nin widjipasigwima*.

Rising ground; there is a rising ground, *anibékamiga*. (Oppat-chaw).

Risk; I risk, *nind iniwéidii*. (Webinuw).

River, *sibi*. The river is large or wide, *mangitigweia sibi*. The river is small or narrow, *agassitigweia sibi*. The river is so wide, *igigotigweia sibi*. The river is dark-colored, (black,) *makatewagâmitigweia sibi*. The river divides, *bakötigweia sibi*. The river splits out in two or more branches, *ningitawitigweia sibi*. Place where a river splits, *ningitawitigweiag*. The river turns round, *giwitatigweia sibi*. The river has an entrance, *pindjidawamagad sibi*. It is the end of the river, *waiekwatigweia sibi*.

River-net, *sibiwassâb*.

Rivet; I rivet, *nin biskadaige*. I rivet it, (in., an.) *nin biskadaan*; *nin biskadawa*.

Riveted; it is riveted, (in., an.) *biskadaigâde*; *bishadaigâso*.

Rivet-hammer, *biskadaigan*.

Rivulet, *sibiwishé*.

Road, *mikana*, *mikan*. Public road, large road, *kitchi mikana*. On or in the road, *meg-*

wékana, *maiáwikana*. On this side of the road, *ondass inaké-kana*. On the other side of the road, *wedi inakékana*.—The road comes from..., *on-damo mikana*. The road leads to..., *inamo mikana*.—I make a road, *nin mikanake*. I make him a road, *nin mikanakawa*. I make him a road straight, *nin gwaiâkomotawa*. I make him a road so..., *nind inamotuwa*. I make a road even or level, *nind onâdamoton mikana*. I repair a road, *nin nânâdamoton mikana*, *nin wanenadamoton mikana*.—The road is crooked, *wawashkamo mikana*. The road is even or level, *onakamigamo mikana*. The road is large or wide, *mangademo mikana*. The road is small or narrow, *agassademo mikana*.—The road splits out, *naningitawamo mikana*.

Roast; I roast, *nind abwe*. (Nawatjiw). I roast it, (in., an.) *nind abwen*; *nind abwenan*. I roast Indian corn, *nind abwâmine*. I roast an ear of Indian corn, *nind agwâtigwe*.

Roasted ear of Indian corn, *abwâtigwan*.

Rob; I rob, *nin makandwé*. (Maskattew). I rob him, *nin makamâ*. I rob it, take it by force, (in., an.) *nin makandwen*; *nin makandwenan*.

Robber, *makandwéwinini*.

Robbery, robbing, *makandwéwin*.

Rock, *âjibik*. On the rock, *ogi-dâbik*, *ogidâbikang*. Under the rock, *anamâjibik*. There is a perpendicular rock, *kish*

kabika. In a place where there is a perp. rock, *kishhâbikang*. There is a steep rock, *passabika*. In a place where there is a steep rock, *passâbikang*. The rock is wet, *nibiwabikamâgad*.—I make a hollow in a rock, *nin wimbibikaan ajibik*.

Rock; I rock him, *nin tchitchihakona*. I rock myself, *nin wew his*

Rocking-chair, *wewébisoni-apâbiwin*.

Rock island, *minissâbik*.

Rocky; it is rocky, *ajibikoku*.

Rocky Mountains, *Assini-wuljir*. (Stone-mountain).

Rod; little rod or twig, *kibins*, *mitigons*.

Roe, *wak*. Roe, eggs of fish, *otig*, *otigwug*.

Rogue, *matchi aiâwîsh*. I am a rogue, *nin matchi-aiaawishiu*, *nin mamandessandis*.

Roll, (on rollers;) I roll, *nin titibakossatchige*. I roll it, (in, an.) *nin titibakossatwadan*; *nin titibakossutwana*—It rolls (a canoe, etc.) *aiânbesse*.

Roll about; I roll about, lying, *nin titibita*, *nin titibishimon*, *nin gwekwewihita*.

Roll away; I roll away s. th., *nin titibinige*. I roll him, (her, it) away, *nin titibina*; *nin titibinan*. I roll it away for him, *nin titibinamawa*.

Roll down; I roll him (her, it) down, *nin titibibina*; *nin titibinan*. I make him (her, it) roll down, *nin titibishkawa*; *nin titibishkan*.

Roller, *titibakossatchigan*.

Rolling; it is rolling, (a canoe,

boat, etc.) *gakokwamagad*. It is not rolling, it is sure, *kitagwindle*, *somigigawishkamugad*. Roof, *apakôdjigan* (Apakkwân). Roof; I roof, (make a roof,) *nind apakodjige*. I roof it, *nind apakondou*.

Room; there is room, *tâwissin*, *tâwiskâde*, *in a iemagad*. There is room enough in it, *dêbishkine*.—There is room enough for us, *nin dêbishkinenin*. I have room, (sitting,) *nin dêbab*. I make room for him to sit down, *nin tawabitawa*. I make room in stopping aside, *nin tawigabaw*. I make room for him in stopping aside, *nin tawigabawita-wa*.

Room, (in a house,) *abiwin*. It is all in one room, *mishâwate*. It is made all in one room, *mishâwatchigâde*. I make it all in one room, *nin mishâwaton*.

Roost, hen-roost, *pakaakwewigamèg*.

Root, *otchibik*. It is with the root, *gigitchibikagissin*. A big root growing in the water, *akundamo*.

Root-house, *opiniwigamig*, *akiwigamig*

Root of fir or pine, to sew a canoe, *watab*. I fetch thin roots, to sew a canoe, *nin mani labi*.

Rope, *biminakwân*. Small rope, *biminakwânen*. I make ropes, *nin biminakwânik*.

Ropemaker, *biminakwânikewin-ni*.

Ropemaker's work, trade or business, *biminakwânikewin*.

Rosary, *anumieminay*. I say

- the rosary, *nind agimag ana-mieminag*. I make a rosary, *nind anamieminike*.
- Rose, rose-flower, *ogin, oginiwâ-bigon*.
- Rose-bush, rose-tree, *oginimina-gawanj*.
- Rose-colored ; it is rose-colored, (*in., an.*) *oginiwâbigoning in und e* ; *oginiwâbigoning inanso*.
- Rotten ; I am (it is) rotten, *nin pigishkanan* ; *pigishkanad*.
- Rotten potato, *pigishkani-opin*.
- Rotten wood, *pigidjissag*. It is rotten, (wood, *in.*, *an.*) *pigidjissugad* ; *pigidjissugisi*.
- Rouge, *osânunun*. I put rouge on my cheeks, *nind osanama-ni*. (Wiyaman).
- Round ; I am (it is) round, *nin wâwiies* ; *wâwiieia*. I cut it round, (*in.*, *an.*) *nin wâwiiek-dan* ; *nin wâwiiekona*. I make it round, *nin wâwiieton*.
- Round, (globular;) it is round, (*in.*, *an.*) *wawieminagad*, *bikominagad*, *babikominagad* ; *wawieminagisi*, *bikominagisi*, *babikominagisi*
- Round, around, *giwitaii*. Round in the country, *giwitakamig*.
- Route ; I take another route, *nin baké*, *nin bakewis*. I make a crooked route, *nin wash-kosse*, *nin washkika*.
- Rove ; I rove, *nin babar-danis*.
- Row ; we are all in a row or range, *nin nibidé-aiâmin*. We sit in a row, *nin nibidébimin*. We sleep in a row, *nin nibidegâmin*.
- Row ; I row, *nin ajéboie*.
- Rub : I rub with s. th., *nin jijobiige*, *nin sinigwaige*. I rub

- him, (her, it,) *nin jijobiwa*, *nin sinigona*, *nin sinigonind-jama* ; *nin jijobian*, *nin sinigwaan*, *nin sinigonindjangan*. Rub against, it rubs, *sinigwîs-sin*.
- Rudder, *odâkan*, *adikweigan*. (Takkwahamonâttik).
- Ruffle, *niskanagwetchigan*.
- Ruin, *banâdisiwin*, *banâdjiie-win*, *nishiwanâdjiiewin*.
- Ruin ; I ruin, *nin banâdjiwe*, *nin nishiwanâdjiwe*. I ruin him, (her, it,) *nin banâdjia*, *nin nishiwanadjia* ; *nin ba-nadjiton*, *nin nishiwanadjiton*.
- Rum, *ishkotewâbo*.
- Rumor, *babamâdjimowin*.
- Rump, *miskwassab*. I have a large rump, *nin pikurakossa-gidiie*.
- Rumble ; I rumple or crush it, (stuff,) (*in.*, *an.*) *nin mimigibidion* ; *nin mimigibina*.
- Run ; I run, *nin bimibato*, *nind abatu*. I begin to run, *nin mâdjibato*. I run slowly, *nin bêdjibato*. I run fast, *nin bâ-pijisse*, *nin kijikabato*, *nin kijibato*. It runs fast, *kijikamagad*. It runs, (water, etc.) *bimidjiwan*. It runs this way, (water, etc.) *bidjidjiwan*. It runs fast, *kijidjiwan*. It runs on, *madjidjiwan*. It runs out, *iskidjiwan* ; *ondjigamugad*.
- Run about ; I run about, *nin babâmibato*. I am made to run about, *nin babâmibaigo*.
- Run after ; I run after him, *nin bimajikawa*. Pimitisa heww). I make him run after me, *nin babamibaa*. I run after persons of the other sex, *nin nishibanikam*. I run

breathless after it, *nind ondu-nam*. We run or rush gree-dily after s. th., *nin gandji-baidimin*.

Run around; I run around s. th., *nin giwitabato*, *nin biji-bato*.

Run away; I run away, *nin gimi*, *nind ojim*. I run away for safety, *nin gindjibaiwe*, *nind ojim*. I run away to great haste, *nin madjibaiwe*.

Run back; I run back again, *nin giwibato*.

Run backwards; I run b., *nind ajébato*.

Run down; I run down, *nin nissandawebato*. I run down the hill, *nin nissákiwebato*, *nin yakadjiwébato*.

Run in; I run in, *nin pindigéba-to*. I run in the water, *nin bakobibato*.

Runner, *bemibatod*. Fast runner, *kejikabatod*.

Running, *bimibatowin*.

Run out; I run out, *nin ságisi-bato*.

Run over, I fill it so that it runs over, *nin sagadashkinadon*, *nin sikushkinadon*, *nin sigibadon*. It is so full that it runs

over, *sigashkine*. It runs over, *sigissemagad*.

Run together, we run together, *nin mawandôbaidimin*.

Run up; I run up stairs, *nind akiwandawébato*. I run up on a mountain, *nind amâdjiwebato*.

Rush for mats, *uwâkanashk*, *apagwéshkwai*. I cut rush for mats, *nin manashkossiwe*.

Rush; I rush to some place, *nind apâidis*. We rush to some place, *nind apâidimin*. We rush or run together, *nin mawandôbaidimin*. I rush upon somebody, *nin mawinajiwe*. I rush upon him, (her, it,) *nin mawinanadan*. I rush upon him suddenly, *nin mokitawa*.

Rush. S. Run out.

Rusty; it is rusty, *agwâgwissin*. It is rusty, (metal, *in.*, *an.*) *agwagwabikissin*, *agwagwabi-kad*; *agwâgwabikishin*, *ag-wagwabikisi*.

Rut. the animal is rutting, *amaniso awessi*. The dog is rutting, *amanâssimo animosh*. (Notjihituw).

Rutabaga, *osawitchiss*.

Rye, *misiimja*. (Walsonomin.)

S

Sabbath or sabbath-day, rest-day,
anwebiwinigijigad, anamiegi-jigad.

Sack, bag, *mashkimod*. Sack made of linden-bark, *assigoban-nimod*. A sack of..., *ningotoran, ningotoshkin*.—S. Bag

Sackcloth, *mashkimodwegin*.

Sackcloth, (mourner's or penitent's dress, *netagcowegin*.

Sack Indian, *Osagi*.

Sack language, *osagimowin*. I speak the Sack lan., *nind osagim*.

Sack squaw, *osagikwe*.

Sacrament, *Sakremâ*. (Ayami-hewinanâtâwihiuwini).

Sacrifice, * (act of sacrificing,) *pagidendamowin, pagidjigewin, pagidinigan*. (Webinâsuwin, pakitinâsuwin).

Sacrifice, (gift,) *pagidinigan, pagidjigan*.

Sacrifice, (vow,) *dibandowin*. (Asotâmowin).

Sacrifice; I sacrifice, *nin pagidjige, nin pagidinige*. I sacrifice to somebody, *nin pagidinage, nin pagidendamage*. I sac. it to him, *nin pagidinawa, nin pagidendamawa*. I sacr. him, (her, it,) *nin pagidenima*; *nin pagidenden*. I sacr. myself, *nin pagidenindis*. I sacr. (or give) to myself, *nin*

pagidinamadis. I sacr. him (her, it) to myself, *nin pagidinamisonan*; *nin pagidinamulism*.

Sacrificer, *pagidjigewinini, pagidinigewinini*.

Sacrifice-altar, *pagidinigéwikan, pagidjigéwinikan*. (Pakitinâsuwinättik)

Sacristy, *endaji-bisikwanoied mekatekwaniue*.

Sad, *kashkendagwakamig*. I am sad, *nin kashkendam, nin was-sitawendam, nin naninawendagos, nin nibongadis*. (Kesinateyittakwan).

Saddle, *tessabiwin*. I make saddles, *nin tessabiwinike*. (Aspapiwin).

Saddler, *tessabiwinikewinini*.

Sadness, *kashkendamowin, was-situwendlamowin*.

Sadness of heart, *kashkendamideewin*.

Safety; I fly to some place for safety, *nind innijim*. I fly to him (her, it) for safety, *nin nájinijima, nin nádjiniijima*.

Sagacity of an animal, *awessi-ainenlamowin*.

Said; it is said, *kiwé*. (Yâkki).

Sail, *ningâssimonon*.

Sail; I sail, *nin bimash*. (Yâkâstimo). I sail about, *nin babâmash*. I sail to the shore, I make for the shore, *nind agwaiash*. I sail across a bay,

* NOTE. For the sacrifices of pagan Indians, see Pagan sacrifice, etc.

etc., *nind ájáwash*. I sail with him, *nin bimíridashimo*. I sail in a certain manner, *nind iwash*. I sail fast, *nin kijiwash*. I sail with a fair wind, *nin minwash*.

Sail-cloth, *ningássimomonigin*.

Sailing, *bimáshiwia*.

Sailor, *nibikwániñini*.

Sail-pole, (mast), *ninjissimomoninak*, *ningássimomoninátiq*.

Sail-rope, *ningássimomoniçib*.

Sail-yard, *bimídatkabidjipia*.

Saint, *kitchitwa*.

Saint in heaven, *ketchitwáwen-dagosil gíji yung álik*.

Salmon-trout, *majam-goss*, *adájawameg*, *ájawameg*. There are salmon-trout, *majam-goss-siku*.

Salt, *jíwítigá*, or *xiwítigá*.

Salt; I salt, *nin jíwítigánig*. I salt for somebody, *nin jíwítigánitna*.

Salted; it is salted, (in., an.) *jíwan*, *jíwítigánitna*, *jíwítigánitnípí*; *jíwisi*, *jíwítigánitwi*, *jíwítigánitnágo*. It tastes salted, (in., an.) *jíwítigánipogwád*; *jíwítigánipogoss*.

Saltfish, salted fish, *jíwítigánui-gíjo*.

Salting, *jíwítigánitgerin*.

Saltmeat, salted meat, *jíwítigánirílass*.

Saltwater, *jíwítigánába*.

Salutation, greeting, *anamiká-gerin*, *anamikágorin*. Mutual salutation, *anamikodádiwin*.

Salute; I salute or greet, *nind anamikage*. I am saluted, *nind anamikágo*. I salute him, (her, it,) *nind anamikawa*; *nind anamikan*.

Salute; I salute, inclining the

head, *nin gáwlikw tagé*. I salute him, *nin gándikwetawa*. Salve, *jijobiigan*, *mashkiki*.

Same, (Peyakwan), we are considered all the same person, *nin bejigwendayosimin*. It is considered all the same thing, *bejigwendayawád*. Always in the same place, or in the same manner, *bejigwanong*. At the same time, *bekish*. (Kisik). It is all the same, *mi tibishko*.

Sanctify; I sanctify him, *nin kitchitwawendayosia*, *nin kit-chitwawinat*, *nin kitchitwawinima*. I sanctify it, *nin kitchitwawina*, *nin kitchitwawendan*.

Sand, *négaw*, *mitawan*. On the sand, *mitiawaya*. (Yekaw). There is sand, *négawika*, *mitiawinga*. Fine white sand, *píyáwa*, *a gaw*.

Sand cherry, *négawimin*, *assis-sawina*.

Sand cherry shrub, *négawimin-tai*, *assisawamin-tai-wan*.

Sand-hill; there is a steep sand-hill, *kishkatiwanga*.

Sand-stone, *pingcábik*.

Sandy beach; there is a sandy beach, *mitiawanga*. There is a lake with a sandy beach, *mitiawangágamu*.

Sandy Lake, *tia mitiawangágamug*.

Sap, *onsiban*. (Mestan). I collect the sap of maple-trees, *nind arasili*. The sap begins to run, *mádjiga*. Mesta-suwa, *mestanawiw*). The sap runs fast, *kijiga*. It runs at night, or in the night, *nibágá*. The sap is spoiled, *wakwaga-*

- mi nibi.* It runs no more,
ishkwágâ.
- Sash, *wásséchiganátiq.*
- Satan, *matchi manito, matchi
aia'ñish, manisiwinissi.*
- Satisfied ; I am sat., *nin min-
wendam, nin debenim, nin dé-
bendam, nin debugenim.*
- Satisfy ; I satisfy him, *nin mi-
nonawat, nin débia, nin debi-
sia, nin mînwendamia.* I sa-
tisfy it, *nin débitou.*
- Satisfying ; it is sat., *minwen-
dâgnad.*
- Saturate ; I saturate him, *nin débissinia.* I saturate myself,
nin débissin.
- Saturated ; I am sat., *nin débis-
sin, nin gi-d'bissin*
- Saturday, *mariegijigud.* It is
Saturday, *mariegijigud.* On
Sat., *mariegijigak, or, wâbang
wa-anamihegijigak.*
- Saturity, *débissiniwin.*
- Saucer, *onâgans, anibishâbo-
onâgans.*
- Savage. S. Indian.
- Savage life, *pagwanawisiwin,
pagwanawaniisiwin, a n i s h i-
nâbe bimâdisiwin.* I lead a
savage life, *nin pagwanawis,
nin pagwanawâdis.*
- Save, *jeniia makak.*
- Save ; save it, conserve it, (*in.,
an.*) *nin mâwandjiton ; nin
mâwandjia.*
- Save, (*in. s. in.*) S. Live. I make
live.
- Savior, *ga-nodgimoad ki tchit-
châgonâniñ.* (Pemâtjhijiwet).
- Saw, *kishkibodjigan, tâshkibod-
jigan.*
- Saw; I saw, *nin kishkibodjige,
nin tâshkibodjige.* I saw it
(*in., an.*), *nin kishkibodon, nin*
- tâshkibodon : nin kishkibona,
nin tâshkibona.*
- Saw-bill, (bird,) *ansig.*
- Saw-dust, *bivibodjigan.*
- Sawing, *kishkibodjigewin, tâsh-
kibodjigewin.*
- Sawmill, *tâshkibodjigan, tâsh-
kigibodjigan.* Steam sawmill,
ishkotâ-tâshkilmljigan.
- Sawn ; it is sawn, (*in., an.*) *kish-
kibode, tâshkibode ; kishkibo-
so, tâshkiboso.*
- Sawyer, *taiâshkibodjiged, tâsh-
kibodjigewinini*
- Say ; I say, *nind ikkit.* He says,
ira. It says, *ikkitonajud.*
I say it aloud, *nin nâbowadan.*
Itwew). I say s. th., of or to
him, (her, it,) *nind ina,* (Itew),
nind idin. I say s. th. of
myself, *nind idis.* We say s.
th. of each other, or to each
other, *nind idimin.* I say what
I ought not to say, *nin wawii-
agim.*
- Saying, *ikkitowin, gigitowin.*
- Seab, *omigirin.*
- Scabbard, (or cover,) *pindano-
nikaâjigan, pindaodjigan.*
- Scabbius person, *wemigid.* I
am scabbius, *nind omigi.*
- Scabby ; I am scabby, *nind omigi.*
- Scaffold, *agôdjiwanan, agôdji-
wananak, tessukwaijan.* I
make a scaffold, *nind agôdji-
wananakoke.*
- Seald ; I scald him, (her, it,)
*nin bushkobisswa, nin bask-
wabwasswu.*
- Scale, (balance,) *dibâbiskodji-
gan ; tibâbadjigan.*
- Scale (of a fish,) *wanagâai.*
- Scale ; I scale, *nin tchigaawé.*
I scale a fish, *nin tchigaana
gigo.*

Scalp, Sion-scalp, *banishtigrân*.

Scalp; I scalp him, *nin manij-wa*; *nin pakwandibejwa*, *pa-kwândibejwa*.

Scandal, *matchi kikinowâbamigowin*, *matchi kikinowâbamidainewin*.

Scandalize; I scandal. him, *nin matchi kikinoamâra*, *nin matchi kikinowâbamiy*. He scandalizes me, *nin matchi kikinoamag*, *nin matchi kikinowâbama*.

Scar, *oljishiwin*. I have a scar, *nind oljishiq*. -I have a scar on the arm, hand, etc.

Scarcely, *ayâwa*. (Etataw).

Scarcity, *mâsiwin*. There is scarcity of wood for fuel, *mâssagu*.

Seare; I seare him, *nin segia*, *nin segisit*, *nind oshâwa*, *nind oshâkawa*.

Scared; I am scared, *nin segis*, *nin segendam*, *nin nisaiendam*.

Scarification, for bleeding, *pe-peshowewin*.

Scarifier, *paiipeshowed*.

Scarify, for bleeding; I scarify, *nin pepeshowé*. I scar. him, *nind pepeshwu*. I scar. myself, *nin pepeshodis*.

Scarlet, *miskwégin*, *onandewegín*, *pagakigin*.

Scatter; I scatter, *nin biwimbinige*. I scatter it, *in*, *an*. *nin biwiwebinan*, *nin biniwebina*.

Scatter about; I scatter it about, *in*, *an*. *nin saswenan*, *nin sasweshkan*; *nin saswéna*, *nin sasweshkawa*.

Scent; I search by scent, *nin nandomandjige*.

Scholar, *kikinoamâgan*, *kekinoamâwind*.

School, *kikinoamâding*. I go to school, *kikinoamâding nind ija*. I come from school, *kikinoamâding nind ondjiba*. I keep school, *nin kikinoamâge*.

School-book, *kikinoamâdi-mâsinigan*.

School-house, *kikinoamâdiwigamig*.

School-section, *kikinoamâdiwâraki*.

School-teacher, *kekinoamaged*, *kekimoamagewinini*.. Female school-teacher, *kikinoamâmekwe*.

Science, *kikendâssowin*, *bisiskendjige-win*. I possess science, *nin bisiskendjige*, *nin kikendass*.

Scissors, *mojwâgan*, *assiponigan*, *tagokomân*. (Paskwâhamâtuwin).

Scold; I scold, *nind aiâwîwi*, *nin nanibikiwe*, *ningikawidam*. I scold him, *nind aiâwa*, *nin nanibikima*, *nin nanibikiganonu*, *nin yikam*.

Scolding, *aiâwîwin*, *aiâwidîwin*, *nanibikiwewin*, *nanibikindîwin*.

Scorn; I scorn, *nin bâpinodage*, *nin nishibapinodage*. I scorn him, (her, it,) *nin nishibâpinodawa*; *nin nishibopinodân*. Scorning, *nishibapinodamowin*, *pinodagewin*.

Scoundrel, *matchi-aiâwarish*.

Scourge, *bashanjéigan*. Pasastehigan).

Scourge; I scourge, *nin bashanjéige*. I scourge him, *nin bashanjéwa*.

Scourged; I am scourged, *nin bashanjégo*, *nin bashanjégas*.

Scranch; I scranch it, (*in., an.*) *nin gâpandan, nin gapwewendan; nin yâpama, nin gapweemata.*

Scrape; I scrape, *nin yuskuskaige*. I scrape him, (*her, it,*) *nin gaskaskâwa; nin gaskaskaan*.—I scrape a bark, *nin gashkakwaige*. I scrape a fish, *nin gashkamegwâige*. I scrape a skin, *nin mîlaiye, nin ni-jigaige*. I scrape it, (*skin, in., an.*) *nin mâdaan; nin mâtâwa*.—Also, I scrape a skin or hide, *nin tchishakwaige*. I scrape it, (*skin, in., an.*) *nin tchishakwaan, nin tchishakwâwa*.

Scraper, *mâdaigan, najigaigan, tchishakwaigan*.

Scratch; I scratch, *nin pasagobiijiwe*. I scratch him, (*her, it,*) *nin pasayobina; nin pasagobidon*.

Scratch slightly; I scratch him *sl., nin tchitchigibina*. I scratch myself, *nin tchitchigi, nin tchitchigibinidis*. I scr. his head, *nin tchitchigindibebina*. I scr. my head, *nin tchitchigindibebinidis*.

Screetchowl, *kakâbishié*.

Screw, *bamiskwaigâdeg sagagan*.

Screw; I screw, *nin bimiskwaige*. Screw-driver, *bimiskwaigan*.

Screw-vice, *kitchi-takwânljigan*.

Scribe, *ojibiigéwinini*.

Scythe, *kishkashkijigan, pashkwashkijigan*.

Sea, *kitchigami, jiwitâgani-kitchigami*, (ocean.)

Sea; very far out in the sea or lake, *mijishâwagâm, mishâwagâm*.—The sea runs high,

matangâshka. The sea runs in a certain manner, *inâshkamayad*.

Sea-bread, *anakona*.

Sea-dog, *panossim*.

Seal, *askik*. The skin of a seal, *askigwaiân*.

Seal, *agokiwassitchigan, agakiwassitchiganâbik, ashidjikiwakaigan; masinihiwakagan, masinikiwagaiganâbik*.

Seal; I seal, *nind agokiwassige, nind agokiwassitchige, nind ashidjikiwagaige; nin masinikiwagaige*. I seal it, (*in., an.*) *nind agokiwassan, nin masinikiwaguán; nind agokiwasswa; nin masinikiwigâwa*.

Sealed; I am (it is) sealed, *nind agokiwassigas, nin masinikiwayaigas; agokiwassigade, agokiwassitchigade, masinikiwagaigade*.

Sealing-wax, *agokiwassigan*.

Sea-mark, *kikinnandawan*. I put up sea-marks, *nin kikinândawaige*. There are sea-marks, *kikinandawade*.

Seamstress, *gashkigwassoike*.

Search by scent; I search by s., *nind nandomandjige*.

Sea-shell, *wawiieémigan, ess*.

Season; I season, *nind apâbowe*. I season it, (*in., an.*) *nind apabowadan; nind apabowanâ*. Any thing to season victuals with, *apabowâñ*.

Seasoned; it is seasoned, *apabowâde*.

Seasoning victuals, *apabowewin*.

Seat, *apawiwin, namadabiwin*. I change seats, *nind ândab*.

Secret, *gimodisiwin, kaiadjigâdeg*. It is a secret, *gimodad, kâdjigâde*.

Secretly, *gimodj*.

Sedition, *ombâsondiwin*.

Seduce ; I seduce him, *nin bâ-nâdjia, nin waiejima, nin wanishima, nin matchi kikinoamawa, nin matchi ijîwebisia, nin nishiwanâdjia*. I seduce him (her) to impurity, *nin gagibasoma, nin pisigwâdisia*. —I seduce (deceive) with my words, *nin waiejitagos*.

See ! *wegwagi* ! (Madjikutji).

See ; I see, *nin wâb*. I see well, *nin minwâb*. I see s. th., *nin wâbandjige*. I see him, (her, it,) *nin wâbama*; *nin wâbandan*. I see myself, *nin wâbandis, nin wâbandamadis*. I see so far or from so far, *nind akwâb*. I see from such a distance, *nin débab*. I make him see, *nin wâbia*. I make him see it, *nin wâbandaa*. I see s. th. relating to him, *nin wâbandamawa*. I see clearly, plainly, *nin wasseiâb*. I make him see clearly, *nin wasseibia*. I see him (her, it) well or plainly, *nin missâbama; nin wissâbandan*. I make him see it plainly, *nin missâbandaa*. I cannot see him (her, it) well, *nin bigisawinawa; nin bigisâwinan*. I see him (her, it) so..., in a certain manner, *nind ijinawa, nind inâbama; nind ijanan, nind inâbandan*. I arrive to the point or moment of seeing him, (her, it,) *nind odissâbama; nind âdissâbandan*. I see him coming this way, *nin bidâbama, nin bidisama*. I see it in going by, *nin babishagandan*.

Seed, *minikan*.

See from a distance; I see (or look) from a certain distance, *nind onsâb*. I see him (her, it) from a certain distance, *nind onsâbama; nind onsâbandân*.

Seek ; I seek, *nin nandawâbange, nin nandawâbandjige, nin nandonige, nin nandonéige, nin nandôaiâ*. I seek him, (her, it,) *nin nannawâbama, nin nandonéwa; nin nandawâbandan, nin nandonéân*.

Seeking, *nandonéigewin*.

Seem ; it seems to me, *nind inendam*. It seems..., *tanassag... It seems like..., nindigo...* (Mana piko).

Seen ; I am seen, *nin wâbamigo, nin wâbandjigas*. It is seen, *wâbandjigade*. I can (it can) be seen from..., *nin débâbaminagos; débâbaminagwad*.

See-sawing, *tchatchângekoshkamâdiwin*. We play see-sawing, *nin tchatchângakoshkamadimin*.

See through ; I see through it, *nin jabwâbandan*.

Seize, I seize, *nin takonige, nin takoniwe*. I seize him, (her, it,) *nin takona; nin takonan*.

Seldom, *wika, wâwika*.

Select ; I select them (an..in.) *nin sagiginag; nin gagiginanan*.

Self, *tibinawe, tetibinawe*.

Self-command, *mindjiminidisowin*.

Self-conceit, *maminadisiwin, sasegawenindisowin*.

Self-conceited ; I am self-con., *nin maminadis, nin sasegawéndân niauw, nin sasegawenindis*.

Self-deceit, *waiéjindisowin*. I deceive myself, *nin waiéjindis*.

Self-defence, *nanâkwiwin*. I defend myself, *nin nanâkwi*.

Self-glorification, *kitchitwawenindisowin*, *mamikwasowin*. I glorify myself, *nin kitchitwâwenindis*, *nin mamikwâdis*.

Self-tormenting, *kotagiidisowin*. I torment myself, make myself suffer, *nin kotagiidis*.

Self-willed; I am self-willed, *nin bashigwadis*, *nin mashkawindibe*.

Sell; I sell, *nind atâwe*. I sell him, (her, it,) *nind atâwenan*; *nind atâwen*. I sell him s. th., *nind âtâma*. I sell high, at high prices, *nin sanagwe*, *nin sanagagindass*, *nin mamisswe*, *nin mamissagindâss*. I sell cheap, *nin wendis*, *nin wendwe*.

Send; I send, *nin nindâiwe*. I send him s. th., *nin nindaa*. I send it, (*in.*, *an.*) *nin nindaiwen*; *nin nindâiwenan*. I send him somebody, *nind innajaamawa*, *nind ijinajaama-wa*. I send s. th. to somebody, *nin madjidaiwe*. (Itisahwew). I send it to somebody, (*in.*, *an.*) *nin madjidaiwen*; *nin madjidaiwenan*.—I send him before me, *nin niganinijâwa*. I send him somewhere, *nind innajâwa*, *nind ijinajawa*. I send him somewhere pressingly, *nin gandjinajawa*. I send him away, *nind ikonajawa*, *nin mâdjinajawa*. I send him down, *nin nissândawena-jawa*. I send him out of doors, *nin sâgidjinajawa*. (Wiyawitisahwew).

Sense, good sense, *nibwâkâwin*; non sense, *gagibâdisiwin*. (Iyinisiwin).

Senses; I have my senses, *nin mikaw*, *nin kikendam*. (Kiskisiw). I lose my senses (fainting), *nin wanimikaw*. (Wani-kiskisiw). I lose my senses from time to time, *nin babishkwendam*. I recover my senses, *nin bisiskâdis*. I have my senses again, *nin bisiskadondam*.

Sent; I am sent away, *nin mâd-jinajaigas*, *nind ikonajaigas*.

Sentence; I pronounce a sentence over him, *nin gjakona*. Sentinel, *akandowinini*.

Separate; I separate from him, (her, it,) *nin bakéshkawa*, *nin bakéwina*; *nin babéshkan*, *nin bakéwidon*. The road separates, *bakémo mikana*.

Separately, *bebakan*. (Pâpiskis). Separation of persons, *webini-diwin*, *babeshkodadiwin*, *bakéidiwin*. Separation of a lake, *bakégama*.

September, *manomini-gisiss*, *manominike-gisiss*. (Notjihituwipism).

Serene; it is serene, (clear weather,) *mijakwad*. (Wâseskwan).

Serious; I am serious, *nin gi-kâdis*.

Sermon, *gagikwewin*, *anamié-gagikwewin*.

Sermon-book, *gagikwe-masinai-gan*.

Serpent, *ginébig*. Young serpent, *ginébigons*. Big borned serpent, *mishiginébig*. Another kind of serpent, *nadowe*. The serpent moults, *jigota*

ginébig. The skin of a serpent, *ginebigojagaai*, *ginebigowaiān*.—Serpent with legs, *okudiginebig*.

Servant, (male or female servant,) *anokitāgan*, *bamitāgan*. Serve; I serve, I am in service, *nind anokitāge*, *nin bamitāge*. I serve him, (her, it,) *nin anokitawa*, *nin bamitawa*, *nin bamitasikawa*.

Service, *anokitāgewin*, *bamitāgewin*, *anokinwin*. I am in service, *nind anokitāge*, *nin bamitāge*.—He (she, it) does me services, *nind abadjia*; *nind abadjiton*. He (she, it) does me services in such a manner, *nind inābadjia*; *nind inabadjiton*.

Serviceable object, *an.* or *in.*, *ābadjitchigan*.

Set, *ningatwēwān*, *ningotwēwanagisimin*. Two sets, three sets, etc., *nijwēwān*, *nisswēwan*, etc. So many sets, *dasswēwan*.

Set apart; I set him (her, it) apart, *nin kikassa*; *nin kikaton*—S. Choose. (Astwaw).

Settle; I settle, *nind inakonige*, *nin nanāitchige*. I settle him, *nin dibourana*.—I settle my account, I pay, *nin kijikan*, *nin masinaigan*. I settle with him, *nin kijakawa*.—I let it settle, (liquid,) *nin wakamisiton*.

Seven, *nijwāssi*. We are seven, *nin nijwātchinin*. (Tepakup). There are seven *in.* objects, *nijwātchinon*.

Seven, *nijwāsso...*, in compositions, which see in the Second Part.

Seven every time, seven each or to each, *nenijwāsswi*.

Seven hundred every time, 700 each or to each, *nenijwāsswak*. Seventh; the seventh, *eko-nijwātching*. The seventh time, *nijwātching*.

Seven thousand, *nijwātching midāsswak*.

Seven times, *nijwātching*.

Several, *anotch ânind*, *wiiagi*. (Atit).

Several things, *anotch gego*, *wawiag gego*, *wiiagiaii*.

Several times, *naningotinong*, *eniwek naningim*. (Ayâskaw).

Severe, (strict;) I am severe, *nin sanagis*. I think he is severe, *nin sanagenima*. (Ayimisiw).

Sew; I sew, *nin gashkigwāss*. I begin to sew, *nin mādjigwāss*. I sew well, *nin nitawigwāss*. I sew it, (*in.*, *an.*) *nin gashkigwādan*; *nin gashkigwāna*. I sew it for him, *nin gashkigwādamawa*.—I gather together sewing, *nin mawandogwāss*. I sew several pieces together, *nin mawandogwadan*.—I fix or repair sewing, *nin wawekwāss*. I repair it, (*in.*, *an.*) *nin wawekwadu*; *nin wawekwana*.—I sew a canoe, *nin gashkigwāso*.

Sewed slightly, (stitched;) it is sewed slightly, (*in.*, *an.*) *tchitchibogwāde*, *sassagigwāde*; *tchitchibogwāso*, *sassagigwāso*

Sewing, *gashkigwāssowin*.

Sewing-silk, *senibawāssab*.

Sewing thread, *gashkigwāssoneiāb*, *assabab*, *nābikwasson*.

Shadow; there is shadow, *agawāte*. I make shadow with my body, *nind agawateshkam*.

nind agawateshin. I cover him (her, it) with my shadow, *nind agawateshkan.* It covers me with his sh., *nind agawateshkagon.* It makes shadow, *agawatesse.*

Shake ; I shake, (tremble,) *nin niningishka, nin niningibinig.* (Nanâmipaiw). I shake or tremble with fear, *nin niningiségis.* My heart shakes, *nin niningidee.* I shake myself sitting, *nin mimigwab.* I shake him, (her, it,) *nin mimigowebina, nin goshkawakobina.*

Shaken ; it is shaken by the wind, *niningassin, ninninganashkassn*

Shaking fever, *niningâpinewin, ninningishkawapinewin.* I have the sh. f., *nin niningâpine.* Shake off ; I shake him (her, it) off, *nin bawiwebina, nin bawiwebishkawa ; nin bawiwebinan, nin bawiwebishkan.* I shake off the dust from some stuff, (in., an.) *nin bawéginan; nin bawégina.* It is shaken off, *biwinigâde.* I shake off the dust or some other thing from my feet, *nin bawisideshimon.* I shake it off against him, *nin bawisidetawa.*

Shallow ; it is a shallow, *bâgwa.* The river is shallow, *bâgwtigweia sibi.* There is a shallow place, *pitawashka.* There is a long shallow place in the lake, *jagawamika.*

Shame! se! (Sh'y!)

Shame, *agâtchiwin, menissen-damowin.* (Nepewisiw). I cause shame, *nind agâtchiwiwe.* It causes shame, *agatchiwiwema-*

gad. I cause him shame, *nind agatchiâ, nind agasoma.* (Nepewimew). I bring it to shame, *nind agatchiton.*

Shameful ; it is sh., it is considered sh., *agatendagwâd.*

Shamefully, *agutendagwakamig, nanâpaganj.* (Nepewâkâtch).

Shameless ; I am sh., *kawin nind agatchissi, kawin nin ménissendansi.*

Shameless person, *egatchissig, maiénissendansig.*

Shape, *ijinagosiwin.*

Share ; I give him a large share, *nin songaona.* I take to myself a good large share, *nin songânidis.* I give him such a share, *nind inaona.* I take to myself such a share, *nind inaonidis.*—I think he does not give me my full share, *nind anawinama.* (Otinamâwew).

Sharp ; it is sharp, *ginâmagad, ginâbikad.*

Sharpen ; I sharpen, *nin sissibodjige.* I sharpen it, *nin sissibodon.*

Shave ; I shave, *nin gashkibâs.* I shave him, (it,) *nin gashkibâna; nin gashkibâdan.*

Shave-grass, *kisibanashk.*

Shaving, *gashkibâsowin.*

Shaving-horse, *mokodjigan tek-wandjigemagak.*

Shaving-knife, *razor, gashkibâdjigan*

Shaving-man, *barber, gashkibâsowinini.*

Shaving-house, *barber-shop, gashkibâsowigamig.*

Shaving, wood-shaving, *biwekodamagan, biwikodjigan.*

Shawl, *kitchi-moshwe.*

- She, *win.*** (*Wiya*).
Shear ; I shear, *nin mojowe, nin pashkowejonge,* (*pashkwawejonge*.) I shear him, *nin mojwa*. I shear him (her, it) thoroughly, *nin pashkojwa, nin papashkojwa ; nin pashkojan, nin papashkojan*.
Shearer, *pashkwawejongewinini*.
Shears, *mojwâgan*. (*Paskwahamâtuwin*).
Shed at the door, *pitawigan*.
 There is a shed, *pitawigâde*.
Sheep, *manishtanish*. Young sheep, lamb, *manishtanishens*.
Sheepfold, *manishtanishiwigamig*.
Sheep-skin, *mânishtanishiwiwâan*.
Shell, *ess.* A kind of small shell, *ojakawess*.
Shell of an egg, *wâwan onagaawang*. Shell of a tortoise or turtle, *dashwa*.
Shell ; I shell it, (in., an.) *nin bishagibidon, nin bishagibidjidon : nin bishagibina, nin bishagibidjina* I shell a corn-ear, *nin gâkina nisâkosi*.
Shelter, or shade, against the wind or the sun, *tabinôon*. I make a sh., *nin tubinôige, nin tabinôonike*. There is a sh. made, *tabinôonikâde*. I am under such a shelter or shade, *nin tabinôshimon*.—I put myself under a shelter in rainy weather, *nind agawanabawas, nind agwanabawas*. I am under a shelter in rain, *nind agwanabawe, nind atchigwanânish*.
Shepherd, *manishtânihiwinini*.
Shield, *pakâkwaan ; dashwa*.
- Shift ; the wind shifted, *gwékanimad*.**
Shilling, *jôniians*.
Shinbone, *okadiganama*. My, thy, his shinbone, *nikâdigan, kikâdigan, okâdigan*.
Shine, *wâsseiasiwin*.
Shine ; I shine, *nin wâsseias*. I make it shine, (*in., an.*) *nin wakeshkaan ; nin wakeshkâwa..* It shines, *wakeshkamagad, wawakeshkamagad*.
Shiness, *awâssâsiwin*.
Shiness, (bashfulness,) *agatchishkiwin, agatchiwâdisiwin*.
Shingle, *apakôdjigan, nabagissagons*.
Shingle ; I shingle a roof, *nind apakodjige*. I shingle it, *nind apakodon*.
Shingle-nail, *sagaigans*.
Ship, *nâbikwân*. Ship of war, *migâdi-nâbikwân*.
Ship ; I ship, *nin bôsitâss*. I ship him, (her, it,) *nin bôsia ; nin bôsiton*.
Ship-captain, *nâbikwân-ogima*.
Shipped ; it is shipped, (in., an.) *bôsitchigâde ; bôsitchigâso*.
Shipping, *bositâssowin*.
Shipwreck ; I shipwreck, *nin bigoneshka, nin bigoneshin*.
Shirt, *papagiwaiâan*.
Shiver ; I shiver, (from cold,) *nin ningadji*. Shivering with cold, *ningadjiwin*.
Shoals ; there are shoals, *minâmika*.
Shoe, *makisin*. Hard shoe, (not Indian shoe,) *mitigwakisin*. I make shoes, *nin mukisinike*. I put on my shoes, etc., *nin babitchi*. I take off my shoes, etc., *nin gagitchi*. I put him

his shoes on, *nin babitchia*. I take him his shoes off, *nin gagitchia*. I change shoes, *nind andakisine*. I have shoes on, *nin gigakisine*. I have only one shoe on, *nin nabankisine*. I have two pair of shoes on, *nin bitokisine*.

Shoe-brush, *wâssikwadjigan*, *makisín-wâssikwadjigan*.

Shoe-buckle, *sagâkisinebison*.

Shoemaker, *mekisiniked*, *maki-sinikewinini*.

Shoemaker's shop, *makisiniké-wigamig*.

Shoemaker's work, trade or business, *makisinikewin*.

Shoe-string, or moccasin-string, *makasiničiāb*.

Shoot, young shoot, *oshkijin*, *weshkiging mitigons*. It is a young shoot, *oshkigin*.

Shoot, (with a gun;) I shoot, *nin pâshkisige*. I shoot at him, (her, it), *nin pâshkiswa*; *nin pâshkisan*. I shoot in the air, *nin nakwenage*. I shoot him in the air, *nin nakwenawa*.

—I shoot at a mark, *nin go-daa-kwe*.

Shoot, (with bow and arrow); I shoot, *nin bimôdjige*, *nind inae*. (Pimutakkew.) I am shooting, *nin babimodwake*. I shoot at him, (her, it,) *nin bimôa*; *nin bi-môdân*.—I shoot at a mark, *nin bimwâtigwe*, (*bimôtigwe*.)

Shooting, *pâshkisigewin*, *pâ-pâshkisigewin*; *bimôdjigewin*. Shore; on the shore, (on the beach,) *agâming*. Near the shore, *tchigibig*, *tchigagâm*. Distant from the shore, *nâ-witch*. I paddle my canoe to

the shore, *nin nâdagâmeam*. On the opposite shore, *ayâ-ming*, *âjawagâm*, *awâssagâm*. Short; I am short and thick, *nin takwâbewis*, *nin bitikwâbewis*.

Short; I am (it is) short, *nin takos*; *takwâmagad*. It is short: A building, *takonde-magad*.

Short, shortly, *waiba*, *waieba*.

Shorten; I shorten it, *nin tak-waton*. I sh. it by cutting off; (in., an) *nin takwakwaan*; *nin takwakwâwa*

Short-legged; I am sh.-l., *nin tatakoğâde*. It is short-legged, *tabassigâbawi*, (it stands low.)

Short time; a short time, *atchi-na*, *wénibik*. (Kanak).

Short way, *kakam*. I take the short way, *kakam nind ija*, *nin kakamishka*.

Shot, *anwins*, *jishibanwi*, *jishi-banwins*. My shot and balls are all gone, *nin tchâganwis-sin*. (Niskasiniy).

Shot; I am shot, *nin mikoshkos*.

Shot-pouch, *pindassinâñ*, *pin-dassinadjigan*.

Shoulder, *odînimanganima*. My, thy, his shoulder, *nindin-i-mangan*, *kidinimangan*, *odi-nimangan*. Between the shoulders, *nassawidinigan*. I lay him (her, it) on my shoulders and carry him, (her, it), *nin pagidjidinimanganeona*; *nin pagidjidinimanganeonâñ*.

Shoulder-blade; my, thy, his shoulder-blade, *nindinigan*, *kidinigan*, *odînigan*. I break my sh., *nin pakisaginebinidis*. I break his sh., *nin pakisagi-nebina*.

Shoulder-part of an animal, *osagin*.

Shout ; I shout, *nin bibâg*. I shout with joy, *nin sassâkwe*. (*Sâkowew*).

Shouting, *bibâgiwin*. Shouting with joy, *sassâkweewin*.

Shove; I shove him (her, it) with my arm, *nin bidjinikawa*; *nin bidjinikan*, *nin bidjinissiton*.

Shovel, *mangânibadjigan*.

Shovel; I shovel, *nin mangânibadjige*. I shovel it, *in , an , nin mangânibadan*; *nin mangânibana*. I shovel snow, *nin mangânibi*.

Show, (let see :) I show, *nin wâbandaiwe*. I show it to him (her, it), *nin wâbandaa*; *nin wabandâan*. I show it to him plainly, *nin missâbandan*. I show him, her, it, *nin wâbandaiwenan*; *nin wâbandaiwen*.

Show, (with the finger ;) I show with the f., *nind inôige*, *nind ijinôige*. (*Itwahamâwew*). I show him (her, it) with the f., *nind inôa*, *nind ijinoa*; *nind inôan*, *nind ijinum*. I show it to him with the finger, *nind inôamawa*, *nind ininama*, *nind ininamawa*.

Show, showing, *wâbandaiwewin*, *inôigewin*.

Show-bread, *wâbandaiwé-pakwejigan*, *wâbandaiwini-pakwejigan*.

Shower; showers of rain are passing by, *babamibissa*. A shower of rain is coming, *bibissa*.

Shown; any object shown with the finger, *inôigan*.

Shred, *ishknjigan*, *onijigan*, *bijwijigan*.

Shrink; the boards shrink drying, *jijibâssagisowag nabagisutayog*.

Shrub, *kibinsan*.

Shudder; I shudder suddenly, *nin masanika*.

Shutter, *wassetchiganâtig*.

Shut up; I shut him (her, it) up, *nin gibakwâwa*; *nin gibâkwaan*. I shut him up in a hole, *nin gibawa*. I shut it up against him, *nin gibâkwaamawa*. I shut it up, *nin gibissaguán*.

Shy; I am shy, *nind atchinis*. The animal is shy, *awassâsi awessi*.

Shy, (bashful;) I am shy or bashful, *nind agatchishk*, *nind agatchiwis*, *nind agatchimadis*. (*Nepewisiw*).

Sick; I am sick, *nind âkos*, *nin nanipinis*. It is sick, *âkosi-magad*, *nanipinismagâd*. I feel sick, *nin simis*, *nin simâdis*. I fall sick suddenly, *nin pangishkones*. I look sick, *nind âkosinâgos*. I am sick in a certain manner, *nind inapim*. I am very sick, *nind osâmin*, *nin mâgwito*, *nin mamidawito*.—It makes me sick, *nin mânikagon*.

Sickle, *kishkashkijigan*, *pashkwashkijigan*.

Sickly, often sick; I am sickly, *nin nita-âkos*, *nind akosishk*, *nin migwanadis*. I have a sickly appearance, *nind âkosinâgos*.

Sickness, *âkosiwin*, *nanipinisiwin*, *inapinewin*, *jindagan*. Beginning of a sickness, *mâ-*

dapinewin, mādjinewin. Very great sickness, *osāmtnewin.* Hard painful sickness, *sana-gapinewin, kotagapinewin.*—Sickness caused by somebody, (according to Indian superstitions,) *anisbinābewapinewin.* Bad shameful sickness, *mānā-dapinewin.*—I begin to feel a sickness, *nin mādji-ākos, nin mādjine, nin mādapine.* I give him a certain sickness, *nind ināpinana.*

Sick person, *aiākosid, enapined.* Side; I fall on my side, *nind apimosse.* On this side of a canoe, vessel, etc., *ondāssonag.* On the other side, *awassōnag.*—On this side of a river, etc., *ondāssagām.* On the other side, *awassagām, ajawagām, agāming.* On one side only, *nabanēgām.*—On this side of a hill or mountain, *ondāssaki, ondāssadjiw.* On the other side, *awāssaki, awāssadjiw.*

Sieve, *jāboshkatchigan.*

Sift; I sift, *nin jāboshkatchige.* I sift it, (an., in.) *nin jābossan, nin jāboshkassa; nin jabossaan, nin jaboshkaton.*

Sigh, *pagidanāmowin, ikwanāmowin.*

Sigh; I sigh, *nin pagidanam, nin passakadem, nind ansanam.* I sigh deeply, *nind ikwanam, nind manginansanam.*

Sight; I lose sight, *nind angwābandjige, nin banābandam.* I lose sight of him, (her, it,) *nind angwābama, nin banābma; nind angwabandan, nin panābandān.*

Sign, *kikinawādjitchigan, ma-*

mākadjitchigan, mamakāsa-bandjigan.

Sign, (subscribe); I sign, *nind ijinikāsowin nind aton,* (I put down my name;) *migwan nin tagina,* (I touch the pen.)

Silence, *bisānabiwin, ishkawawewin, (ishkowewin.)*

Silence; I silence him, *nin bisānabia.* I silence him, he cannot answer, *nin wāwani-ma.*

Silk, silk-stuff, *senibā, senibawegin.*

Silk for sewing, *senibawāssabāb.*

Silk handkerchief, *seniba-mosh-we.*

Silver, *joniia.* I work silver, *nin joniīāke.*

Silver; I silver it, *nin joniīākā-dān.*

Silvered; it is sil., *joniīākāde.*

Silver-money, *joniag, (silver-pieces.)*

Silversmith, *joniīākewinini.*

Silversmith's work, trade or business, *joniīākewin.*

Sin, *batādowin, batāsiwin, matchi dodamowin, matchi ijiwebisiwin.*—Small venial sin, *batādowinens.* (Pāstāhuwin).

Sin; I sin, *nin batā-ijiwebis, nin bataidis, nin batāindind, nin batas, nin matchi dodam, nin matchi ijiwebis.*—I sin in thoughts, *nin batāsinendam;* in words, *nin batā-gijwe, nin batāwe;* in action, *nin batā-dodam.*

Sinful; it is sinful, *manatad, batā-ijiwebad.*

Sinfulness, *batā-ijiwebisiwin, matchi bimādisiwin.*

Sing; I sing, *nin nagam.* I prepare myself for singing, *nin*

nanāanam. I sing for a proof, *nin godji-nagam.* I mistake in singing, *nin wānaam.* I sing it high, *nind ishpwēweton.* I sing it low, *nin tabass-weweton.* I sing to him, *nin nagamōtawa.*

Singer, *nagamōwinini.* Female singer, *nagamōikwe.*

Singing, the act of singing, *nagamōwin.*

Single; I am single, (not married,) *nind oshkinig, kawin nin wedigessi, nijike nind aia.* (Mōnsābew, mōnsiskwew.)

Single state, *oshkinigiwin.* (Married state, *widigendīwin.*)

Sing mocking; I sing to mock somebody or something, *nín nanāpagam.* I sing him(her, it), mocking, *nin nanāpagamōnan; nin ninanāpagamon.*

Sink in; I sink in the ground with my foot, *bukukamigisse.* I sink in mud, *nin gagwānag-watchishkiwesse.* I sink in the snow, *nin gindāwagonesse.* I sink in snow or sand, walking, *nin nāwaam.* I sink to the bottom, *nin gosābi, nin mijakisse.*

Sink in; it sinks in the ground, *gindākamigishkamagad.*

Sinner, *baialā-ijiwobisid.*

Sioux Indian, *Bwān, Nādowessi.*

Sioux language, *bwānimowin.* I speak the Sioux lan., *nin bwā-nim.*

Sioux scalp, *bwānishtigwān.* (Sioux head.) I bring a Sioux scalp, *nin bijiwe.*

Sioux squaw, *bwānikwe.*

Sip; I sip it, *nind odonendan, nind odonamomonotan.*

Siren, *memegwessi.*

Sister, *awéma.* My, thy, his older sister, *nimissé, kimissé, omi s̄ e i a n.* My, thy, his younger sister, *nishimé, ki-shimé, oshimeian.*

Sister-in-law ; my, thy, his sister-in-law, (a male speaking to a male or in regard to a male,) *nīnim, kinim, winimon;* (a female speaking to a female or in regard to a female,) *nindāngwe, kidāngwe, odāngwei-an.*

Sit; I sit, I sit down, I am sitting, *nin nāmadab, nín wawénab, nin tessab.* I make him sit down, *nin nāmadabia, nín wawénabia.* I sit upon, *nind agwidab, nin apab.* I sit on it, *nind apabin.* I sit well, comfortably, *nin minwab, nin naab.* I sit behind, in the last place, *nind ishkweb.* I sit on the bare ground, *nin mitab* I sit broadly, *nin geshawab.* I sit obliquely, *nin bimidab.* I sit straight up, *nin maiawab.* I sit by his side, *nin namadabitawa.* I sit with him, *nin widabima.* I sit a certain length of time, *nín nomageb.* I sit with down-hanging arms, *nin jinginikeb.* I sit with crossed arms, *nind ajidenikeb.* I sit like a bird, *nin binessiwab.* — We sit around, *nin gicibimim.*

Sitting, the act of sitting, *nama-dabiwin.*

Sit up; I sit up at night, *nin nibab, nin nihinab.* I sit up watching a corpse, *nin nibéb.*

Six, *ningotwāsswi.* We are six

of us, *nin ningotwatchimin*. There are six *in.* objects, *nin-gotwâtchinon*.
 Six, *ningotwâsso*.
 Six every time, six each or to each, *neningotwâsswi*.
 Six hundred every time, 600 each or to each, *neningotwâsswâk*.
 Sixth; the sixth, *eko-ningotwâtching*. The sixth time, *nin-gotwâtching*.
 Sixthly, *eko-ningotwâtching*.
 Six thousand, *ningotwâtching midâsswâk*.
 Six times, *ningotwâtching*.
 Six times every time, six times each or to each, *neningotwâtching*.
 Sixty, *ningotwâssimidana*. We are sixty, *nin ningotwâssimidânawemin*.
 Skate, *joshkwâdaagan*.
 Skate; I skate, *nin joshkwâdae*.
 Skein ; one skein, *ningotônsibide*.
 Sketch ; I sketch it, *nin masinibian*.
 Skilful ; I am skilful, *nin wâwingses*. (*Mamiyuw*).
 Skill, skilfulness, *wâwingesiwin*. I act with skilfulness, *nin wâwingetchige*.
 Skin ; my, thy, his skin, *ninjagaâi*, *kijagaâi*, *oja ga âia n.* (*Masakây*). My skin is black, *nin makatewaje*. My skin is red, *nin miskwaje*. My skin is white, *nin wâbishkaje*.
 Skin of an animal, *awêssiwaiân*. (*Pijiskiweyân*). Skin of a male quadruped, *aiabéwaiân*; of the largest kind, *aiabéwegin*. Skin of a female quadruped, *nojéwaiân*; of the largest kind, *nojéwegin*.—

Green skin, *ashkatai*; of the largest kind, *ashkigin*. Dry skin, *gaskatai*; of the largest kind, *gaskigin*. Skin of a quadruped without the hair, *pashkwâwejigan*.
 Skull, *wijigan*. (*Mistikwâ-nigan*). My, thy, his skull, *ninindibegan*, *kinindibegan*, *winindibegan*; or, *nishtigwânígegan*, *kishtigwânígegan*, *osktigwânígegan*. The skin of my, thy, his skull, *ninikwai*, *kinikwai*, *winikwai*.—There are skulls, *wijiganika*. Place where there are skulls, *wijiganikan*.
 Sky, *gijig*. The sky is blue, *mijakwad*. (*Wâseskwâan*). The sky is red, *miskwawad*. Under the sky, (in the open air,) *mijishawakamig*.
 Sky-blue ; it is dyed sky-blue, (*in an.*) *mijakwadong inânde*; *mijukwadong inanso*.
 Slab, *jigobodjigan*.
 Slaken ; I slaken it, *nin néshangiginan*, *nín neshangabiginan*.
 Slander, *dajindiwin*, *matchi dajindiwin*.
 Slander ; I slander, *nin dajinge*, *nin matchi dajinge*.
 Slanderer, *dejinged*, *matchi-dajinged*. Habitual slanderer, *dejingeshkid*.
 Slanderous, I am slanderous, *nin dajingeshk*.
 Slate ; *ojibiügan-assin*, *ojibiüganivassin*.
 Slaughter, *nissidiwin*, *dapinaniidiwin*.
 Slave, *awakâan*. I am a slave, *nind awakâniw*. Male slave, *abanini*. Female slave, *abanikwe*.

Slavery, awakāniwin, awakānidirin.

Sleigh, odâbân, odâbânak. I make a sleigh, nind odâbânike.

Sleep, nibâwin.

Sleep ; I sleep, nin nibâ. I make him sleep, nin nibeä. I sleep in the daytime, nin giji-niba. I fall in a profound sleep, nin gawingwash. I sleep profoundly, nin nissing-wâm, nin bosangwâm. I sleep much, nin nibâshk, nin wingogane. I sleep too much, nin osâmingwâm, nin bingeng-wâm. I sleep softly, slightly, nin jibingwash.

Sleepiness, gigibingwashiwin, wingosh, wingwui.

Sleeping, nibâwin. Bad habit of sleeping too much, nibâsh-kiwin, wingôganewin.

Sleeping-room, nibéwin

Sleepy ; I am sleepy, nin gigi-bingwash, nin pussangwahishka, nin wi-niba. I am very sleepy, nin mendâtchingwash, nin simingwash.

Sleeve, nagwai.

Slice ; slice of dried venison, banijâwân. Slice of cedar in the bottom of a canoe, apissitâgan.

Slide ; I slide on the ice, nin bi-mibos. I slide fast, nin kiji-bis. I slide in a certain way, nind ijisse. It slides, bidjini-de. The bird slides through the bird, bidjibiso bineshi. It slides fast, kijibidemagad. It slides in a certain way, ijisse-magad.

Slide and fall ; I slide and fall, nind ojâshishin. I slide and

fall on the ice, nind ojâshik-wishin ; on the snow, nind ojashagonishin ; on a stone, nind qashâhikishin.

Slide back : I slide back, nind ajesse. It slides back or backwards, ajessemagad.

Slide down : I slide (it slides) down, nin nissâkosse, nin nânji, nin nânjissee, nin nishi, nissakossemagad, ninjimayad, nanjissemagad, nishimayad. I slide down the hill, nin joskkwâdjîwe. I slide (it slides) in a hole, nin bodâkwesse ; bodakwessemagad. I slide in with my foot, nin pindjisi-desse ; with my leg, nin pin-digâdesse. I slide (it slides) in the water, nin bakobisse ; bakohissemetypid.

Slightly, sibiskadj, naegatch. (Nisik).

Slim ; I am of a slim or slender size, nind agassakwaiajes, nin gigaiwes.

Sling, pussikweholjigan. I am throwing with a sling, nin pussikweholjige.

Slippery ; it is slippery, ojâsha-magad, jojâkwanad, joshkwamugad.

Slow ; I am slow at work, nin babigikâdis, nin babidjinoris, nin bwaavis, nind andjinawes, nin bedjiv.—I am slow in eating, nin babigikadandjige, nin bedjissin.—I am slow in my thoughts and resolutions, nin bêdendam.

Slowly, beka, naegatch, sibiskatch. I walk, navigate or travel slowly, nin bésika. (Pe-yattik).

Slowness at work, *babéjikadisi-win*, *begjiwin*. Slow walking or traveling, *bésikáwin*.

Sluggard, *kétimishkid*, *taiátagadisid*, *enokissig*. I am a sluggard, *nin kitimisk*, *nin tatágadis*.

Sluggish. Sluggishness.—S. Lazy. Laziness.

Slumber; I slumber, *nind asingwám*.

Slut, *wanisid ikwe*.

Sluttish; I am sl., *nin winis*.

Sluttishness, *winisiwin*.

Small; I am small, *nind agâshi*, *nin takos*. I am very small, *nin máskig*. I make myself small, *nind agâshiidis*.

—It is small, *agâssa*, *agâssin*, *agâssinad*. It is small: A globular object, *in.*, *agâssimina-gad*; globular object, *an.*, *agâssiminagisi*; a house or room, *agâssate*; metal, *in.*, *agâssâbikad*; metal, *an.*, *agâssâbikisi*; stuff, *in.*, *agâssigad*; stuff, *an.*, *agâssigisi*. —It is too small for me, (*in.*, *an.*) *nin sinsikan*; *nin sinsikawa*. I make it small, or smaller, *nind agâssaton*, *nind agâssiton*. —We are small, *nin babiwijinimin*. They are small, (*in.*) *babiwawan*.

Small person, *tekôsid*.

Small-pox, *mamakisiwin*. I have the small-pox, *nind omamakis*. (Omikiw).

Smart at work. S. Zealous.

Smell, (odor), *ijimágosiwin*. I make a good smell by burning s. th., *nin minâssige*. I burn it (*in.*, *an.*) to make a good smell, *nin minassan*; *nin minasswa*. I spread the smell

of s. th., *nin bidjimâssige*.—I am (it is) of such a smell or odor, *nind ijimágos*; *ijimág-wad*. I have (it has) the smell of ardent liquor, *nind ishkote-wâboimágos*; *ishkotewaboi-magwad*. I hate the smell of it, (*in.*, *an.*) *nin jingimândân*; *nin jingimâmâ*. I suffer from the smell of it, (*in.*, *an.*) *nin kotagimandân*; *nin kotagi-mâmâ*.

Smell, (scent); I smell s. th., *nin minandjige*. I smell him (her, it), *nin ninâma*, *nin minandawa*; *nin minândân*. I give him to smell s. th., *nin minandaoma*, *nin minâssama-wa*.

Smell, (emit odor): I smell, *nin minâgos*; it smells, *minâg-wad*. I smell (it smells) well, *nin minomâgos*; *minomâg-wad*. Something smells well to me, *nin minomandjige*. He (she, it) smells well to me, *nin minomâmâ*; *nin minomândân*. It smells well when burnt, (*in.*, *an.*) *minomâte*; *mino-mâssö*. —I smell bad from perspiration, *nin wishâgomâgos*. It smells the sweat, (liquid,) *wishagwagami*.

Smelled; I am (it is) smelled, *nin bidjimâgos*; *bidjimâgwad*.

Smelt; I smelt, *nin ningikosig-e-sige*.

Smelter, *ningikosigewinini*.

Smelting-furnace, *ningikosigan*, *ningabikisigan*.

Smelting-house, (foundry), *ningikosigewigamig*.

Smile; I smile, *nin bâp*.

Smiling, *bâpiwin*. I have a smiling countenance, *nin ba-*

- bâpingwe, nin jomingwen.* I show him a smiling countenance, *nin jomingwetawa*.
- Smith, awishtoia.** I am a smith, *nind awishtoiaaw*
- Smithshop, awishtoiâwigamig.** Smith's trade, *awishtoiâwiwin*.
- Smoke; there is smoke, pak-wéne, paskkine.** I make smoke, *nin pashkinawé*. (Kaskabat-tew). I make smoke around him, *nin gikanamoswa*. The smoke ascends, *ombâbate*: comes from..., *ondâbate*. — I can endure much smoke, *nin jibanamos, nin wakewanamos*. — It smokes, (in a lodge or house,) *g i k a n a m o d e*. It smokes in my lodge or house, *gikanâmode endaiâñ, nin gi-kanâmos*.
- Smoked meat, onâssigan.** I smoke meat, *nind onâssige*.
- Smoker, ségasswâd.** Great smoker, *nel as a g a s s w âd*. (Opittwaw). Smoker of mixed tobacco, *epâkosized*. Smoker of pure tobacco, *metâkosized*.
- Smoke tobacco; I smoke, nin sagusswa.** (Pittwaw). I smoke pure tobacco, *nin mitâkosige*; I mix my tobacco, *nind apâkosige*. I have nothing to smoke, *nin manépwâ* — We smoke together, (in a council,) *nin sagasswéidimin*.
- Smoking, sagasswâwin, sagass-wéidiwin.** (Pittwâwin).
- Smooth; I smooth with an iron, nin joshkwâigaige.** I smooth it, iron it, (in. an.,) *nin joshkwégaan*; *nin joshkwegawa*.
- Smooth, (in. s. in.) S. Polish.** Polished.
- Smoothed; it is smoothed with a flat iron, (in., an.) *joshkwâi-gaigâde*; *joshkwâigaigâðso*.
- Smoothing iron, joshkwâigai-gan.**
- Smooth rock ; there is a flat smooth rock, *joshkwâanabika*.
- Snail, bimiskodissi.**
- Snake, ginâthig.**
- Snake Indian, Ginebigonini.**
- Snare, nagwâgan.** I lay snares, *nin nagwâniké*. (Wanihigan, tâpakwân). I lay him a snare to catch him, *nin dagodawa*. (Tâpakwewatêw). I lay him a snare or trap, *nind oniamawa*. I catch in a snare, *nin nagwâdjige*. I catch him (her, it) in a snare, *nin nagwâna*; *nin nagwâdan*.
- Snare-string, nagwâganéâb.**
- Sniff; I sniff, nin nandomând-jige.**
- Snipe, padashkaanji, manominiokeshi.**
- Snivel; I snivel, nin sikawid-jane, nin sikawiniskigome.**
- Snore; I snore, *nin madweng-wim, nin madwengwash*.**
- Snoring, madwengwâimowin, madwengwashîwin.**
- Snot, niskigomân.** (Siniskigo-mâñ). My, th' y, his snot, *niniskigomân, kiniskigomân, winiskigomân*. I draw up my snot, *nind iki-gome, nind odissau niskigomân, nin sinjigawiskigome*. The snot is running from my nose, *nin sikawiniskigome*; by cold, *nin sikawiniskigome-walj*.
- Snotty; I am sn., nin siniskigomân**
- Snout; its snout, oshkinj.** It

has a small snout, *agâssish-kinji*. It has a large snout, *mangishkinji*.

Snow, *gôn, agôn*. (Kôna, kôni-wiw). On the snow, *mitâgonag*. There is snow, *gônika*. There is much snow, a deep snow, *ishpagonaga, ishpate*. The snow is soft, *jakâgonaya, nokâgonaga*. The snow is settled, hard, *assanâgonaga, kijiwâgonaga*. The snow lowers, melts down; *magwâgoneshin*. The snow is frozen, *gawâgonaga*. The snow is crusty, hard, *onâbanad*. The snow is falling from the trees, *missanwimagad, binânekimagad*. I am (it is) covered with snow, *nin ningwano; ningwanomagad*. I melt snow for water, *nin kijobike*. I walk in the snow without snow-shoes, *nin mamitaam*.

Snow ; it snows, *sôgipo*. (Mis-pun). It begins to snow, *mâdipo*. It snows in small flakes, *bissipo*. It snows in large flakes, *mângadepo*. The snow begins to cover the ground, *biwipo*. Soft watery snow is falling, *jakipo*. A snow-storm passes by, *bimipo*. It snows no more, *ishkwapo*. It snowed enough, *gijipo*.

Snow-bird, *wâbaningosi*.

Snow blind ; I am snow-bl., *nin sassakingwe*. (Wayesâbiw).

Snow-blindness, *sassâkingwewin*

Snow-drift ; there is a snow-drift, *biwan*.

Snowshoe, *agim*. (Asâm, asamikkew). I make snowshoes, *nind agimike*. I lace or fill a

snowshoe, *nind ashkima agim-kinji*. I walk with snowshoes, *nind agimosse, nind odâgim*. (Kikasimew). I am coming on snowshoes or with snowshoes, *nin bidâgimosse*. The snow sticks to my snowshoes, *nin misikwasikama*.

Snowshoe-filling or lacing, *ashkimâwin*.

Snowshoe-making, *agimikewin*.

Snowshoe-ornament, *nimaigan*.

Snowshoe string, *atiman*.

Snowshoe-trail ; there is an even snowshoe-trail, *onagwanaga*.

Snowshoe-walker, *netâwagimos-sed*. I am a good snowshoe-walker, *nin nitâwagimosse*.

Snowshoe walking, *agimossewin*.

Snow-storm ; a snow-storm is coming, *bidipo*. There is a snow-storm, or drift of snow, *biwan*. The snow-storm is driven away by the wind, *mâdjipo*. A snow-storm is passing by, *bimipo*.

Snuff, *asséma, pindakwe-win*. I manufacture snuff, *nind assémake*. (Assemakewin. Assemakewinini. Assemakewigamig)

Snuff ; I nuff, I take skuff, *nin pindakwe, nin pindakodjane*

Snuff ; I snuff the candle, *nin kishkanjékodan wâssakwanendjigan*.

Snuff-box, *asséma makak*.

Snuffers, *kishkânjékodjigan*.

So, *mî, mi sa*. (Ekusi).

Soak ; it soaks, (*in., an.*) *agwindje* : *agwindjin*. I put it in water to soak, (*in., an.*) *nind agwindjiton* ; *nind agwindjima*.

Soap, *kisibigaigan*. Liquid soap, *pingwi-kisibigaigan*. I make soap, *nin kisibigaiganike*.
 Soap-boiler, soap-manufacturer, *kisibigaiganikewinini*.
 Soap-boilery, soap-house, soap-manufactory, *kisibigaiganike-wigamig*.
 Soap-making, *kisibigaiganike-win*.
 Soap-suds, soap-water, *kisibigaiganabo*.
 Sob; I sob, *nin nashigide*.
 Sobbing, *nashigidewin*.
 Sober; I am sober, (not drunk now,) *nind anissâdis*; *nin bagakâdis*. I am sober again (after drunkenness,) *nind atebi*.
 Sober person, *menikwessig*. (Ayeniw).
 Sobriety, *anissâdisiwin*, *bagakadisiwin*, *atebiwin*.
 Sock, *ajigan*.
 Sodomy, *podjidiiewin*. I commit sodomy, *nin podjidiis*.
 Soft; it is soft, (in., an.) *nokadad*; *nokadisi*. (Yoskaw, yoskisiw).
 Soften, I soften it, (in., an.) *nin nokiton*, *nin nokibidon*, *nin nokigibidon*; *nin nokia*, *nin nokibina*, *nin nokigibina*. I soften linden bark, *nind assigobi*.
 Softly, slightly, *naegatch*, *béka*.
 Soil, *aki*.
 Sojourn, *apidanisiwin*. (Wikiwinn).
 Sojourn; I sojourn, *nind apidanis*.
 Solace; I solace, *nind absiwinge*. I solace him, *nind abisiwima*.
 Soldier, *jimâganish minissino*, *migasôwinini*.

Sole of the foot, *onanagâkisila-ma*. My, thy, his sole, *ninanagâkisid*, *kinanagakisid*.
 Solicit; I solicit him, *nin wikkutchia*, *nin wikkâsoma*.
 Solid; it is solid, strong, (in., an.) *sôngan*; *sôngisi*.
 Some, *ânind*, *pangi*, *bébêjig*. (Atit).
 Somebody, *awiia*, *bemâdisid*.
 Something, *gêgo*, *ningot*, *ninjítano*. (Kekwây).
 Somewhere, *ningôtchi*. (Nândo).
 Son, *ogwissima*, *wegwissimind*. My, thy, his son, *ningwiss*, *kigwiss*, *ogwissan*; or, *ningwississ*, *kigwississ*, *ögwississan*. I have a son, *nind ogwiss*. I have him for a son. he is my son, *nind ôgwissi-nau*. *nind ogwissima*. I am a son, *nind ogwissimigo*.
 Song, *nagamon*, *nagamôwin*. Religious song, (hymn,) *anamie-nagamon*, *anamie-nagamowin*.
 Song-book, *nagamô-masinaigan*.
 Songster, *nagamôwinini*.
 Songstress, *nayamôikwe*.
 Son-in-law; my, thy, his son-in-law, *niningwan*, *kiningwan*, *oninguwanan*. (Onahâkisima). The son-in-law of a family, *naângish*. I am son-in-law in a family, *nin naângab*, *nind ojinindam*.
 Soon, *waiba*, *waiéba*, *pitchinag*, *wéwib*. As soon as possible, *agawanapi*. (Kiyipi).
 Soot, *winjide*.
 Sooty; it is sooty, *winjidemagad*.
 Sorb-berry, *makwimin*.
 Sorb-tree, *makwimij*.
 Sorcerer, *wabanowinini*. I am a

- sorcerer, *nin wâbanow*. (Manitokkâsuw).
- Sorcery, *wâbanowiwin*.
- Sorrel, *jiwibag*.
- Sorrow, *kashkéndamowin*, *gissadendamowin*, *wassitawenda-mowin*, *gibendamowin*, *kotagendamowin*. Sorrow of the heart, *kashkendamideewin*. I have much sorrow, *nin gibendam*. I cause him much sorrow, *nin gibendamia*, *nin gibendamishkawa*. It causes me much sorrow, *nin gibendamishkagon*. I die of sorrow, *nin nibendam*.
- Sorrowful; I am sorrowful, *nin gissadendam*, *nin mamidawendam*. I make him sor., *nin gissadendamia*.
- Sorry; I am sorry, *nin kashkendam*. (Mitatam).
- Sought; I am (it is) sought, *nin nandawâbandjigas*; *nandawâbandjigâde*.
- Soul, *otchitchâgoma*. My, thy, his soul, *nin tchitchâg*, *ki tchitchâg*, *o tchitchâgwan*. I have a soul, *nind otchitchâg*. (Atchâk).
- Sound; I let hear a certain sound, *nind inwé*. It gives a sound, *invémagad*. It gives a hollow sound, *wimbewemagad*.
- Sound; it sounds, *madwéssin*, *madwéwemagad*. I make sound s. th., *nin madwéssit-chige*, *nin madwéwetchige*. I make it sound, *nin madwéssiton*, *nin madwéweton*. Any thing that sounds or gives a sound, *madwéwetchigan*. It sounds loud, *kijiwemagad*.
- Soundly, *kijija*.
- Soup, *nabob*. (S. Indian corn-soup). Poor soup, (not seasoned;) *âniissâbo*. I make poor soup, *nind anissâboke*.
- Sour; it is sour, (*in.*, *an.*) *jiwan*, *jiwamagad*; *jiwisi*. I make sour s. th., *nin jiwißitchige*. I make it sour, (*in.*, *an.*) *nin jiwiton*, *nin jiwißiton*; *nin jiwitawa*, *nin jiwishima*, *nin jiwisia*.
- Source, (fountain, spring,) *modidjiwanibig*.
- Sour milk, *meshkawikwissing totoshâbobo*. The milk becomes sour, *mashkawikwissin totoshâbo*.
- South, *jâwan*. In, to, or from the south, *jâwanong*. Towards the south, *jâwanong inakakeia*—The clouds come from the south, *jâwanakwad*. The rain comes from the south, *jâwanibissa*. It thunders in the south, *jâwanaamog* (*animikig*.)
- South-bird, (bird coming from the south,) *jâwanibinéshi*.
- Southwind, *jâwaninodin*. The wind comes from the south, *jâwaninodin*.
- Sovereign, *kitchi-ogima*.
- Sovereign Pontiff. S. Pope.
- Sow, *kokosh*.
- Sow; I sow, *nin kitige*, *nin pagidinige*. I sow it, (*in.*, *an.*) *nin kitigâdan*, *nin pagidinan*; *nin kitigâna*, *nin pagidina*.
- Sowed; it is sowed, *kitigâde*, *pagidinigâde*.
- Span, (measurement); onespan, *bejigwakwagan*, *ningotwakwoagan*, *ningotwakwoagan*. Two spans, three spans, etc., *nijwakwoagan*, *nisswakwoa-*

gan, etc.—So many spans,
dasswakwoagan.
Spare; I spare it, (*in.*, *an.*) *nin manâdjiton*: *nin manâdjia* I
spare myself, *nin manâdjidiis*.
Spark; sparks fly off, *papananje*. (Papaskitew).
Sparrow-hawk, *kekek*. Another
kind, *piipiwe*.
Spasms, *otchipinigowin*. I have
spasms, *nind otchipinig*. (Ot-
jipitikuw).
Spattle, *gashkakokwéigan*.
Spawn, *wak*.
Spawn; the fish is spawning,
âmi gigô.
Speak; I speak, *nin gigil*, *nin gagigil*, *nin gijwe*, *nin inwé*.
(Pikiskew, itwew). It speaks,
gigitomagad, *inwemiyad*. I
make him speak, *nin gigitoa*.
—I speak after him, *nin kiki-*
notava, *nind ânikanotava*. I
speak angry, *nin nishkâdji-*
gijwe, *nin nishkâdji-gigil*, *nin nishkâsítâgos*, *nin nishkâ-*
sitagos. I speak angry to him,
nin nishkîyanona, *nin nish-*
kâdjiganona, *nin nishkâsoma*.
I sp. evil, *nin matchi-gijwe*,
nin matchi ikkit. I sp. fast.
quickly, *nin dadâtabanagi-*
don, *nin dadâtabowe*. I sp.
for somebody, *nin gaganoda-*
mag. I sp. for him, *nin ga-*
nodamawa, *nin gaganodama-*
wa. I speak the language of
the people with whom I live,
nin niinawe. I speak like a
drunken person, *nin giwash-*
kweiwinítâgos. I speak low,
not loud, *nin gâskanas*, *nin bekadowe*. I speak loud, *nin kijiwe*. I speak as loud as I
can, *nind apitowe*. I speak

plainly, (to be easily under-
stood,) *nin pagakowe*, *nin pagakitâgos*, *nin pagakissidon*
nin gigitowin. I speak relying
on him, (her, it,) *nin nanâpimonan*; *nin nanapi-*
mon

Speaker, *neta-gigitod*, *netawed*,
gigitowinini.

Speaking, *gigitowin*, *gagigitowin*, *gijwevin*. (Pikiskewin,
itwewin). Angry speaking,
nishkâdji gijwevin, *nishkâdji-*
gigitowin, *nishkâsítâgosivin*,
nishkâdjiaganonidiwin. Foolish,
frivolous or impure sp.,
gagibasilâgosivin, *gagibâdji-*
gijwevin, *gagibâdji-gigitowin*.
Hidden mysterious sp., *ago-*
tâgosivin, *gimôtowevin*. Ill
sp., *matchi ikkitowin*, *matchi*,
idiwin. Impure indecent sp.,
winiijjewin, *winitâgosivin*,
bishigwâdji-gijwevin. Mistake
in sp., *wanowevin*, *wanigijwe-*
win. I mistake in speaking,
nin wanowe, *nin wanigijwe*.
Speaking of other people, *da-*
jidiwin, *dajingewin*.—Speak-
ing of each other, or to each
other, *idiwin*.

Speaking-house, council-house,
gigitowiqamig.

Spear, *anit*. Handle to a spear,
anitiak. (Mitchikiw).

Spear; I spear fish, *nind akwa-*
wa, *akwâra*. I spear him,
(her, it,) *nin bashibâwa*; *nin*
bashibaan. I spear fish at
night, *nin wâsswa*.

Speared; I am [it is] speared,
nin bashibaigas; *bashibai-*
gâde.

Spearing fish at night, *wâsswe-*
win.

- Specie, (silver-money or gold-money,) *mitâbik*.
- Spectacles, *oshkinjigokâdjigan*. (Miskijikokkân).
- Spectator, *waiabanged*.
- Spectre, *tchibai*.
- Speech, *gigitowin, animitâgosiwini*. I make a speech, *nîn gigit, nind animitâgos, nind aiani-mitagos*.
- Speed, *dadatabiwin*.
- Speedy ; I am speedy, *nîn dâdatabi*.
- Spend ; I spend all day in such a place, *nîn dajigijiganam*. I spend all night in such a place, *nîn dajitibikanam*.
- Spend all, consume ; I spend all, *nîn tchâginige*. (Mestinikew). I spend all of it, (*in., an.*) *nîn tchâginan*; *nîn tchâgina*. I am in the habit of spending all, *nîn tchâgini-geshk*. Habit of spending all, *tchâginigeshkiwin*.
- Spendthrift, *tchaiaginigeshkid, neshiwanâdjitchiged, benâdjítod od aiiman*.
- Sperm-oil, *kitchi-gigô bimide*.
- Spider, *assabikeshi*. Spider's web, cobweb, *assabikeshiwas-sab*.
- Spike, *kitchi-sagaigan*.
- Spill ; I spill, *nîn sigwebinige*. I spill it, (*in., an.*) *nîn sigwebinan*; *nîn sigwebina*. I spill s. th. belonging to him, or for him, *nîn sigwebinamawa*.
- Spilt; it is spilt, *sigwebinigâde*.
- Spin ; I spin, *nînd assabâbike, nîn gashkâtéige*. It spins, *bimatéigemagad, gashkâtéigemagad*.
- Spine, *tatagâgwan*.
- Spinning, *gashkâtéigewin, bimatéigewin, assabâbikewin*.
- Spinning-wheel, *bimatéigan, gashkâtéigan*.
- Spirit, *manito*. I am a spirit, *nîn manitow*. I am considered a spirit, *nîn manitowis*. Quality or character of spirit, *manitowiwin*. Unclean spirit, *wânisid manito*. Evil spirit, *matchi manito*.
- Spit, *abwânak*.
- Spit ; I spit him, (her, it,) *nînd onakâkwawa*; *nînd onakâkwaan*.
- Spit ; I spit, *nîn sik, nîn sikwadjige*. I spit it, *nîn sikwâdân*. I spit upon him, *nîn sikwana*. I spit in his face, *nîn sikwaningwingwéwa*.
- Spit-box, *sikowini-makak, sikwadjige-makak*.
- Spite ; in spite of..., *jâgodj, kit-wén, awândjish*. (Atjipiko).
- Spit out ; I spit him, (her, it) out, *nîn sâgidjisikwana*; *nîn sâgidjisikwâdan*.
- Spitter, *sekwâdjiged*.
- Spitting, *sikowin, sikwadjigewin*.
- Spittle, *sikowâgan*. The spittle is running from my mouth, *nîn sikâcidon*.
- Spit water ; I spit water, *nîn siswandjige*. I spit water on him, *nîn siswama*. I spit water in his face, *nîn siswaming-wena*.
- Spleen, *wiss*.
- Splendid ; it is splendid, *saséga, saségamagad*.
- Splendid coat, *saséga-babisikâ-wâgan*.
- Splendid man, *saséga-inini*.
- Splendor, (brilliancy,) *wâsséia-siwin, wâssésiwin*.

- Splinter, in the hand or foot, *gigatigwan*. I draw out a splinter, *nin gigatigwe*. I draw him a splinter out, *nin gidaātigwawa*.
- Split, in the skin, *gipisiwin*, *gagipisiwin*.
- Split; I split wood, *nin tâshkigaige*. I split it, (in., an.) *nin tâshkigan*: *nin tâshkigawa*. I split wood into fine small pieces, *nin bissigaisse*. I split it into small pieces, (wood, in., an.) *nin bissigaua*; *nin bissigawa*. I split it with the teeth, (in., an.) *nin tâshkandân*; *nin tâshkama*.
- Split; it splits, *tâshkigisse*, *tâshkikamagad*. It splits, (rock, metal,) *tâshkabikisse*. It splits in boiling, *dudude-magad*. The road splits, divides, *bakémo mikana*.
- Split; it is split, *tâshkika*, *tâshkigishka*. It is split, (rock, metal, in., an.) *tâshkabikad*, *tâshkabikisi*.
- Split in the middle; I split it, (in., an.) *nin tâshkinan*, *nin tâshkaan*; *nin tâshkina*, *nin tâshkawa*. I split it, cutting, (in., an.) *nin tâshkijan*; *nin tâshkijwa*. I split it, sawing, (in., an.) *nin tâshkibodon*; *nin tâshkibona*.
- Split-saw, *tâshkibodjigan*. (Cross-saw, *kishkibodjigan*.)
- Splitting-wedge, *tâshkigaigan*.
- Split wood for fuel, *bissigaissan*.
- Spoil; I spoil, *nin banâdjiiwe*, *nin banâdjitchige*, *nin mijiiwe*, *nin nishiwanâdjiiwe*, *nin nishiwanâdjitchige*. I spoil him, (her, it,) *nin banâdjia*, *nin mijia*, *nin kopâdjia*, *nin ni-*
- shiwanâdjia*; *nin banâdjiton*, *nin mijiton*, *nin kopâdjiton*, *nin nishiwanâdjiton*.
- Spoiled; I am [it is] spoiled, *nin banâdjitchigas*, *nin nishiwanânidis*; *banâdjitchigade*, *nishiwanulad*.
- Spoken of; I am (it is) spoken of, *nin wawindjigas*, *nin da-jindjigas*; *wawindjigade*, *da-jindjigade*.
- Sponsor at baptism, *babaikâwin*, *ossikâwin*; *mamaikâwin*, *ogikâwin*. I am sponsor, *nin takonawass*. I am his sponsor, *nin takona sigaandâsod*, or, *nin gi-takona gi-sigaanda-sod*.
- Spontaneously, *binisika*. It comes (produces) spontaneously, *binishimagad*.
- Spoon, *êmikwân*. A spoonful, *ningot-êmikwân*.
- Spoon-bill, (bird) *jéde*.
- Sportsman, *yaosseed*, *meta-giosseed*.
- Spot, *kitajisirin*.
- Spot; I spot him, (her, it,) *nin kitagia*; *nin kitagiton*.
- Spotted; I am (it is) spotted, *nin kitagis*; *kitagisimagad*, *ba-bigwetagad*.
- Spread out; I spread out, *nin tessinige*, *nin dajwegeginige*. I sp. it out, (in., an.) *nin tessinan*, *nin tessiganan*, *nin dajweginan*, *nin tessina*, *nin tessina*, *nin dajwegin*.
- Spread out, (strew); I spread out, *nin jingadenige*. I spread it out, (in., an.) *nin jingadenan*, *nin jingadena*. I sp. it out, throwing, *nin jingaderabaan*.
- Spring, *sigwan*, *minôkami*. Is spring, *sigwâng*. Last spring,

sigwanong. Next spring, *panima sigwang*. The spring before last, *awâss-sigwanong*.

—I spend the spring in a certain place, *nin sigwanish*. I spend the spring with him, *nin wijisigwanishima*. (Miyos-kamik).

Spring (fountain,) *mokidjiwani-big, takib*.

Spring-water, *mokidjiwano-nibi, takigami*.

Sprinkle ; I sprinkle water, *nin saswebigandlaige, nin saswebigandjige* I sprinkle him, (her, it,) *nin saswebigandawa ; nin saswebigandan*.

Sprinkling, *saswebigandjigewin*.

Sprinking-pot and brush, *saswebigandjigan, suswebigundagan, sigândjigan*.

Sprout, *onimik*.

Sprout; it sprouts, (in., an.) *sâganwimagad, wabidwimag ; sâganwi, wabidwi*. The potato to sprouts, *sâganwi opin*.

Spruce, *ininandag ; jingob*. [C. sapin.]

Spruce-beer, *jingobâbo*.

Sponge, *iskaibân*. I dry water up with a sponge, *nind iskabi*.

Spur, *patakimodjikadjigan*.

Spy, *nendarwâtod*.

Spyglass, *jibaiabandjigan*. I look through a spyglass, *nin jibaiabandjige*. I look at him (her, it) through a sp., *nin jibaiâbama ; nin jibaiabandan*.

Spy out, I spy out, *nin nandawâto, nin gimâb*. I spy him out, *nin gimâbama*. I spy it out, *nin gimâbandan, nin nandawâton*.

Squall ; there is a squall of wind, *kitchi bidanimad, pakitéianimad, gotâmigwad*.

Squall of wind, *missibissidossi ; pl.—way*.

Square ; it is square, *jashomeiamagad, kakakamagad*. It is square, (stuff, in., an.) *kakakigad ; kakakigisi*.

Square ; I square timber, *nin tchigigaige*. I square it, (in., an.) *nin tchigigaan ; nin tchigigawa*. (Passahikew).

Square tobacco, *ejashawebagisid assema*.

Squaring, *tchigigaigewin*.

Squaring-axe, *tchigigaigan*.

Squat ; I squat, *nin nimissab*.

Squaw, *anishinâbekwew*. I am a

squaw, *nind anishinâbekwew*. Squaw not belonging to the

Grand Medicine, *sagimâkwe*. Squaw's play, *passikawewin*. I am playing the squaw's play, *nin passikawe, nin papâssikâwe*. The stick used at that play, *passikawâan, passikawauuk*.

Squeeze ; I squeeze, *nin bimibiginige*. I squeeze it, (in., an.) *nin bimibiginan ; nin bimibigina*.

Squeamish : I feel squeamish, *nin mânjidee*.

Squeamishness, *mânjideewin*.

Squint ; I squint, I am squint-eyed, *nind awassâb, nin bimulucâb, nind atchitchâb*.

Squinter, *bemâdawâbid, ewassâbid*.

Squirrel, *atchitamo, agwingoss, assânago*. Black squirrel, *missang*. Flying squirrel, *jagashkandawe*. (Anikwat-châs).

Stab ; I stab him, *nin hajibawa*,
nind anoganâma, *nin jibajigawa*

Stabbed ; I am st., *nin bojibai-*
gas, *nin jihajigas*.

Stable, *pijikiwigamig*.

Staff, for a barrel, etc., *maka-*
kossagwâtig.

Stag, *mishewé*, *omashkos*.

Stagger ; I stagger, *nin habi-*
nasse. I stagger in walking,
nind aiâjagonesse, *nin gosh-*
wesse, *nin goshkoshkwisse*.

Stag's hide, *omashkoswegin*.

Stag's horn, *omashkosweshkan*.

Stag's tail, *omashkoswano*.

Stairs, staircase, *akwandawa-*
gan. I go up stairs, *nind ak-*
wandawe, *ishpiming nind ija*,
ishpimissajong nind ija. I
 run up stairs, *nind akwando-*
wehato. (Keisikusiwin).

Stake ; I put at stake, *nind at-*
chige, *nind atâge*. I put it at
 stake, (in., an.) *nind atâgen* ;
nind atâgenan.

Stalk of Indian corn, *mandâmi-*
nashk. Stalks of Indian corn
 standing in the field, *mandâ-*
minashkoki.

St all ion, *nabî-bebejigoganjî*.
 (Nâbestim).

Stammer ; I st., *nin gagibanu-*
gaskwe, *nin gagibanagaskwe-*
tagos.

Stamp ; I stamp, *nin botage*. I
 stamp it, (in., an.) *nin botâga-*
dan ; *nin botagana*. I stamp
 or crush Indian corn, *nin tag-*
wâwag mandâminag. I stamp
 with the foot, *nin tangishkige*.

Stamper, stamps, *botâgan*.

Stanch ; I stanch it, *nin gibiton*.

Stand ; I stand, *nin nibaw*, *nin*
gâbaw. I stand here and there,

nin nanibaw, *nin babâ-nibaw*.
 I make him, (her, it) stand,
nin nibawia, *nin gâbawia* ;
nin nibawiton, *nin gâbawiton*.
 — We stand around him in a
 circle, *nin giwitugâbawitawânan*,
nin wakagâbawitawânan. We
 st. around him in a semi-
 circle, *nin waganagâbawita-*
wânan. We stand in one line,
 one after another, *nin nibiné-*
gâbawimin, or, *nin nibidigâ-*
bawimin. We stand round, *nin*
bimigâbawimin. It stands high,
 an animal, *ishpigâbarei*.

Standard, *kikinowâbandjigan*.

Standing, *nibâwiwin*.

Stand up, (erected) ; it stands
 up, (in., an.) *patakidê*, *pata-*
kissin, *patakiso*, *patakishin*.
 I make it stand up in s. th. or
 on s. th., (in., an.) *nin pataki-*
don; *nin patakina*.

Star, *anâng*. Small star, *anân-*
gons. There are stars, *anangoka*. The star is bright,
 shining, *wâssenayoshka anâng*. (Atchâkus).

Starch, *mashkauâtchigan*.

Starch ; I starch, *nin mashkwâ-*
tchige. I starch it, *nin mash-*
kauâton.

Starling, (bird,) *assiginak*, *nad-*
jinamanessi.

Starry ; it is starry, *anângoka*.

Star-shaped, *anângong ijinag-*
wad.

Star-shoot, *anâng pangishin*.

Start ; I start, *nin mâdjâ*. It
 starts, *mâdjamagad*. (Sipwet-
 tew). I start in a canoe or
 boat, *nin mâdjî*, *nin bos*. I
 start first, *nin niganishka*.

Start up ; I start up, (by sur-
 prise), *nin goshkosse*.

Starve. Starvation.—S. Hunger.
Hungry.

Starve ; I starve to have it, *nind ondanéndân*.

Starve to death ; I st. to d., *nin gawanândam*. (Nipâhâkka-tusow). Death from starvation, *gawanândamowin*.

Statement, *dibâdjimowin*, *dibâdodamowin*. True statement, *gwaiakâdjimowin*. I make a true statement, *nin gwaiakâdjim*.

Stature, *akossiwin*.

Stay, *âpidanisiwin*.

Stay; I stay, *nind âpidanis*. I stay in different places, *nin babâ-ainda*, *nin babâ-danis*.

Steady; it is steady, *sôngan*.

Steal ; I steal, *nin gimôd*. I steal him, (her, it,) *nin gimôdinan*, *nin gimôdin*. I steal it from him, *nin gimodima*. I steal all his things from him, *nin tchagimodima*.

Stealing, *gimodiwin*. Habit of stealing, *gimôdishkiwin*. I am in a hahit of stealing, *nin gimôdishk*.

Steam-bath, *madôdisson*. I take a steam-bath, *nin madôdo*. Steam-bath stone, *madonewâbik*.

Steamboat, *ishkoté-nâbikwân*, (fire-vessel.)

Steam-sawmill, *ishkoté-tâshkibodjigan*, (fire-sawmill.)

Steel, *manitobiwâbik*. I make or manufacture steel, *nin manitôbiwâbikoke*.

Steel-manufacturing, *manitôbiwâbikokewin*.

Steel-manufacturer, *manitôbiwâbikiwinini*.

Steel-pen, *biwâbiko-mîgwan*, *oji-biigânâbik*.

Steeple. S. Church-steeple.

Steer, *nabé-pijiki*.

Steer ; I steer, *nind odâke*, *nind âdikweam*, *nind âdikwéige*. I steer for a certain point, *nind inâ*, *nind inikwéam*. I steer it, *nind odâken*. I steer it for a certain point, *nind inikwéan*. I help him in steering, *nind odâkékawa*.

Steering, *odâkéwin*.

Steering-paddle, *odâké-abwi*.

Steersman, *wedâked*, *odâkéwinini*.

Step, *takokiwin*. I make short steps, *bebêsho nin takoki*, or, *besho nin tatakok*. I make long steps, *wâwâssa nin takoki*, or, *wâssa nin tatakok*.

Step; I step, *nin takoki*. I step aside, *nind ikogâbaw*. I step aside, (out of the road,) *nin bakégâbaw*. I step aside to give him room to pass by, *nin bakégâbawitawa*. I step back, *nind ajégâbaw*. I step back for him, *nin ajégâbawitawa*. I step out of the trail in walking, *nin goshkwétakoki*, *nin goshkoshkwétakoki*.

Step-daughter ; my, his step-daughter, *nindojimikwem*, *odojimikweman*.

Step-father ; my, thy, his step-father, *nimishome*, *kimishome*, *omishowean*.

Step-mother ; my, thy, his step-mother, *ninwishe*, (ninoshe,) *kinwishe*, *onwisheian*.

Step-son ; my, thy, his step-son, *nindojim*, *kidojim*, *odojiman*.

Stench, *manjimâgosiw*.

Stern, *odákan*.

Stew; I stew it, (*in.*, *an.*) *nín gibásan*; *nín gibóswa*.

Steward, *mijinawé*. I am a steward, *nín mijinawew*.

Stewardship, *mijinawewiwin*

Stewing oven, *gibósigan*, *gibor-siganikan*.

Stew-kettle, stew-pot, *gibósigan-ákik*.

Stick, *mitigons*. Round stick, not split, *misátig*. I chop round stick, (not splitting them,) *nín misátigyagisse*.— Stirring stick, *anéigan*. Walking-stick, *sakum*.

Stick; I stick it to s. th., (*in.*, *an.*) *nind agókiwassan*; *nind agókiwassa*. I stick (it sticks) to s. th., *nind agóke*; *agógin*. It sticks to it by freezing, *agoskwadin*. It sticks to the ground, *agwakamigissin*, *agwakamigissin*.) It sticks to some wooden object, *agwakossin*, *tagokossin*.)

Stick in; I stick it in s. th., (*in.*, *an.*) *nín palukissidon*, *nín patakidon*.

Sticky; I have sticky hands, *nín bassakonindjin*.

Stiff; it is stiff, (stuff, *in.*, *an.*) *tchibatchigad*; *tchibatchigisi*.

Stiff arm, stiff leg, etc. S. Arm. Leg, etc.

Stifle; I stifle him, *nín gibwaná-i-moshkawa*. I stifle myself, *nín gibwaná-i-m*.

Stifled; I am stifled by smoke, *nín gibwanámos*. (Kipwábasuw).

Still, *bisán*, *béka*. I am still, *nín bisánab*, *nín bisánis*, *bisán nind aia*, *béka nind aia*, *nín bekádis*. It is still, *bisá-*

namagad. It is still, (liquid,) *bisánágami*. It is still, (in a place,) *bisánate*. Kiyáam, kiyáamapiw).

Still, but still, *minoich*, *ánavi*, *potch*. (Ata, maka).

Stilt, *mitigogal*. I walk on stilts, *nín miiigogádekas*.

Sting, (prick;) I sting him, (her, it,) *nín patakawa*, *nín patchishkawa*; *nín patakuu*, *nín patchishkan*.

Stinging fly, *pingosh*. Very small stinging fly, *pingoshens*.

Stink; I stink, *nín manjimágos*. It stinks, *muujimágwad*. Something stinks to me, *nín manjimandjige*. He, (she, it) stinks to me, *nín manjimama*; *nín manjimandan*. It stinks when burnt, (*in*, *an.*) *manji-mité*; *manjimássu*.

Stir, (riot) *ombasondiwin*.—S. Stir up.

Stir or mix; I stir, *nind anéige*, *nín nisséige*. I stir it, *nind anéan*, *nín nisséan*, *nín waninawean*, *nind ombwéan*.

Stirrup, *nagasidebison*, *atchisidebison bimibaigong*, or, *tes-sabing*. (Tâbiskuskâtchigan).

Stir up; I stir up people, *nind ombásonge*. I stir him up, *nind ombasoma*, *nín áshia*. We stir up one another, *nind ombásondimin*.

Stockfish, *jipeameg*.

Stocking, *árigin*, *misítigomidass*, *akokomidass*. I make stockings, I knit, *nín missáti-gomidassike*, *nín akokomi-dassike*.

Stolen object, *gimodiwin*.

Stomach, *missud*. Maskigan. The first stomach of ruminat

ing animals, *bebitossi*; the second stomach, *ogidagimod*.—A gargling noise is heard in my stomach, *nin madweganagiji*.

Stone, *assin*. Small little stone, *assinnins*, *bissâssinins*. There are stones, *assinika*. There are little stones, *assininsika*, *bissâssininsika*. On a stone, *mitâssin*, *ogidâbik*, *mitâssinâbik*. There is stone upon stone, *ogidabikissin*. It is made of stone, or paved with stone, *assini-kâde*. There is a foundation made of stone, *assini-kande*.—A flat stone. *tessâbik*. Net-stone, *assinâb*.—It looks like stone, *assining ijinâgwad*.—I am stone, (petrified,;) *nind assiniw*.

Stone; I stone, *nin babimwâssin*. I stone somebody, *nin bimwâssinaige*. I stone him, *nin bimwâssinaa*.

Stone-building, *assini-wâkaigan*.
Stone-Siou Indian, *Assinibwân*.
Stone's throw far, *eko-débiwebi-nind assin*.

Stool, *apabiwin*.

Stoop; I stoop, *nin nawéta*, *nin jagashki*. I make him stoop, *nin jagashkia*.

Stooped; I am stooped down, *nin jagashkishin*.

Stop! *béka!* (Tcheskwa).

Stop, (close up;) I stop it, (in., an.) *nin gibaan*, *nin gibiton*, *nin gibâkwaan*; *nin gibâwa*, *nin gibâkwâwa*. I stop s. th. with my hands, *nin gabinind-jin*. I stop one of my ears, *nin gibitawâgeodis*, *nin gibishebinidis*. I stop my ears, *nin gagibitawâgeodis*, *nin ga-*

gibishebinidis. I stop one of his ears, *nin gibitawagêwa*, *nin gibishebina*. I stop his ears, *nin gagibitawâgêwa*, *nin gagibishebina*.

Stop, (dwell;) I stop, *nin da*. Where I stop or dwell, *endai-ân*. Where he stops, *endâd*. Stop, (stand still;) I stop, *nin nogi*, *nin nogigâbaw*, *nin na-gashka*, *nin nagata*. I stop running, *nin nogibato*. It stops, *nôgishkamagad*, *na-qashkamagad*, *nogisse*. I stop him, (her, it,) *nin nogina*, *nin nogishkawa*; *nin nogiton*, *nin nagishkan*.—I stop, *nin bisâ-nab*. It stops, *bisâ nabimagad*. (Nakiw, nakinew).

Stopped; I am stopped by a river, *nind adagâmagishin sibi*.

—One of my ears is stopped, *nin gibitamagi*. My ears are stopped, *nîn gagibitawage*.

Stopper, *gibaigan*. I put a stopper in, *nin gibaige*.

Storch, *jashujî*.

Store, *atâwewigamig*.

Store-h o u s e, *atâssôwigamig*, *mâwandjítâssowigamig*.

Storekeeper, storer, *atâwéwi-nini*.

Store up; I store up, *nin mâ-wandjítâss*, *nind a t â s s*. I store up for me, *nind atâmas*, *nind atâmadiis*. I store it up, (in., an.) *nind atâsson*; *nind atâssonan*. I store it up for me, (in., an.) *nind atâmâson*, *nind atâmâdison*; *nind atâ-masonan*, *nind atâmâdisonan*.

Story, in a house; there is a story, *ishpimissagokâde*.

Story, narration, *dibâdjimowin*, *babamâdjimowin*, *bidâdjimo-*

win. (Atjimowin). I pure indecent story, *bishigwâddâ-djimowin.*

Stout; I am stout, *nin songâdis, nin songis, nin mashkawis.*

Stove, *kijabikisigan.* (Piwâbis-kokutawânâbisk).

Straight, *gwaiak.*

Straighten; I st., *nin gwaiakotehige.* I st. myself, (stand up, *nin gwaiakolu, nin tajwakota, nin gmaiakogabaw, nin tajwakogabaw.* I straighten it, *nin gwaiakoton, nin tajwabikinan.*

Strain; I strain, *nin jibogaritrehige.* I strain it, *nin jâbogariton, nin jahwajigawiton.*

Strainer, *jâbogawitchigan, jâbwâjigawitchigan.*

Straight. S. Narrow.

Straighten; I straiten it, (in., an.) *nind agâssadeon, nin wibunan; nind agâssadea, nin wibuna.*

Straightened; it is str., (in., an.) *wibwa; wibwamagal.*

Straits; there are straits between two lakes, *wabigama, waba.*

Strange! *gawengish! ashinang-wana!* (Mâmaskâtch!)

Strange; I make it in a strange manner, *nin maiâgiton.* I put it in a strange manner, *nin maidâgissiton.* I find strange what I hear, *nin maiâgiton.* I find strange what he is saying, *nin maiâgitawa.* (Mâmas-kâtam).

Stranger, arriver, visitor,) *bi-wide.* (Ômânotew).

Stranger, (foreigner,) *meiâgisid.* I am a stranger, *maiâgis, nin maiatawis.* (Pitusisiw).

Strangle; I strangle you with my hands, *nin gibinéwena.*

Strap; I strap it, *nin kaskaskibisson.*

Straw, *pakwéjiganashk.*

Straw-bed, straw-pallet, *mashkossiwi-apishimon, mashkossiwi-nibâgan.*

Strawberry, *ohéimin.*

Straw-hat, *mashkossi-wiwakwâan*

Stream, *sibi.*

Strength, *mashkâwisiwin, saba-disiwin.* Strength of mind, thought, resolution, *mashkawendamowin.* — Strength of heart, *mashkawideewin, sondideewin.*

Strengthen; I strengthen him, (her, it,) *nin songisia, nin mashkawisia, nin songiton, nin mashkawiton.*

Stretch; I stretch it, (in., an.) *nin papussâlhiginan: nin passabigina.*

Stretch out; I stretch it out, (in., an.) *nin dajvibikinan: nin dajwebikina.* I stretch it out in every direction, (in., an.) *nin jishibigibidon; nin jishibigibina.*

Strew; I strew, *nin biwiwebinige.* I strew it, (in., an.) *nin biwiwebinan: nin biwiwebina.*

Strike; I strike, *nin pakitîige.* I strike him, (her, it,) *nin pakitêwa, (pakamahwew) (nin wew-potawa, nin pakitôma.* I strike myself, *nin pakitêodis.* I strike some object belonging to him, *nin pakitêoma.* — I strike him in the face, *nin bassinguéwa.* I st. him on the mouth, *nin bassidoniwa.*

Strike accidentally; I strike him, (her, it) by accident, *nin*

- pitaganama, nin pitaganan-dun.* (Pistahlwew).
- String, *sagibidjigan, biminâk-wanens, takobidjigan.* Narrow string of leather, *bishâ-ganâb.*
- Strip, undress ; I strip, *nin gisikwanaie, nin gisikwanaie-binidis.*—I strip him, *nin gisikwanaiebina..* (Ketayonise-new).
- Stripping, *gisikwanaiewin.*
- Strive ; I strive, *nin wikwatchito, nin godjiew.* (Kutchîw).
- Strong ; I am strong, *nin mash-kawis, nin songâdis, nin sabadis, nin songis, nin kijijawis.* It is strong, *songan, mashkawisimagad, mashkawissin, kijijawad, songin.*
- Strongly, *songan, enigok, âpi-tchi, kijija, epitching, kagetin, onina, wanina.* (Sokki).
- Struggle ; I struggle, *nin mimi-gapagis.*
- Trumpet, *gagibâdjikwe, bishig-wâdjikwe.*
- Stubborn ; I am st., *nin mash-kawindibi,* (my head is hard.) I have a stubborn heart, *nin mashkawidee.*
- Stubbornly, *awandjish.* (Atji-piko).
- Stubbornness, *mashkawindibe-win, mashkawideewin.*
- Stuff ; one object of stuff, *bejig-weg.* Two, three, four objects, etc., *nijweg, nissweg, niweg,* etc. So many objects of stuff, *dassweg.* In the middle of some stuff, *naweg.*
- Stuff, I stuff, *nin pindashkwe.* I stuff it, (*in., an.*) *nin pindashkwadan; nin pindashkwana.*
- Stumble ; I stumble, *nin bisosideshin.*
- Stumbling, *bisasideshiwin.*
- Stumbling-stone, *bisosideshiwin-assin.*
- Stump, *kishkanakad.* Little stump, *kishkanakadons.*
- Stun ; I tun him, *nin giwash-kwéganama.*
- Stupid ; I am stupid, *nin gagibâdis, nin kopâdis, nin kopadendâgos.* It is stupid, *gagibabad, kopabad.* I make him stupid, *nin gagibadisia, n-n kopadisia, nin gagibasma.* I use him, (her, it) in a stupid and ill manner, *nin kôpâdjia; nin kôpâdjiton.*
- Stupidity, *gagibâdisiwin, kôpâdisiwin.*
- Sturgeon, *namé.*
- Styx-bridge, *kokokajogan.*
- Subdue ; I subdue him, (her, it,) *nin wângawia; nin wângawiton.*
- Sublime ; I am (it is) sublime, *nin kitchitwâwis, nin kitchitwâwendagos; kitchitwâwendâgwad.*
- Succeed ; I succeed, (follow,) *nin nâbiskage, nind anikeshkage, nind odâkeshkam.* I succeed him, *nin nabishkawa, nind anikeshkawa, nind odâkeshkawa.*
- Succession, *nâbiskagewin, anikeshkagewin.*—In quick succession, soon one after another, *wawaiba, bebesho.*
- Suck ; I suck (milk,) *nin non, nin totoshike.* I suck too much, *nin nônishk.* I give suck, *nin nonâwass.* I give him suck, *nin nona.* I cease to

give him suck, *nind ishkuru-nona*.

Suck; I suck, I draw s. th. in my mouth, *nin wikkwam*, *nin wikkwandjige*. I suck him, ther, it, *nin wikkwama*; *nin wikkwandan*. (Ototamew).

Suck, (doctoring; I suck, *nin nibiki*. I suck him, *nin nibikana*. Nipiskew.

Sucker, (Indian doctor,) *nibiki-winini*.

Sucker, (fish,) *namibin*.—S. Carp.

Sucking, *nibikiwin*.

Sucking-horn, *wikkwandjigan*.

Suck out; I suck out the sap, *nin siwakwe*. I suck it out, (in., an.) *nin siwakwadan*; *nin siwakwana*.

Sudden, (short, shortly,) *kakâm*. (Sesikutch).

Sudden death, *sesika-nibowin*, *kakaminowin*, *kaiikumisirwin*.

Suddenly, *sesika*, *yesika*, *tehesika*; *atwhitechikana*.

Suffer; I suffer, *nin kotagita*, *nind animis*, *nin kotagis*, *nin nanekadis*. I suffer in thoughts, *nin kotagendam*, *nind animendam*, *nin nanekudendam*. I suffer a long time, *nin shishkendum*. I have to suffer, *nin kotagendâgos*, *nind animendâgos*—I make him, ther, it suffer, *nin kotagia*, *nin kotagima*, *nind animisia*, *nind animia*, *nin nanekudja*, *nin kotagitou*, *nind animiton*, *nin nanekâdjiton*. I make him suffer much by striking him, *nin wissayaganâma*—I make myself suffer, *nin kotagiidis*, *nind animiidis*.

I make myself suffer by it or for it, *nin nanekidjiton*—I suffer with him, *nin widjâni-misima*. (Kwatakittaw).

Suffer bitterly; I suffer b., *nin wissagendum*. I make him ther, it suffer b., *nin wissagendamia*, *nin wissagendamiton*.—I suffer burning, *nin wissajines*, *nin wissayakis*. I make him suffer by burning him, *nin wissagakiswa*.

Suffering, *kotagitowin*, *animisi-win*, *kotagendamowin*, *kotagi-sirwin*, *nanekâdisirwin*. Bitter suffering, *wissagendamowin*. Suffering from burning, *wissaginesirwin*. Suffering received from somebody, *kotagiigowin*.—Long suffering, *sibiskendamowin*—It causes suffering, *kotagendagwad*, *kota-giinemagad*.

Suffer, permit; I suffer it, *nin ganabendan*.

Suffice; it suffices, *debisse*, *dé-bissemagad*.

Sufficiency, *débisiwin*.

Sufficient; I am it is suf., *nin debisse*, *debissémagad*. I am it is not suf., *nin nondesse*, *nin nondeshin*, *nondessmagad*, *nondessin*. We are in a sufficient number, *nin dedashimin*. It is suf., in a suf. number or quantity, *dedasin*.

Sugar, *sisibâkweat*. Brown sugar, *siluriganî sisibâkweat*. I make sugar, *nin sisibâkwatoké*, *nind iskigamisige*.

Sugar-bush, sugar-camp, *sisibâkwatokán*, *iskigamisagan*.

Sugar-cane, *sibwagan*

- Sugar-making, *sisibâkwatoke-win, iskigamisigewin.*
 Sugar-making woman, *iskigamisigekwe.*
 Sugar-water, (maple-sap,) *sisi-bâkwatâbo.*
 Suicide, *nessidisod, netod wiiaw.* (Nepahisut).
 Sulky; I am sulky, *nin babi-godee.*
 Sulphur, *osâwi-makate.*
 Summer, *nibin.* It is summer, *nibin, nibinakamiga.* In summer, *nibing; nâbingin.* The summer is far advanced, *ish-pinibin.* After the middle of the summer, *giwénibin.* Last summer, *nibinong.* The summer before last, *awass-nibi-nong.* Next summer, *pâmina-nibing.* It is a cool summer, *takinibin.* It is a warm summer, *kijâte.*
 Summer; I summer somewhere, *nin nibinish.* It summers, *nibinishimagad.* I summer with him, I spend the summer with him somewhere, *nin widjinibinishinga.*
 Summering, (spending the summer-season,) *nibinishiwin.*
 Summer-skin, summer-fur, *nibiniwaiân.*
 Summit, *wanakowin.* There is a summit, *wanakowiwan.* It is the summit of a mountain or hill, *gakadina.* I arrive at the summit of a mountain or hill, *nin gjamâdjiwe.*
 Sun, *gisiss.* (Pisim). The sun rises, *mogisse gisiss, mokaan gisiss.* (Sâkâstew). The sun comes out of the clouds, *sâgassige gisiss.* The sun shines, *wâsseiaâssige, or sâgate gisiss.*

- The sun is brilliant, *wâssei gisiss.* The sun is red, *mis-kwassige gisiss.* The sun has a circle, *winibassige gisiss.* The sun is darkened, *tibikabaminâgozi gisiss.* The sun sets, *pangishimo gisiss.*
 Sun-burnt; I am s., *nin makatevis.*
 Sunday, *anamiégi-jigad, anwei-biwinigijigad.*
 Sun-dial, *dibaigisisswân.*
 Sundry, *anôtch, wiiagi.*
 Sunflower, *bassitâgan, missiâgan.*
 Superficially, *mamanj, ogidjina.*
 Superior, *nagânisid, nigânisim.* I am a superior, *nin nigânis.* I am considered superior, *nin nigânen-dagos.* I make him a superior, *nin nigânia.*
 Superiority, *nigâni-siwin, ogimâwiwin.*
 Supernatural warning or communication, *windamâgoziwin.* I receive a sup. warn., *nin windamâgowis.*
 Supernumerary; I am sup., *nind aniwissee.* It is sup., *aniwissemagad.*
 Superstitious person, *anôtch goego daiébwetang.*
 Supper, *onâgoshi-wissiniwin.* (Otâkusi-mitjisuwin).
 Supplant; I supplant him, make him fall, *nind oniwish-tawa, nin bosogêwa, nin bidjigêwa.*
 Support, (care,) *bamiwewin, bamiidiwin.* Support of one's self, *kamiidisisowin, bamikodadisisowin.*
 Support, (care;) I support, *nin bamiwe.* I support him, (her, it,) *nin bamia; nin bamiton.*

I support myself, *nin bamii-dis, nin bamikodadis.*

Support, (hold up); I support him, (her, it), *nin ashidakwa-wa, nind ashidakwaan.* I support him with my hands, *nind asswana, nind asswirra.*

Suppose; I suppose, *nind inen-dam.* I suppose to be him, *nind awenima.*

Supposing, *kishpin.*

Supposition, *inendamowin.*

Sure, to be sure, *aninguana, e-nangé ka, angwámass.* (Tehikema).

Sure; I am sure, *nin pakaken-dam.* I am sure of it, *nin pakakéndán.* I make it sure, *nin wawington.* (Ketchiná-huw).

Surely, *abidékamig, gwaiak.* (Ketchina).

Surf; the surf is beating on a shallow place in the lake, *bagwashku.* The surf beats against the shore and returns, *tibibashka.*

Surface; on the surface, *ogid-jaiti, ogidjina; ogidakamig;* (under ground), *anidukamig.*

Surpass; I surpass, *nind ini-wiwe;* *nin pakinage, nind enimiuwe.* I surpass him, (beat him), *nin pakinawa, nind aniwia, nind aniwishka-wa, nind enimia.* I surpass him in a canoe, *nind enimáwa.* I surpass him running or walking, *nind enimishkawa.* I sur. it, *nind aniciton, nind aniwishkan.* (Paskiyawew).

Surprise; I surprise him, *nin goshkoo.* (Siskutchihew). I surprise him by my coming,

nin tchissikawa. (Wiskawa-hew).

Surprised; I am surprised, *nin goshkoka, nín mamakudendam.* I am sur. in thoughts, *nin goshkwendam, nin goshko-nawes.* Si-sikateyittam).

Surround; we surround him sitting, *nin giwitabitawanan,* we surround him standing, *nin giwitagabawitawanan.* It surrounds me, *nin giwitash-kágo.*

Surrounded; I am (it is) sur., *nin giwitayábawítágó; giwitayábawitchíjide.*

Survey, *dilmatibíwin.*

Survey; I survey, *nin dibaaki.*

Surveyor, geometer, *dibaakiwi-nini.*

Survive; I survive, *nin ish-kwae, ishkone.* I survive the night, *nin wábas.* I don't survive the night, *nin nondéia-bas.* I survive the winter, *nin wábanish.* I don't survive the winter, *nin nondéiabanish.*

Suspect; I suspect, *nind animinge.* I suspect him, (her, it, in thoughts, *nind animinima, nind animandu.* I suspect him, (her, it) and express it in words, *anámina; nind animinlein.*

Suspect, mistrust; I suspect, *nin moneimim.* I sus. him, (her, it,) *nín mónenima; nín mónenandu.* (Moyeyimew).

Suspenders, used by men, *da-joumlason,* used by squaws, *ánikamen.*

Suspicion, *anámingewin, ana-mindöwin.* I have suspicion, *nind anéminge.* We have sus-

- picion against each other, *nind anâmindimin.*
- Swallow, (bird,) *jashâwanibissi.* (Mitchâskusis).
- Swallow; I swallow, *nin gondjige.* I swallow him, (her, it,) *nin gonâ,* *nin négwama;* *nin gondan,* *nin négwandan.* I swallow a little of it to taste it. (in., an.) *nin gótanđan:* *nin gótamá.*
- Swallowed; it is sw., (in., an.) *gondjigade;* *gondjigaso.*
- Swamp, *wâbashkiki,* *mashkig.* In the middle of a swamp, *uwashkig.*
- Swan, *wâbisi.* Young swan, *wâbisins.* A kind of small swan, *manâbisi.*
- Swanskin, soft flannel, *wâbigin bebigwatagak.*
- Swan's potato, *wâbisipin.*
- Sward, *kokoshiwajayaai.*
- Swarthy; I am swarthy, *nin makatewis.*
- Swathe; I swathe him, *nin titi-bitchipina.*
- Swathed; I am sw., *nin titibi-tchipis.*
- Swear; I swear, *nin mashkawigijwe.* I swear by his name, *nin dagowina.* I swear by it, *nin dagowindan.* (Kitchik-pikiskew).
- Swearing, oath, *mashkawigij-wewin.*
- Sweat, *abwesowin.*
- Sweat; I sweat, *nind âbwess.* I sweat working, *nind abweta.* I sweat blood, *nin miskwiâbwes.*—My feet are sweating, *nind âbwéside.* My hands are sw., *nin âwenindji.*
- Sweep; I sweep, *nin tchiga-*
- taige,* *nin tchishataige.* I sweep it, *nin tchigataan,* *nin tchishataan.*
- Sweet; it is sweet, (in., an.) *wishkobad;* *wishkobisi* Wikkitisiw, wikkasin). It is sweet, (liquid,) *wishkobagami.* It is sweet, (meat, in., an.) *wishkobiwagad;* *wishkobiwagisi,* *wishkobiwe.*
- Sweetcake, *washkobisid pakwe-jigan* *washkohidjigasol pakwejigan,* (weet bread, sweetened bread.)
- Sweet corn, *wiskobimin.*
- Swell; I swell up, *nin ombaog.*
- Swelling, *bâgishiwin.* The swelling ceases or abates, *niwaan.* My swelling decreases, *nin niwaog.*
- Swept; it is swept, *tchigataigade;* *tchishataigade.*
- Swim; I swim, *nin bimâdaga.* (Yâyânam). I can swim, I swim well, *nin nitâwadaga.* I swim about, *nin babâmadaga.* I swim there, *nind inâdaga.* I swim to the shore, *nind agwâiauluga.* I swim to the other side of a river, etc., *nind âjawadaga.*
- Swimmer, *bemâdagad.* A good swimmer, *netâwadagad.*
- Swine, *kokosh,* *kokoshag.*
- Swinherd, *genawenimad kokoshan.*
- Swing, *webison,* *wébisowin,* *wébison.*
- Swing; I swing myself, *nin webis.* I swing him, *nin webina.*
- Swinging, *wewébisowin.*
- Swollen; I am swollen, *nin bâgish,* *nin bodashka.* (Pâkipa-

yiw). It is swollen, *bâgissin*.
My belly is swollen, *nin bo-
dadjishka*.

Swoon, *wanimikawiwin*.

Swoon ; I swoon, faint, *nin wa-
nimikaw, nin wanendama*. S.
Faint. Fainting. (Wanikiski-
siw).

Sword, *ajaweshk*. Little sword

or dagger, *ajaweshkons*. Shi-
mâgan).

Synagogue, *mawandiwigamig-
kikinoutmâdiwigamig*.

Syringe, *pindahîwadjigan, sigi-
namâdiwin*. Little syringe,
babogidjibigajigan.

Syringe ; I syringe him, *nin pi-
ndahîwana, nin siginamâwa*.

T

Table, *adôpowin*. On the table,
ogidj'adôpowin. Under the
table, *anâmadopowin*. (Mitji-
suwinâtik).

Table-cloth, *adôpowinigin*.

Tables of the Covenant, *nij tes-
sabikon*.

Tabourer, tabrer, *teweigiwinini*.

Tack, *sagaigans*.

Tack ; the vessel tacks about,
ajawiiassin nâbikwân.

Tail, *osow*.—It has a long tail,
ginwanowe. It has a short
tail, *takwanowe*. It has a
twisted or curled tail, *titiba-
nowe*. It has a white tail,
wabanowe.

Tail of a bird, *wanashkid*. (Wa-
taniy). Tail of a small bird,
bineshi-wanishkid. Tail of a
large bird, *binessi-wanashkid*.

Tail of a cow or ox, *pijikiwano*.

Tail of a fish, *ojigwan*.

Tailor, *gashkigwassowinini*.

Take ; I take, *nin mamige*. I
take him, (her, it,) *nin mamâ*;
nin mamôn. I take it from
him, *nin mamawa*. I take
more than I ought, *nin nan-
dagenim*.—I take before an-
other does, *nin makandoshka-
mäge*. I take it before others
do, *nin makandoshkan*. I take
it before he does, *nin makan-
doshkawa*, *nin makandoshka-
mawa*.

Take ; I take, *nind odâpinige*.

take or accept him, (her, it,)
nind odâpina; *nind odâpinan*.
I take it for me, *nind odâpinamâdis*.
I take it or accept it
from him, *nind odâpinamâwa*.
Take along : I take him,(her, it)
along with me, *nind ani-gigis-
sia*; *nind ani-gigisin*.

Take away ; I take him, (her, it)
away, *nin mamâ*, *nind mâdjina*,
nind ikona; *nin mamôn*,
nin mâdjidon, *nind ikonan*.

Take care ; I take care of him,
(her, it,) *nin bamiâ*, *nin gana-
wénima*; *nin bamiton*, *nin ga-
nawéndân*. I take care of
myself, *nin bamiidis*, *nin ga-
nawenindis*.—I take too much
care of him, (I spoil him,) *nin
téssina*, *nin téssinâwa*. I take
too much care of myself, *nin
téssinidis*.

Take down ; I take him, (her,
it) down, *nin nissendawaa*,
nin pinawa; *nin nissadawa-
tan*, *nin pinaan*.—I take a
sail down, *nin binâkobidjige*,
nin binâkonige. I take the
sail down, *nin binâkonan ning-
gassimonon*.

Take, drawing or hauling ; I
take it, drawing it to me, (in.,
an.) *nind odâpibinan*, *nind
odapibidon*; *nind odâpibina*.
Take from ; I take from the fire,
nind agwâshinge. I take from
the fire what I have cooked,

- nind agwâisekwe.* I take it from the tire, (*in., an.*) *nind agwâishima.*
- Take in; I take him (her, it,) in, *nin pindigana*; *nin pindigadon*. I take him in my house, *nin pindigana endaiâni*.
- Take off; I take it off, (*in., an.*) *nin gashkaan*, *nin gashkâwa*. I take it off (or away) from him, *nind angotamawa*. I take off my hat, *nin gitchiwakwane*. —Take off clothes. S. Strip.
- Take out; I take him (her, it) out, *nin sâgida*; *nin sâgiston*. I take it out of a canoe, etc., (*in., an.*) *nin agwâssiton*; *nind agwâishima*. I take s. th. out of his hand, briskly, *nin gidiskinindjibina*. I take it, not briskly, *nin gidiskinindjina*, *nin gidjiniwljina*. I take out of a kettle or pot s. th. to eat, *nind agwâp*.
- Take up; I take up on a thing, *nin nabidoige*. I take them up on a string, (*in., an.*) *nin nabidoanan*, *nin nabidoang*. Needle used in taking upon a string s. th., *nabidoigan*. —I take up with a hook, *nind adjigwâdjige*. I take him (her, it) up with a hook, *nind adjiguâna*; *nind adjigwâdan*.
- Take without permission; I take without p., *nin wâwijkama*. I take him (her, it) without p., *nin wâwijkamanan*; *nin wâwijkaman*.
- Tale, *adisôkan*, *dibidjimowin*. Decent tale, *binidjimowin*. Indecent tale, *windidjimowin*. (Atayokkan).
- Tale-teller, *adisokewinini*. Tale-telling, *adissokewin*.
- Talk; I talk, *nin gigil*, *nin gagigil*, *nin daninagidon*, *nin gjijwe*. (Pikiskew, itwew).
- Talkative; I am talkative, *nind osâmidon*, *nind osâminow*.
- Talkativeness, *osâmidenorin*, *osâminowewin*.
- Talking, *daninagidonwin*, *gigitowin*, *gâgigitowin*, *gijewewin*. Talking in a certain manner, *ijigijewewin*.
- Tall; I am tall, *nin ginôs*, (I am long.) I am so tall, of a certain height, *nind akôs*.
- Tallow, *mashkawadji-bimide*.
- Tamarack, *mashkigwâlitig*.
- Tambourine, *tabouret*, *tabret*, *tewîgan*, *mitigwukig*.
- Tame; I tame him, (her, it,) *nin wangawia*, *nin wangawiton*. I tame it, (an animal or bird,) *nind awakana*, *nind awakan*. (Nakayâhew)
- Tamed; it is tamed, (*in., an.*) *waiyangawitchigâde*, *waiyangawitchigâso*. Nakatchitchikasow
- Tamed animal, *waiyangawitchigâso awessi*, *mindassiwagan*, *awakân*. I keep a tamed animal, *nin rawchinâwaressi*.
- Tamed bird, *awakân*.
- Tan; I tan, I am tanning *nind asséke*. I tan a skin, (*in., an.*) *nind assékaðan*, *nind assékanâ*. (Kesinikuw, kesinew)
- Tan-house, *assekewigamig*
- Tanned; it is tanned, (*in., an.*) *assekeâde*, *assekâso*
- Tanner, *assekewinini*.
- Tanner's trade, tannery, *asseke-win*.
- Tantamount, *tibishko*.
- Tar, *nabikwâni pigic*. —S. Pitch.

Target of an archer, *himôdjigan*.

I am shooting at a target, *nin godaâkwe*.

Tarry ; I tarry, *wika nin degwishin*, *ginwewj nind inind*.

Taste, *ipogosiwin*. Good taste, *minopogosiwin*. Bad taste, *mangipogosiwin*. — I find a good taste, *nin minopidjige*. I find a good taste in it, (in., an.) *nin minopidan*; *nin minopwa*.

It has a good taste, (in., an.) *minopogwad*; *minopogosi*. — I find a bad taste, *nin manjipidjige*. I know s. th. by the taste, *nin nissitopidjige*. I know it by the taste, (in., an.) *nin nissitopidan*; *nin nissitopwa*. It has an excellent taste, (in., an.) *wingipogwad*; *wingipogosi*. It has a sweet taste, (in., an.) *wishkobipogwad*; *wishkobipogosi*. It has a bitter taste, (in., an.) *wissagipogwad*; *wisagipogosi*.

Taste ; I taste, *nin godgipidjige*. I taste it, try it by the taste, (in., an.) *nin godjipidan*; *nin godjipwa*. I taste or eat a little of it, (in., an.) *nin tangandan*, *nin gotandan*; *nin tangama*, *nin gotama*.

Taste; it tastes, it tastes so..., (in., an.) *ipogwad*; *ipogosi*.

It tastes salted, (in., an.) *jiwitâganipogwad*; *jiwitâganipogosi*. It tastes raw, (in., an.) *ashkipogwad*; *ashkipogosi*. I find it tastes raw, it tastes raw to me, (in., an.) *nind ashkipidan*; *nind ashkipwa*.

Tatters, *wiiâgassiuman*.

Tattlers, *wesâmidong*, *neshiwanâdjigijwed*. I am a tattler,

nind osâmidon, *nin neshiwanâdjigijwe*.

Tavern, *siginigêwigamig*, *ashangêwigamig*.

Tavern-keeper, *siginigewinini*, *ashangéwinini*.

Tax-gatherer, *mawandjitchigewinini*.

Tea, (in leaves,) *anibish*; tea, (ready to drink,) *anibishâbo*. (Nipiya, maskikiwâbüy).

Teach ; I teach, *nin kikinoamage*. I teach him, *nin kikinoamawa*. I teach myself, *nin kikinoamadis*. We teach each other, *nin kikinoamadimin*.

Teacher. S. School-teacher.

Teaching, *kikinoamâgewin*, *kikinoamâgowin*, *kikinoamâdîwin*.

Tea-kettle, tea-pot, *anibishâbo-akikons*, *jishibakik*, *jishibakikons*.

Teal, (duck,) *sagatâganishib*, *wewibingwange*.

Tea-spoon, *emikuânen*, *anibishâbo-emikuânen*.

Tear, *sibingwai*. With tears, *gigisibingwai*. (Otchikawâbüy). I shed a tear, *nin pangigawisibigwe*. I shed tears, *nin maw*. (Mâtuw). Tears come out of my eyes, *nin sa-sâgisibingwe*.

Tear ; I tear, *nin bigobidjige*. I tear it, (in., an.) *nin bigobidon*, *nin kishkibidon*, *nin bigashkan*; *nin bigobina*, *nin kishkibina*, *nin bigoshkawa*. (Yayakipitam). I cannot tear it (in., an.) *nin bwawibidon*; *nin bwawibina*. — I tear his skin, *nin bigwajéma*. — It tears, rends, *kishkigisse*.

Tear or break ; I tear or break it, *in., an.* *nin pakishkan*, *nin pakibidon*; *nin pakishkawa*, *nin pakibina*. (Pikupitam). I tear a net, *nin pakinassabi*. It tears / breaks, *pakishkamayad*, *bigoshkamayad*.

Tear or break by rubbing ; I tear (break) it, (*in., an.*) *nin pakilundon*, *nin pakibona*. It tears by rubbing, (*in an.*) *pakibote*; *pakiboso*.

Tear to pieces ; I tear it to pieces, (*in., an.*) *nin nigoshkan*, *nin nanângoshkan*; *nin nigashkawa*, *nin nanângashkawa*.

Tear with the teeth ; I tear it with the teeth, (*in., an.*) *nin bigwandalin*, *nin nanângandân*; *nin bigwama*, *nin nanândama*. (Pikwanew).

Tease ; I tease him, *nin migoshkadzia*.

Tell ; I tell, *nin dibâdjim*, *nin windamago*, *nin dibâdjimotâgos*. I begin to tell, *nin madjiljim*, *nin madjiadjim*. I tell him, *nind ina*, *nin dibâdjimotâwa*, *nin windamawa*, *nin dibâdôdamawa*. (Itew). We tell each other, *nind idimin*, *nin windamadimin*. — I tell it, *nin windamagen* *nin dibadodan*.

I tell s. th. in a certain manner, *nind inâdjim*. I tell s. th., of him in a certain manner, *nind inâdjima*. I tell s. th. of myself in a certain manner, *nind inadjidis*. I begin to tell s. th. of him, *nin madjiadjima*. I tell of him s. th., *nin dajima*, *nin dibâdjima*. I tell s. th. good of him, (her, it,) *nin minwâdjima*; *nin*

minwâdodan. I tell s. th. bad of him, (her, it,) *nin matchi dajima*, *nin manâdjima*; *nin matchi dajindan*. I tell bad things, bad reports, *nin manâdjim*. I tell bad reports about people, *nin manadjimotage*. I am heard telling bad reports, I tell bad reports, *nin manâdjimotâgos*. I tell decently, *nin winâdjim*. I tell indecently, *nin winâdjim*. I come to tell s. th. painful, difficult, *nin sanagishka*, *nin bi-sanagishka*. I tell difficult painful things, *nin sângitâgos*. I come to tell him painful things, *nin bi-sanagishkawa*. I tell secretly, *nin gi modâdjim*. I tell him s. th. secretly, *nin gîmodâdjimotâwa*. I tell the truth, *nin débwe*. I tell the truth of him, *nin débima*. I tell wonderful things, queer stories, *nin mamakisitâgos*. I am heard with astonishment.) I tell tales, *nind adisôke*. I tell s. th. in different places, *nin bamâdjim*. I make a mistake in telling s. th., *nin wanâdjim*.

Telescope. S. Spyglass.

Temper. Temperament. S. Good temper. Ill temper.

Temperance, *minikwessiwin*.

Temperance-pledge, *minikwessimasiutigans*.

Temperant person, *menikwessig*.

Temple, *anamiewigamig*.

Temples; I have temples, *nin bibagingine*.

Tempt ; I tempt, *nin gagwédi-beninge*, *nin gagwédi-bendjige*, *nin jobiuge*. I tempt him, *nin*

- gagwéđibenima, nin gagwéđja, nin jobia, nin gatchibia.*
I tempt it, *nin jobiton*. It
tempts me, *nin jobiigon, nin gatchibiigon*. (Kakwetchihew,
kutchihew).
- Temptation, *gagwéđibéningewin, gagwéđibéndjigewin, gagwéđibenindiwin, jobiigewin*.
- Tempted; I am tempted, *nin gagwéđibenimigo, nin gagwéđibendágos*.
- Tempting object, *jobiigowin*.
- Ten, *midásswi*; *kwetch*. We
are ten of us, *nin midádatchinmin*. There are ten in objects,
midádatchinon.
- Ten, *midássso...., in c o m p o s i t i o n s.* (Mitátat).
- Tenacious. S. Viscous.
- Tender, (not used to hardship;) I am tender, *nin nishangadis, nin nôkis*.—The meat is tender, *nokiwagad wiiâss*.
- Tender, (in. s. in.) S. Weak, (soft.)
- Tenderly; I bring him up tenderly, softly, *nin nishangigia*.
- Ten each or to each, *memidásswi*. (Mámítátat).
- Ten every time, *memidâtching*.
- Tent, *papâgiwaianegamig*.
- Tenth; the tenth, *eko-midâtching*. The tenth time, *midâtching*.
- Tenthly, *eko-midâtching*.
- Ten thousand, *midâtching midâsswâk*.
- Ten times, *midâtching*.
- Ten times every time, *memidâtching*.
- Tepid; it is tepid, a little warm, (liquid,) *abashkobite*. I make it tepid, *nind abashkobissân, nind abayamîsân*.
- Tepid water, *ebashkobiteg nibi*. (Wiyikâgamiw).
- Terror. S. Horror.
- Testimony to condemnation, *bâ-tangewin*. I give testimony to condemnation, *nin bâtange*.
- Thank; I thank, *nin migwéchichiwiire, migwetch nind ikkit, nin mamoiâwe*. I thank him, *nin mamoiâwama, nin migwetchiwia, migwetch nind ina*. I thank in thoughts, *nin migwetchiweninge*. I thank him in thoughts, *nin migwetchenima, migwetch nind inénima* (Nanâskumew, winâkkoma).
- Thankful; I am thankful, I have thankful thoughts, *nin mamoiawendam, nin mâmôiaawagendam*. I am thankful to him, *nin mâmôiaavenima, nin mamoiawagenima*. (Nanâskumow).
- Thankfulness, *mamoiawendamowin, mamoiawagendamowin*.
- Thanks! I thank you! *migwetch! ondita! wêndita!* (Winâkkoma).
- Thanksgiving, *mîgwetchiwiiewin, mamoiâwewin*.
- That, *aw, ari, aw, iw, iwi*. (Eoko).
- That, *tchi, tchi, wi*. (Kitchi, or, tchi).
- Thaw; it thaws, *ningikide*.
- Thaw-weather; it is thaw-weather, *ningiskodemagad, abawa*. The thaw-weather comes during my voyage, *nin ningiskos*. (Saskan).
- Thee, *ki, kiauw*.
- Theft, *gimodiwin*.
- Them, these, *igiw, iniw*. (Eokonik).

Then, *irapi*. (Ekuspi).

Thence, *ima ondji*, *iwidi ondji*.

There, *ima*, *wedi*, *iwidi*, *iwedi*,
iwedi nakakeia; *wadi*, *wadi*,
ajiwi. (Ekute).

Therefore, *mi wendji*. (Eokotchi).

These here, *mimig*, *ogow*: *ma-*
min, *onow*. (Oki).

They, *winawa*. (Wiyawaw).

Thick ; it is thick, (in., an.)
kipagâ: *kipagisi*. It is thick :
Clothing, in., *kipagigad*;
clothing, in., *kipagigisi*: li-
quid, *kipagigami*, *bassagwâgä-
mi*, or *pasagwâgami*: metal,
in., *kipagâbikad*; metal, an.,
kipagâlikisi: stuff, in., *kipa-
gâbigad*; stuff, an., *kipagâ-
bigisi*; thread, in., *mitchâbi-
gad*; thread, an., *mitchâbi-
gisi*.

Thick ; I make it thick : Liquid,
nin kipagigamiton, *nin bas-
sigwâgimiton*, or, *nou pasag-
wâgimiton*; metal, in., *nin
kipagâlikiton*, metal, an.,
nin kipagâbikia. I make
thick s. th., (in., an.) *nin ki-
pagiton*, *nin kipagia*

Thickly, (near together,) *beb-
sha*. (Kâkisiwâk)

Thickness : it is of a certain
thickness or height, *apitama-
gad*. The thickness of s. th.,
epitag

Thief, *gemôdishkid*, *gimodiewi-
nini*. I am a thief, *nin gemô-
dishk* *nin gagamindji*, *nin
wîginindji*. A crew of thieves,
gimodiewigamig.

Thievish; I am thievish, *nin
gimodishk*

Thievish woman, *gimodiewikwe*.

Thievishness, *gimôdishkiwu*.

Thigh, *obwâma*. My, thy, his
thigh, *nibwâm*, *kibwâm*, *ob-
wâm*.—A part of the thigh,
tchingwan.

Thigh-bone, *tchingwanigan*.

Thimble, *gandaigwâssowin*.
(Kaskikwâsunibisk).

Thin; it is thin, (in., an.) *biba-
ga*; *bibagisi*. It is thin : A
beard, *bibagissagisi*; liquid,
jigaagami; metal, in., *biba-
gabikad*; metal, an., *bibagâ-
bikisi*; stuff, in., *babagigad*;
stuff, an., *bibagigisi*; wood,
in., *bibagigad*; wood, an.,
bibagigisi. The floor is thin,
bibagissaga.

Thin; I make it thin, metal,
in., *nin bibagabikia*. I make
it thin by cutting it, (in., an.)
nin bibagikodan; *nin bibagi-
kona*.

Thine, *kin*. It is thine, (in., an.)
kin kid aim; *kin kid aiaa*.
(Kiya, kit ayân).

Thing, *aia*, or, *keko*. Great
thing, *kitchi aii*. Little thing,
aiaas. Bad wicked thing,
aiiwish. (Kekwây).

Think; I think, *nind inendam*.
I think he is (it is) in..., *nin
dan nima*, *nind indan nima*;
nin danindan, *nind indanê-
dan*. I think of him, (her, it,)
nind inâmina, *nind inendam*.
I think myself..., *nind inén-
dis*. I think little of him,
(her, it,) *nind agâssénima*, *nin
bewâmina*, *nind agâsséndan*,
nin bewândan.—I think it is
so..., *nin waaciendam*. I think
right, *nin gwaiakwendam*. I
think wisely, prudently, *nin
nibwâkashendam*

Think on; I think on him, (her,

it.) *nin mikwénima*; *nin mikwéndân*. I think always on him, (her, it,) *nin bijibeníma*, *nin takweníma*, *mojag nin mikwénima*; *nin bijibendan*, *nin kijibendan*, *nin takwendan*, *mojag nin mikwendan*. I think firmly or strongly on him, (her, it,) also, I think he (she, it) is strong, *nin songeníma*, *nin mashkaweníma*; *nin songendan*, *nin mashkawendan*. I think firmly on myself, or, I think myself strong, *nin mashkawenindis*, *nin songenindis*. I think frequently on him, (her, it,) *nin mamikawinan*, *naningim nin mikweníma*; *nin mamikawin*, *naningim nin mikwendan*. I think only on him, (her, it,) *nin bejigoeníma*, *nin bejigewíma*; *nin bejigoendan*, *nin bejigwendan*. I think always on him (her, it) when abroad, *nin waké-mamikweníma*: *nin waké-mamikendan*. I think always on home, *nin waké-mamikaw*.

Third; the third, *eko-nissing*.
The third time, *nissing*.

Thirdly, *eko-nissing*.

Thirst, *nibágwe-wín*, *gaskanabágwe-wín*. Ardent thirst, *gishkabágwe-wín*.—I suffer thirst.
S. Thirsty.

Thirsty; I am thirsty, I thirst, *nin nibágwe*, *nin gaskanabag-we*. (Notteyábákwew). I am thirsty, dry, *nin bengwanam*. I thirst very much, I suffer thirst, *nin pakabagwe*, *nin gishkabágwe*. I thirst after s. th., *nin gishkabágwe-wendan*.

Thirteen, *midásswi ashi nisswi*. (Mitátat nistosâb).

Thirty, *nissimidana*. We are thirty of us, *nin nissimidana-wemín*. There are thirty in. objects, *nissimidana-wewan*. (Nistomitano).

Thirty every time, thirty each or to each, *nenissimidana*.

Thirty hundred, (3000) *nissimidana-k*. We are 3000 of us, *nin nissimidana-kosimin*. There are 3000 in. objects, *nissimidana-kwadon*.

This, this here, this one, *aw*, *ow*, *mabam*, *waaw*; *ow*, *mandan*. (Eoko, awâh, oma).

Thistle, *missanashk*.

This way, *ondáshime*, *ondáss inakakeia*. (Astamate itekke).

Thorn, *minéssagawanj*. (Okaminakasiy).

Thorn-fruit, *minéss*.

Thoroughly, *wawinge*. (Mámíy-we).

Those, those there, *igiw*, *agiwi*; *iniw*, *aniw*, *aniwi*.

Thou, *kin*, *ki*, *kid*, *kiiaw*. (Kiya)

Though, *missawa*, *missawa gaie*, *ano*. (Atawiya, âta).

Thought, *inindamowin*.—Angry thought, *nishkádendamowin*. I have angry th., *nin nishkádendam*. I have angry th. towards him, *nin nishkenima*. We have angry th. towards one another, *nin nishkádemindin*. Fair and good th., *mino inendamowin*, *onijishendamowin*. I have fair and good th., *nind onijiskendam*, *nin mino nendam*. Impure, unchaste th., *bishigwâdendamowin*. I have impure th., *nin bishiqwâdendam*, *nin bi-*

shiqwâdj-inendam; nin gagi-bâdendam. Proud th., *maminadendamowin, kiténimowin.* I have proud th., *maminâdendam, nin kitchitrâwruindis, nin kitenindis, nin kiténim.* Right and just th., *gwaiak-wendamowin.* I have right and just thought, *nin gwaiak-wendam.* Roguish th., *manmandéssaudendamowin.* I have roguish th., *nin manmandéssaudendam.* Sinful evil th., *hatâ-inendamowin, matchi inendamowin.* I have sinful wicked th., *nin hatâ-inendam, nin matchi inendam.* Strong th. or resolution, *songendamowin, maskkawendamowin.* I have strong th., *nin mashkawendam, nin songendam.* I make him have strong th., *nin mashkawendamia, nin songendamia.* Stupid, foolish, absurd, imprudent th., *gagibadendamowin, gagibady-inendamowin.* I have stupid impudent th., *nin gagibadendam, nin gagibady-inendam.* Wise prudent th., *nibwîkadenamowin, gagitawendamowin.* I have wise th., *nin nibwâkendum, nin nibwîkadenam, nin gagitawendam.* I make him have wise prudent th., *nin gagitawendamia.*

Thought; I am it is thought, destined, *nind inendâgos inendâgrud.* I am it is thought to be in..., *nind indanendâgos; indanendâgwaad.*

Thoughtless. I am thoughtless, frivolous, *nin hisinâdis.*

Thousand, *midâsswâk.* We are a thousand in number, *nin*

midâsswakosimin. There are a thousand in objects, *midâsswâkwadon.* A thousand each, *memidâsswâk.* A thousand times, *midâsswâk dassing.* (Kitchi mitâtatomitano).

Thumb, *mitchitchinulj.*

Thunder; thunderbolt, *animiki, animikig.* (Piyesiwok).

Thunder; it thunders, *animika-ka, animikiwan.* It thunders with great noise, *adjanima-kwaamog animikig pash-kikwaamog (animikig).* It thunders low, *tabassâkwaamog (animikig).* (Piyesiwok kitowok).

Thunder-cloud, *animikawana-kwad.*

Thunder-storm; there is a th. *kitchi animikika.*

Thursday, *niogijigad.*

Thy, *ki, kid.*

Thyself, *kin igo, kiauw.* (Kiay-tibiyawe).

Trash; I thrash, *nind apagan-dâige, nin gitchinagaige.* I thrash it off with a stick, *nin hawâin.*

Trasher, *apagandaiyewinini.*

Thrashing, *apagandaiyewin, gitchinagaigewin.*

Thrashing-boy, *apagandaiyewigamig.*

Thrashing woman, *apagandai-gekwe.*

Thread, *assabâb.* Small thin thread, *assabâbins.* I make thread, *nind assabâbik.*

Thread for sewing, *nabikwâs-sow.*

Thread; I thread a needle, *nin nihidoon jahonijan.*

Threat, threatening, *gagwese-gindiwin.*

Threaten ; I threaten, *nin gag-wésegíwe*. I th. him, *nin gag-wésegíma*.

Three, *nisswi*. We are three, *nin nissimin*. There are three in. objects, *nissinon*. (Nisto). Three, *nisso...*, in compositions, which see in the Second Part. Three ; he is three, three in one, *nissi*. (Nistiw, or, *nistwéyakihuw*).

Three days ago, *kitchi áwassonago*. (Kitchi awassotâkusik).

Three every time, three each or to each, *nenisswi*.

Three hundred every time, 300 each or to each, *nenisswâk*.

Three thousand, *nissing midâss-wâk*, *nissimidunâk*.

Three times, *nissing*. (Nistaw). Three times every time, three times each or to each, *nénissing*.

Threshold, *kashkikanokan*.

Throat, *gongâgan*. (Kuttâgan). A big throat, *pikwagondayan*. —My throat is dry, *nin beng-wanam*. My th. is large, *nin mangigondagan*. My th. is sore, *nin gagidjigonewe*. My th. is swollen, *nin bâgigondagan*. —I take him by the throat, *nin sagigondayanena*. I cut his throat, *nin kishkig-wejwa*. I cut my own throat, *nin kishkigwejoodis*. My throat is cut, *nin kishkigwe*. —It comes in my th., *nin pindjigoneweshkagan*.

Throne, *kitchi-ogima-apabiwin*, *kitcki-ogima-namadabiwin*.

Throng ; we throng, *nin sinsikodadimin*.

Through, *jibaii*. (Sâbo).

Through, through the means of..., *ondji*.

Throw ; I throw, *nind apagitchige*, *nind apagiwe*. I th. him (her, it) somewhere, *nind apagina*, *nind apagitan*, *nind apagitam*. I th. myself somewhere, *nind apagis*. I th. it to him or for him, *nind apagitawa*, *nind apagitamawa*. We throw s. th. to each other, *nind apagitâdimin*. We throw ourselves together somewhere, *nind apâidimin*. I th. myself to some place, *nind apâidis*. —I th. it to such a distance, (in., an.) *nin débinan*; *nin débina*. Throw about ; I throw about, *nin saswéwebinige*, *nin biwiwebinige*. I th. it about, (in., an.) *nin saswéwebinan*, *nin biwiwebinan*; *nin saswéwebina*, *nin biwiwebina*.

Throw aside ; I throw aside, *nind ikowebinige*, *nin bakéwebinige*. I th. him (her, it) aside, *nind ikowebina*, *nind bakéwebina*; *nind ikowebinan*, *nin bakéwebinan*.

Throw away ; I throw away, *nin wébinige*. I th. him (her, it) away, *nin webina*; *nin wébinan*. I throw away s. th. relating to him, *nin wébina-mawa*. I th. him (her, it) away, pushing, *nind gândjuéchina*; *nin gândjiwelinan*.

Throw down ; I throw down, *nin nissiwebinige*, *nind apagasikage*. I throw him down, *nin webishima*, *nin nissibewina*, *nind apagasikawa*, *nin pakitéoshima*, *nin pakitéako-shima*. I th. him down, bit-

ing him, *nin gawumá*. I throw it down, *nin nissiwebinan*, *nin pakiteossidon*.—It throws me down, *nin webishimigon*, *nind apayasikagon*, *nin pakiteoshimigon*.—The waves throw me down, *nin gawirebung*.

Throw in; I throw him/her, it in, *nin pindigewebina*, *nin pindjwebina*: *nin pindigewebinan*. I th. him/her, it) in the water, *nin bakobiwebina*; *nin bakobiwebinan*. I throw myself in the water, *nin bakobiwebinidis*. I th. him/her, it) in a canoe, etc., *nin bôswebina*; *nin bôsurbinar*.

Throw off; he throws off his horns, *biniwine*.

Throw out; I throw out, *nin sâgidjiwebinige*. I th. him/her, it) out, *nin sâgidjiwebina*, *nin gitchiwebina*, *nin sâgidjiwebinan*, *nin sâgidjiwebishkon*. I th. him/her, it) out of the canoe, ashore, *nind agwiwebinh*; *nind agwiwebinan*. I throw the water out of a canoe or boat, *nin gwakwapige*. A vessel to throw the water out, *gwakwapigan*. (Kwâpahizan)

Throw stones; I throw a stone, *nin himwâssin*. I throw stones, *nin habimwâssin*.—S. I stone.

Throw upon; I throw it upon him, *nind apagadjissitawa*, *nind apagadjissitumawa*. I throw myself upon him, *nind ashosikawa*.

Throwing away, *webinigwin*

Thrown; I am (it is) thrown somewhere, *nind apagitchigas*, *apagitchigâde*.

Thrown about; it is th. about, (in., an.) *biwiwebinigâde*, *sasiwebinigâde*; *biwiwebinigâsn*, *sasiwebinigâsn*.

Thrown aside; I am (it is) thrown aside, *nind ikowebinigas*; *ikowebinigâde*.

Thrown away. S. Rejected.

Thrown down; I am (it is) thrown down, *nin webishimigo*, *nin nissiwebinigas*; *nissiwebinigade*.

Thrown in; I am (it is) th. in., *nin pindjwebinigas*; *pindjwebinigâde*. I am (it is) thrown in a canoe, etc., *nin boswebinigas*; *boswebinigâde*.

Thrown out; I am (it is) th. out, *nin sâgidjiwebinigas*; *sâgidjiwebinigâde*.

Thrush, (bird,) *opitchi*.

Thrust away; I thrust him/her, it) away; *nind ikogandina*, *nin gowâwa*; *nind ikogandinan*, *nin gowâwan*.

Thrust back; I thrust him/her, it back, *nind ajégandint*; *nind ajégandinan*.

Thrust in; I thrust it in, (in., an.) *nin gândinan*, *nin pinaan*, *nin jégonin*, *nin jândinat*, *nin pinaawa*, *nin jégonat*. I thrust it in for him or to him, *nin pinaamawa*, *nin gandinamawa*. I thrust a splinter in my hand, *nin jégonindjidjin*; in my foot, *nin jégosidedjin*; under my nail, *nin jégoshkanjidjin*. In any part of my body, *nin jégozagedjin*.

Thrust in (in. s. in.) S. Stick in. Put in. Press down.

Thrust through; I thrust it through, (in., an.) *nin jâbwakossidon*; *nin jâbwakossidin*;

nin jâbogandina, nin jâbone-nan.

Tick or tike, *esiga*.

Tickle ; I tickle, *nin ginagini-we*. I tickle him, *nin ginagina, ginagidjina*. I tickle his ears, *nin ginagitawagebibina*.

Tickling, *ginagisiwin, ginagini-we-win*.

Ticklish ; I am t., *nin ginagis, nin ginagidji*.

Tide ; it is the flowing tide, *moshkagami nibi*. It is the ebbing tide, *odaskimagad nibi*.

Tidings. S. News.

Tie, *takobinigowin*.

Tie ; I tie, *nin takobinige, nin takobidjige*. I tie him, (her, it,) *nin takobina*; *nin takobidon*. I tie it to him or for him, *nin takobidawa, nin takobidamawa*. I tie him (her, it) in a certain manner, *nind inapina*; *nind inapidon*. I tie a bow, *nin biskaodon, nin biswaodon*; *nin biskaona, nin biswaona*. I tie it with a knot, I tie it down, (in., an.) *nin gashkaodon, nind apitaodon*; *nin gashkaona, nind apitaona*. I tie one string to another, to lengthen it, *nind anikobidon*. I tie it in different places, (in., an.) *nin sassagibdon*; *nin sassagibina*.

Tie tight; I tie tight, strongly, *nin mashkawapidjige*. I tie him (her, it) tight, *nin mashkawapina*; *nin mashkawapidon*.

Tie together ; I tie them together, (an., in.) *nin mamâwapa-pinag*; *nin mamâwapidonan*.

I tie two, three, etc. together, (an., in.) *nin nîjobinag, nin*

nissôbinag; nin nijobidonan, nin nissôbidonan, etc. I tie so many together, (an., in.) *dassôbinag*; *nin dassôbidonan*.

Tie up ; I tie it up in s. th. (in., an.) *nin kashkibidon*; *nin kashkibina*. I tie up my head, *nin sinsokwebis*. I tie up his head, *nin sinsokwebina*.

Till, *binish, naiânj, nanânj*. (Eyigok).

Till; I till or cultivate the ground, *nin kitige*.

Tillage, *kitigewin*.

Time; a certain length of time, *nômag*. All the time, *apine, kaginig*. At the time, *iwapi*. At the same time, *baietoj, bê-kish*. (Kisik). For a time, *gomâ minik*. From time to time, *aiâpi, nâningotinong, nonassak*. Some time, *goma-pi*. (Askaw).

Time ; I have no time, *nind ondamita, nind ondamis*.

Time, lose time ; I lose time by drinking, *nind ondamibi*. I make people lose time by talking to them, *nind onda-mitâgos*. I make him lose time by talking to him, *nind ondamima*.

Timid, (bashfnl;) I am timid, *nind agatchishk, nind agat-chiawdis, nind agatchiwiis*. (Nepewisiw).

Timid, (easily frightened;) I am timid, *nin gagweshis, nin go-shireshk, nin gotânis, nin go-tâdjishk, nin jâgodee*.

Timidity, bashfulness, *agatchishkiwin, agatchiawâdisiwin, agatchiwiisiwin*.

Timidity, fear, *goshiweshkiwin, jâgoteewin, gagwéshisiwin*.

Tin, *wâbâbik*.

Tinder, *sagatâgan*.

Tingle; it tingles in my ears, *nin bibâgishe*.

Tin-kettle, *wâbâkik*, *wâbâbik-wakik*.

Tippler, *menikweshkid*.

Tippling, *minikwéshkiwin*.

Tippling-house, *minikwéwigamig*, *siginigewigamig*.

Topsy; I am tipsy, *nin jowibi*.

Tiptoe; I stand on tiptoe, *nin tehissigabaw*.

Tire; I tire myself, *nin aiékoidis*. I tire him, *nind aiékosisa*, *nind aiékwiá*, *nind akoshkawa*. I tire it, *nind aiékositon*. It tires me, *nind akoshkâgon*.—I tire myself traveling about, *nin babi-akoshka*.

Tired; I am tired, *nind aiékos*, *nind akoshkos*. I feel tired in my arms, *nind aiékonike*; in my legs, *nind aiékogâde*. I am tired of carrying, *nind aiékwiwi*, *nind ishkewi*; of lying down, *nind ishkishin*; of sitting, *nind ishkwab*. I am tired from working hard, *nind akwiwi*, *nin pikikiwe*, *nin pikikiweta*. I look tired, *nind aiékosinigos*.

Tired, disgusted; I am tired of s. th., *nin jigadendam*. I am tired of him, (her, it,) *nin jigadenima*, *nin jigadendân*. I am tired of telling the same thing so often, *nin jigadângidon*. I am tired of waiting for him, *nin jigadjibia*. I am tired of walking, *nin jigulosse*. I am tired of writing, *nin jîgadjibiige*.

Tiredness, *aiékosiw*. Tired-

ness, (disgust,) *jigadendainowin*.

Tithes, church-tithes, *anamie-pagidinigan*. I pay my tithes to the church and clergy, *nind anamie-pagidinige*.

Title of condemnation, *ondenindirin*.

To, *tchi*, *tchiwî*.

Toad, *omakaki*, *babigomakaki*. A kind of very big toad, *tende*.

Tobacco, *assému*. (Tchistema.) I manufacture tobacco, *nind assemâke*. Roll of tobacco, *wijinawassema*. This tobacco is fresh, *tipabagisi aw assema*. I have no tobacco to smoke, *nin manipwa*. Want of tobacco, *manipwâwin*.

Tobacco-box, *assema-makak*.

Tobacco-juice, *apassagokidján*. (Pasakuskitján).

Tobacco-manufactory, *assemu-kewigamig*.

Tobacco-manufacturer, *assemu-kewinini*.

Tobacco-poueh, *kishkibitâgan*. To-day, *nongom*, *nongom giygak*. (Anotch).

Toe, *kinakwanisid*. The big toe, *kitchisidân*. I walk with my toes turned inside, *nin wâwâgaami*. I walk with my toes turned outside, *nin nanâpaduumi*, *nin pajishapuumi*.

Together, *mâmawi*.

Toil; I toil, *nin kotagiv*.

Tolerably, *eniceek*.

Toll-gatherer, *mawandjitchigewinini*.

Tomahawk, *wigikwadous* (Pakamâgan).

To-morrow, *wibang*. (Wâbaiki). To-morrow morning, *wâbang*

- kigijeb.* To-morrow night, | *nâbâng onâgoshig.* | Tooth-pick, tooth-picker, *nességiwâbidon.*
- Tongs, *takwândjigan.* Small tongs, (pincers,) *takwândjigans.* | Tooth-pincers, *bakwâbidébidjigan.*
- Tongue, *odenaniwama, denaniw.* My tongue is cut off, *nin kishkidenaniw.* (Miteyanîy). I cut his tongue off, *nin kishkidenaniwejwa.* My tongue is swollen, *nin bâgidenaniw.* I show my tongue, *nin jibidenaniwen, nin sâgidenaniwen.* I show him the tongue, *nin sâgidenaniwetawa.* | Top, *wanakowin.* There is a top, *wanakowian.* The top of a moccasin, *agwidagan.* The top of the tree is broken, *kishkanakisi mitig.* (Tak-kutch, or, waskitch).
- Tool, *anokasowin.* | Top, (boy's play-thing,) *towéjgan.* I play with a top, *nin towéjige.*
- Too late, *babisine, osâm wika.* | Torch, *wâssewâgan.*
- Too much, *osâm, osâm nibiwa.* (Osâm mistahi.) | Torch-stick, *wâsswâganak.*
- Tooth, *wibidama.* My, thy, his tooth, *nibid, kibid, wibid.* I begin to have teeth, my teeth begin to come forth, *nin sagâbide.* I have teeth, *nind owibida.* I lose my teeth, *nin binâbide.* I am getting other teeth, *nind ândâbide.* I pull him a tooth out, *nin bakwâbidebina.* I draw it out with the teeth, *nin wikwandan.* I try to draw it out for him with the teeth, *nin wikwâtchiwikwannamâwa.* I draw it out for him with the teeth, *nin wikwandamawa.* — I have bad teeth, *nin manâlâbide.* I have good teeth, *nin minwâbide.* I have even fine teeth, *nind onâbide.* I have fine small teeth, *nin bissâbide.* | Torn; it is torn, (in., an.) *bigoshkamagad, bigobidjigâde, nigoshkamagad, kishkibidjigâde;* *bigoshka, bigobidjigaso, nigoshkawa, kishkibidjigaso.* It is all torn to pieces, *nananigoskkamagad, bissibidjigâde.* — I wear torn clothes, *nin bigokwanaie.*
- Tornado, *missibissidossi.* | Tornado, *missibissidossi.*
- Tortoise, *mishiké.* Another kind, *tetebikinak.* — S. Turtle. Tortoise's shell or shield, *mishi-kewidashwa.*
- Tossed; I am tossed about in a canoe or vessel, *nin kotagiwebaog.* | Tossed; I am tossed about in a canoe or vessel, *nin kotagiwebaog.*
- Touch; I touch him, (her, it) *nin tângina; nin tânginan.* (Sâminew). I touch myself, *nin tânginiidis, nin tânginamidis.* I don't dare touch him, (her, it,) or touch indecently,

nin manâlangina, nin manâdina, nin manâdjibinu ; nin manâlanginan, nin manâdinan, nîn manâdjibidon. I touch myself indecently, *nin manâdinidis.* I touch him in a stealthy manner, *nin gimiwina, gimodj nin tângina.* I touch s. th. relating to him, *nin tânginamawa.* We touch one another, *nin tangjinidimin.* —I make it touch s. th., *nin tângissiton.* —It touches the bottom, *bâgwissia.*

Tough ; it is tough, (*in., an.*) *jiban, jibisi.* It is tough or durable, *jibissin.* The wood is tough, *mashkassissoujai mitig.*

Towel, *kisinindjagan.*

Town, *odenâ.* It is a town, or there is a town, *odenâwan.* A large town or city, *kitchi odenâ.* A small town or village, *odenâwens.*

Track, (footstep,) *okâwiwin, bimikawewin.* There are tracks, *bimikawade, okawinade.* There are my tracks, *nin bimikawe.* My tracks are visible on the road, *nind okaw.* The tracks of both my feet appear, *nind ejisidekawé* (Ayetiskiw, namettaw). There are tracks on the road or trail, *okawamo mikana.* I see the tracks on the road, *nind okawiton mikana.* —I leave large tracks behind me walking, *nin mangishkam, nin manangishkam.* I leave small tracks behind me, *nin biwishkam, nin hubiwishkam.* I lose the track, *nin wanadjige.* —I ar-

rive to his track, *nin midjanna.* (Mâtahew). I see his track, *nind okawia.* —The track of the pen is visible, it appears well, (that is, the ink is black,) *okawissin ejibiiganâlns.*

Trade, *anokiwin, ianokiwin.*

Trade, (commerce,) *atâwevin, atandiwîn.*

Trade; I trade, *nînl atîwe.* I trade with him, *nind atîwama.*

Trader, *atâwîwinini.*

Tradesman, *anokiwinini.*

Trading, (commerce,) *atâwevin, atandiwîn.*

Trading-house, store, *atawéwigamig.*

Trading-license, *atâwé-masinai-gan.*

Tradition, *aiânike-dibâdjimowin, ajidihâdjimowin.* Christian Tradition, *anamie-aiânike-dibâdjimowin.* (Aianike, âniike, signifies the same.)

Trail, *mikanâ, mikana.* I make a trail, *nin mikanâke.* I make a trail for him, *nin mikanâka-wa.* The trail comes from..., *ondamo mikana.* The trail goes to..., *inamo mikana.* The trail is narrow, *ayasâdemô mikana.* The trail is wide, *mtngidemô mikana.* —I lose the trail, *nin wanaudon mikana* —I can go everywhere without a trail, *nin mitâwakamige.*

Tranquillity, *bisâniwin, bekâdisiwin, bisângbewin, bisânikewin, wanakiwin.* (Kiyame-wisiwin)

Tranquillity of heart, *wanakiwidewin.* (Kiyâmitchewin)

Transcribe ; I transcribe, *nind andjibiige*. I tr. it, *nind andjibiān*.

Transcript, *andjibiigan*.

Transfiguration *andjinagwiidisowin*, *andjinâgosiwin*.

Transfiguration of Jesus Christ, Jesus *od andjinâgosiwin*.

Transfigure ; I transfigure myself, *nind andjinâgwiidis*, *nind andjinâgwi*.

Transform ; I transform myself, *nind âwiidis*.

Transgress ; I tr. a commandment, *nin bigobidon ganasongewin*, (I break a commandment.)

Translate ; I translate, (writing,) *nind anikanotabiige*. I translate it, (writing,) *nind anikanotabiān*.

Translation, (written,) *anikanotabiigan*, *anikanotabiigewin*.

Translator, *anikanotabiigewini-ni*.

Transparent, (thin;) it is transparent, *jibawasse*, *jibâwassé-i-gâde*, *jibâte*, *jibawâsso*.

Transparent stuff, *jibâwasséigin*.

Trap, *dassônagan*. (Wanihigan).

I set a trap, *nind ombaan dassonagan*. I set him a trap, *nind oniamawa*. I make traps in the woods, *nind oniige*. (Wanihikew). I open a trap, *nin tawanobidon dassonagan*. I go to my traps, *nin nâdassonagane*. I miss him in my trap, *nin banikona*. I avoid or escape a trap or snare, *nin banikos*.

Trap ; I trap him, (I catch him in a trap,) *nin dassona*.

Trapped ; I am trapped, *nin dassôs*

Travel, *babâmâdisiwin*, *mâdâdisiwin*. Travel by water, not sailing, *bimishkâwin*; sailing, *bimâshiwin*.

Travel ; I travel, *nin babâmadis*, *nin madâdis*. I travel by water, not sailing, *nin bimishkâ*; sailing, *nin bimâsh*.

Traveler, *bebâmâdisid*.

Traveling axe, *babamadisi-wâgâkwad*.

Traverse, *niminâgan*.

Traverse-Island, *Niminâgami-miniss*.

Tread ; I tread, *nin takoki*. I tread into dirt, *nin jîjokam*. I tread hard on the floor, *nin pitigossagishkan*. I tread on his toes, *nin tagosideshkawa*. I tread upon him, (her, it,) *nin takokâna*; *nin takokâdân*.

Tread out ; I tread out s. th., *nin mimigoshkan*, *nin gitchimâgishkam*. I tread it out. (in., an.) *nin mimigoshkân*, *nin gitchiminagishkân*; *nin mimigoshkawa*, *nin gitchimâgishkawa*.

Treasure, *daniwin*, *kitchi daniwin*, *dibendassowin*. I lay up a treasure, *nind atamâdis*, *nin nâwanlonamâs*, *nin pâwan-donamâdis*.

Treat ; I treat him, *nin dodawa*. I treat (her, it) well, *nin mino dodawa*; *nin mino dodan*. I treat him (her, it) ill, *nin matchi dodawa*, *nind âbindjia*, *nin nanekadjia*, *nin nishkinawa*; *nin matchi dodan*, *nind abindjiton*, *nin nanekadjiton*. I treat him too ill, *nind osâmia*.

Tree, *mitig*. Tree with the roots, *pakuânj*. The tree has roots,

otchibikawi mitig. At the top or head of a tree, *wanakong*.

—The tree begins to bud, *sâganimikwi mitig*, or *sâgini-mikwi*. The tree is getting new leaves, *sâgibagisi mitig*.

The tree has young shoots, *sâgibimagisi mitig*. The tree is

in bloom, *wahigoni mitig*. The tree has branches, *wadikwani mitig*, or *sâgidlikwanagisi*. The tree has many branches, *babakédkwanagisi mitig*.

—The tree is blazed, *wassak-waigaso mitig*. The tree bends by the wind, *jashawabaski mitig*. The tree is broken by the wind, *matakosi mitig*.

There are trees blown down, *wessean*. The tree cracks or splits by cold, *pashkakwajji mitig*. The tree is crooked, *wiwashkakosi mitig*. The

head or top of the tree is crooked, *waganakisi mitig*. The tree is dry, *mishiwâtigo-wi mitig*.

The tree is hollow, *wimbinikisi mitig*. The tree is straight, *nukosi mitig*. The tree is whitish, *wâbâkosi mitig*.

There is a number of trees standing together, *bik-wîwa*, *minidwa*

Trial, *gaoljewisewin*. I make him suffer for a trial, *nin god-ji-kotagia*, *nin gagwedji-kota-gia*.

Tribunal, *dibakoniwe-apabirwin*, *dibakoniwewini-apabirwin*.

Trifle, *wegotogwenish*. Trifles, *wiagassimaa*

Trigger, *nassalénigan*. I pull the trigger, *nin nassalénige*.

Trinity, *Nesso-bejigod Kije-Manito*.

Trodden upon; I am (it is) trodden upon, *nin takokadjigas*; *takokadjigâde*.

Troop; the beasts are together by troops, *bimawanidiwag awéssiag*. The birds are together by troops, *bimaamog biinessiway*.

Trouble, *kashkendamowin*, *kotayisirin*, *nishiwanaadakamigisiwin*. Trouble of mind, *nishiwanaadendamowin*. I am in trouble, *nin kashkendam*, *nin kotagis*. I am in trouble of mind, *nin nishiwanaadendam*. I cause him trouble, *nin kashkendamit*, *nin nishiwanaadendamia*. I make or cause trouble, *nin nishiwanaadakamigis*, *nin nishiwanaadewin*. I cause trouble with my words, *nin nishiwanaadjigijice*.

Trouble, noise; there is trouble and noise, *odjanimakumigad*. I cause trouble and noise, *nind odjanimakumiges*. I speak with much trouble and noise, *nind odjanimakumiges*, *nind odjanimakumia*. I cause him (her, it) trouble, *nind odjanimia*.

Trouble; I trouble him, molest him, *nin migoshkâdjia*. It troubles me, *nin migoshkâdjigoo*, *nin migoshkâdjia-wigoo*. I trouble him asking him for s. th., *nind mânjomota-wa*. I trouble or molest with my words, *nin migoshkâsítâgo*. I trouble him with my words, *nin migoshkâsoma*, *nin wanishkwa*, *nin wanishkwema*, *nin wiagiskima*.

Trouble of heart, *kashkendamideewin, migoshkâdjideewin.*

Troublesome ; I am tr., *nin migoshkâdis, nin wanishkwes, nind odjanimiwi, nin migoshkâdendâgos, nin wiagiskendâgos, nin sanagis.*

Troublesomeness, *migoshkâdisiwin, wiagiskendagosiiwin, sanagisiwin.*

Trough, *atôban, wissiniwâgan.*
I make a trough, *nind atôbanike.*

Trout, *namégoss.* There are trout, *namégossika.* Place where there are trout, *namégossikan.*

Trout-bone, *namégossigan.*

Trowel, *joshkwabiganaigan.* I plaster with a trowel, *nin joshkwabiganaige.*

True ; it is true, considered true, *debweiendâgwad.* I am considered true, (veracious,) *nin debweiendâgos.* I think it is true, *nin debweiendân.*

Truly, *geget.* (Tâpwe).

Trumpet, *bodâdjigan, madwé-wetchigan.*

Trunk, *makak, mitigo-makak.*

Trust, trusting, *apénimowin.*

Trust; I trust in him, (her, it,) *nind apenimonan ; nind apenimon.* I trust in myself, *nind apenindis.* We trust in each other, *nind apenindimin.*

Truth, *dêbwewin.* It is the truth, *debwevinugul, debwevinimagaad, debweviniwan.* I tell the truth, *nin débwe, nin debwetagos.* I tell the truth of him, *nin débima.* I think he tells the truth, *nin debwetaienima.*

Truth-paper, (deed, certificate, etc.) *debwevini-masinaigan.*

Truth-teller, *daiebwed, daieb-wetâgosid.*

Truth-telling, *debwetâgosiwin.* Try ; I try, *nin godjiew.* I try without much effect, *nin inwâs.* I try him, (her, it,) *nin godjia, nin godjierinodawâ ; nin godjiton, nin godjie-winodan.* I try it, (a coat, boot, etc.) *nin gosikan.* I try it, (a gun,) *nin gosikaton.*

Try, (examine;) *nin gagwedji-iwe.* I try him, (her, it,) *nin gagwedji-kikenima ; nin gagwedji-kikendân.* I try him by sufferings, *nin gagwedj-kotagia.*

Try to surpass ; I try to surpass, *nin gagwedjenimi-iwe.* I try to surpass in speaking or debating, *nin gagwéjagosonge.* He that surpasses others in speaking, *gagwéjagosongewinni.* I try to surpass him in sp., *nin gagwéjagosoma.* We try to surpass each other in sp., *nin gagwéjagosondimin.*

Tub, *makakossag.*

Tumble ; I tumble, fall, *nin pakiteshin.* I make him tumble, *nin pakiteshima.* — I tumble over head, *nin abodjigwanisse, nin tchingidaabowe.* — I tumble down, *nind ondagodjin.* It tumbles down, *pikwabikisse.*

Tumbler, *minikwâdjigan.*

Turbid ; it is turbid, *pakwebigad, pakwebigami.* I make it turbid, *nin pakwebigamisidion.*

Turkey, (bird,) *misisse.* Young turkey, *misissens.*

Turn ; by turns, *memeshkwat.* I in my turn, *ninitam.* (Ni-

yaskuteh. Thou in thy turn, *kinitam*. He in his turn, *winitam*. We in our turn, *ninitamiwind*, *kinitamirwind*. You in your turn, *kinitamiwa*. They in their turn, *winitamirwa*.

Turn; I turn, (standing or sitting,) *nin gwékita*. I turn, (lying,) *nin gwekishin*. I turn my head, *nin bimiskokwén*. I turn this way, standing, *nin bi-gwékipabaw*. I turn this way, sitting, *nin bi-gwékah* — I turn him, (her, it,) *nin gwékia*; *nin gwékiton*. I turn my thoughts, change my mind, *nin gwékendam*.

Turn out, I turn him out, *nin sagetjewchma*. I turn him out, leaving him, *nin sagelapu-nima*.

Turn over; I turn him ther, it over, *nin gwékabu*, *nin gwékishima*; *nin gwékinan*, *nin gwékeslán*. I turn it over for him, *nin gwékesmáwa*. I turn it over: Metal, in., *nin gwékabikitséba*; metal, in., *nin gwékábikishima*; stuff, in., *nin gwékipára*; stuff, in., *nin gwékigina*. — I turn it over, inside out, (in., no.) *nind abodinan*; *nind abodina*. I turn it over, upside down, *nind animikónan*, *nind animikwíssidón*, *nind arípidinam*.

Turn round; I turn round, *nin kijibata*, *nin bimiskota*. I turn round until I get giddy, *nin gitashkweleinokwe*. I turn round until I fall down, *nin kijibulinokwe* — I turn round, I turn myself, *nin gwikita*. I turn round, flying, *nind aba-*

missé; running, *nind abamibato* standing, *nind abamigabaw*, *nin gwékipabaw*, *nin bimiskogabaw*. I turn round briskly, *nin gwékipagis*. I turn round with a canoe, *nin giwegom*. I make him turn round, sitting, *nin gwékabia*. I make him turn round, standing, *nin gwékipabaria* — I turn him round on a cord, *nin kijibidéeshkassa*. I turn it round, twisting, (in., an.) *nin bimiskoton*, *nin bimiskwíssidón*, *nin bimiskonan*; *nin bimiskona*. I turn it round briskly, (in., an.) *nin kijibawehinaw*, *nin bimiskawehinaw*, *nin kijibawehinaw*, *nin bimiskowehinaw*.

Turn to another side; I turn, *nin gwéki*. I turn to an. s., sitting, *nin gwékab*, *nind ángwékab*. I turn to an. s., standing, *nin gwékipabuw*, *nin kijibawehinaw*.

Turn towards; I turn, towards (or from) him, (her, it,) *nin gwékiton*, *nin gwékitan*. I turn towards him, (her, it,) standing, *nin gwékipabuwela-wa*.

Turn; it turns over, *gwékissin*. I turn (it turns) round, revolves, *nin bimiskota*, *bimiskotamagad*. It turns a little, *bimiskwamagad*. The river turns round, *abimittigwénsibí*. The water turns round, *abimodjiwan*.

Turn, convert; I turned, I am converted, *nind anjihimidis*, *nin anwenidis*.

Turnip, *tchiss*. Small turnip, *tchissens* (*Otisikkau*).

- Turnip-seed, *tchissi-minikan*.
 Turnsol, *missitagan*.
 Turtle, *jingademikwan*, *miskwadessi*, *bosikudo*; *makinâk*, or, *mikkinâk*. The shell or shield of a turtle, *dashwâ*.
 Turtle-dove, *omimi*. Young turtle-dove, *omimins*.
 Twelve, *midâswi*; *ashi nij*. (Mitatat nijosâb).
 Twenty, *nijtana*. We are twenty of us, *nin nijtanawemin*. There are twenty in. objects, *nijtanawéwan*. There are twenty pair of..., *nijtanawéwan*.
 Twenty every time, twenty each or to each, *nenijtana*.
 Twenty hundred, *nijtanâk*. We are two thousand in number, *nin nijtanâkosimin*. There are two thousand in. objects, *nijtanâkwadon*.
 Twice, *nijing*. (Nijwaw).
 Twice every time, twice each or to each, *nenijing*.
 Twilight; it is twilight, *tibikâbaminagwad*, *nanitagabamianagwad*, *nikiwigad*. It is twilight in the morning, *bi-wâban*, *wâban*.
 Twin, *nijôdê*. I am delivered of twins, *nin nijodéike*.
 Twine, *assabâb*.
 Twine for nets, *assabikeiâb*.
 Twist; I twist with a stick, *nin bimâkwaige* I twist it with a stick, (in., an.) *nin bimâkwaan*; *nin bimâkwaâwa*. I twist him, (her, it,) *nin bimina*: *nin biminan*. I twist threads together, *nin jashabwabinige*. I twist tobacco, *nin bimibaginna assema*. I twist it up, curl it, *nin titibâkwaan*, *nin babisigakwaan*. I twist it around s. th., *nin titibabissidon*.
 Twisted; it is twisted, (in., an.) *titibâode*; *titibâoso*. The tree is twisted, *bimakosi mitig*, or *bimoskogisi*.
 Twisted line of several threads, *jashabwabiginigan*. It is twisted of several threads, *jashabwabiginigâde*.
 Twisted tobacco, *bimibâginigan*. Twisted wood, *bimâkwad*. Sweet twisted wood, *manito-bimâkwad*.
 Twisting-stick, *bimâkwaigan*.
 Two, *nij*. We are two, *nin nijimin*. There are two in. objects, *nijinon*, *nijinomagad*.
 Two, *nijo*..., in compositions, which see in the Second Part.
 Two every time, two each or to each, *nenij*.
 Two families, three families, etc., *nijode*, *nissode*, etc. We are two families, three families, etc., *nin nijodewisimin*, *nin nissodewisimin*.
 Two hundred, *nijwâk*. We are 200 of us, *nin nijwâkosimin*. There are 200 in. objects, *nijwâkwadon*. There are 200 pair of..., *nijwâkuwéwan*.
 Two hundred every time, 200 each or to each, *nenijwâk*.
 Tying, *takobinigewin*, *takobidjigewin*.
 Tying-string, *takobidjigan*.

U

- Udder of a cow, *tatosh*, *pijiki-witotoshim*.
- Ugliness, *manâdisiwin*.
- Ugly ; I am (it is) ugly, *nin manâdis* ; *monâdad*.
- Ulcer. S. Access with matter
- Ultimately, *gîyapi*, *ishkwâtch*
- Umbrella, *ayawatcon*, *ayawatbasowin*.
- Unable ; I am unable to walk, *nindanawito*. I am unable to do it, *kawin nin gashkitossin* (Bwâtawittaw).
- Unbend ; I unbend it, *nin binangwabiginan*, *nin neshangabiginan*.
- Unbelief, *ayonwéiendamowin*.
- Unbeliever, *daihwetansing*, *aiâgonweiendang*, *aiâgonwetang*.
- Unchaste. Unchastity.—S. Impure. Impurity.
- Uncle, (father's brother,) my, thy, his uncle, *nimishome*, *kimishome*, *omishomeian*. (N'ok-kunis).
- Uncle, (mother's brother;) my, thy, his uncle, *nijishi*, *kijishi*, *ojishrian*. (Ni sish).
- Unclean. Uncleanness.—S. Dirty. Dirt.
- Unclean spirit, *wanisid manito*.
- Uncock ; I uncock a gun, *nin minwâbikinan pâshkisigan*, *nin niratenau pâshkisigan*.
- Uncover ; I uncover him, *nin pakagwajena*. I uncover myself, *nin pakagwajenidis*. I uncover it, *nin pakissiton*. I uncover it to him, *nin pakisitumawa*.
- Uncovered ; it is unc., *pakissitchigâde*.
- Undecided ; I am und., *kawin nin gjewlansi*.
- Under, *anâmait*, *anâmina*, *anâming*. It is under s. th., (in.. an.) *ashôtchissin* ; *ashôtchishin*.
- Underbrush ; thick underbrush of the fir-kind, *akâwanj*. There is thick underbrush, *akâwanjika*.
- Under-chief, second chief, *ani-kiogima*.
- Underfeather of a bird, (down,) *misségwandu*.
- Underhair of an animal, *missibibiwiâin*.
- Underneath. S. Under.
- Understand ; I understand, *nin nissitotam*. I understand so., *nind initam*. I under. him, (her, it) *nin nissitotawa* ; *nin nissitotin*. I und. him only a little, *nind aiawetawa*. I und. him so., *nind initawa*. I try to understand, *nin nandanissitotam*. I try to und. him, (her, it) *nin nandanissitôwa* ; *nin nandanissitotân*. We understand each other, *nin nissitotidimin*.—I don't understand well what I hear, *nin*.

<i>bamitum.</i> I don't und. him her, it) well, <i>nin banitawa</i> ; <i>nin banitân</i> ,	<i>nin kitimuginâgos.</i> It is unhappy, <i>ânimad</i> .
Understand, (conceive;) I understand it, <i>nin nissitâwen-dân</i> .	Unhappy, (in. s. in.) S. Injure. Unharness; I unharness him, <i>nind âbawâ</i> .
Understanding, <i>nibwâkâwin</i> . Understood: I am it is easily understood, <i>nin nissitotâgos</i> ; <i>nissitotâgrad</i> . I am und. only a little, <i>nind aiawetâgos</i>	Unicorn, <i>negoteshkaniid</i> . It has only one horn, <i>ningoteshkani</i> . Unite; I unite with him, <i>nind ajodenima</i> .
Underwood; there is much underwood, <i>sasaya</i> .	Unite, (in. s. in.) S. Put together.
Undoubtedly, <i>geget e nunge ka, uningwana, abidekunig</i> .	United States, <i>Kitchimokomâni-waki</i> .
Undress. Undressing.—S. Strip. Stripping.	Unleavened bread, <i>wembissit-chigasossig pakwejigan</i> .
Undulated. S. Veined,	Unload; I unload a canoe, etc., <i>nind agwanâss</i> .
Uneasiness, <i>migoshkâdjideewin</i> .	Unloading, <i>agranâssowin</i> .
Uneasy; I am uneasy, <i>nin migoshkâdjî-aiâ</i> , <i>nin migoshkâdjidee</i> . It makes me uneasy, <i>nin migoshkâdjiigon</i> , <i>nin migoshkâdjî-aiawigon</i> .	Unlock; I unlock it, <i>nind ababikaan</i> , I unlock it to him, <i>nind abâbikamawa</i> .
Unfit, <i>matchi, ningot enâbadass-sinog</i> . It is unfit, <i>manâdad</i> ; <i>kawin ningot inâbadassinon</i> .	Unlocked; it is unlocked, <i>abâbikaigâde</i> .
Unfold; I unfold it, (in., an.) <i>nind abiginan</i> , <i>nin biniskwabiginan</i> ; <i>nind abigina</i> , <i>nin biniskwabigina</i> .	Unlucky I am unl., I have bad luck, <i>nin massagwâdis</i> . I am (it is) unlucky, considered unlucky, <i>nin massagwadendagos</i> ; <i>massagwadendagwad</i> . (Mayakusiw).
Unfold, (in. s. in.) S. Spread out.	Unpleasant; it is unp., <i>manâdad</i> .—S. Disagreeable.
Unforeseen, <i>sesikâ</i> .	Unprepared. S Undecided.
Unfortunate. S. Unhappy.	Unprofitable; I am (it is) unprofitable, <i>nin nanawis</i> , <i>nin nanuwâdis</i> : <i>nanuwad</i> , <i>nanawâdad</i> .
Unglue; it unglues, <i>pakwasika</i> , <i>pakwatchikiwigishkamagad</i> .	Unprofitably, <i>nanawâj</i> .
Unhappiness, <i>kitimâgisiwin</i> , <i>kotagendamminwin</i> .	Unprovoked, <i>biwisika</i> .
Unhappy; I am unhappy, <i>nin kitimâgis</i> , <i>nin kotagendum</i> . I make him (her, it) unhappy, <i>nin kitimugia</i> ; <i>nin kitimugiton</i> . I make myself unh., <i>nin kitimagiidis</i> . I look unhappy,	Unravel; I unravel it, <i>nin nas-sâbiginan</i> .
	Unrepenting person, <i>aianwénindisossig</i> .
	Unstitch; I unstitch it, (in., an.) <i>nind abijan</i> ; <i>nind abijwa</i> .

- Unstitch, Unstitched.—S. Rip.
Ripped.
- Unswaddle ; I unswaddle a child,
nind ábawa abinodj.
- Untie ; I untie, *nind ábiskobidjige*. I untie him, (her, it,) *nind ábawa*, *nind ábiskonu*, *nind ábiskobina*; *nind ábaan*, *nind abiskonan*, *nind abiskobinan*. I untie it for him, *nind ábaamawa*, *nind ábiskonamawa*. It unties, *ábiskosse*.
- Untied ; I am (it is) untied, *nind ábuigas*, *nind ábiskobidjigas*, *nind abiskolis*, *nin géshawishka* : *ábuigáde*, *abiskobidjigáde*, *ábiskolide*, *géshawishkamugul*. I get untied, *nind ábiskota*. It gets untied, *abiskoka*.
- Until, *naiânj*, *nanânj*, *binish*.
- Untutored, uneducated ; I am unt., *nin pagwanuwis*, *nin pagwanawâdis*. Untutored wild state, *pagwanuwisiwin*, *pagwanawâdisiwin*.
- Unwell ; I am unwell, *nin mânjáia*, *pangi nind ákos*.
- Unwind ; I unwind from a reel, *nind ábaodjige*. I unwind it, *nind ábaondu*.
- Up the stream ; I go up the stream in a canoe, *nin nitâam*. I take him up the str. in a canoe, *nin nitâona*.
- Up, upwards, respecting rivers) *oqidâdjiran*. (Natimâki)
- Upbraid. S. Reprimand.
- Upon. S. On.
- Upper floor ; there is an up. fl., *ishgimissugokâde*.
- Upright, honest ; I am an upright man, *nin naininiwigis*.
- Upright, straight, *gwaiak*.
- Uprightness, upright life, *gwai-akôbimâdisiwin*.
- Upset. S. Capsize.
- Up stairs, *ishpiming*, *ishpimisingayang*.
- Up to..., *binish*....
- Upwards, *ishpiming inadakeia*.
- Urge ; I urge him, *nin gagânsoma*.
- Urge, (in. s. in.) S. Persist.
- Urine, *jigiwinâlu*.
- Urine ; I urine, *nin jishig*. I urine in the bed, *nin jishingwâm*.
- Urine-bladder, *jigiwin*.
- Us, *kinawind*, *ninawind*.
- Use, (habit,) *nagadisiwin*.
- Use, the use of s. th., *ziowin*, *abadjitowin*, *inâbadjitowin*. I make use of him, (her, it,) *nind awa*, *nind anokana*, *nind abadjia* : *nind aiôn*, *nind auokadan*, *nind aladjiton*. I make a good use of him, (her, it,) *nin minoiabadjia* ; *nin mi-niabadjiton*.
- Use ; I use, *nind aindjig*. I use him, (her, it,) *nind awâ*; *nind aiôn*. I use or employ him her, it in a certain way or manner, *nind inâbadjia*, *nind inâmekâna*, *nind inabadjiton*, *nind inânakadan*, *nind inauemikadan*. I use things profitably, (in., an.) *nin bissâgonan*; *nin bissâgona*. I use it sparingly, savingly, in , an | *nin manâdjiton*, *nin manâdandan*, *nin manigadandan*, *nin manigadjiton*, *nin manâdjia*, *nin manâdamo*, *nin manigadama*, *nin manégadjia*. I use it sparingly, clothing, in , an | *nin manégasikan*, *nin manégasika*.

Used ; it is used, made use of, (in., an.) *aiodjigâde*; *aiodjigâso*. It is used in such a manner, (in., an.) *inâbadjitchigâde*; *inâbadjitchigâso*. Any thing used, *aiôwin*. The things I use, *nind aiôwinan*.

Used, (in. s. in.) S. Accustomed. Useful ; I am (it is) useful, *nin minoiâbadis*, *nin gwanâtchir*, *nind onijish*; *minoiâbadad*, *gwanâtchiwan*, *onijishin*. I am (it is) useful in such a manner, *nind inâbadis*; *inâbadad*. I am (it is) useful, considered useful, *nind inâbadendâgos*; *inâbadendâgwad*. —He (she, it) is useful to me, *nind âbadjia*; *nind âbadji-*

ton. Useful object, *âbadjit-chigan*, *inâbadjitchigan*.

Usefulness, *inâbadisiwin*, *inabendagsiwin*, *gwanâtchiwin*.

Useless. S. Unprofitable.

Useless person, *ningot enâbadisisig*, *aianawewisid*, *nenawadisid*.

Useless thing, *ningot enâbadas-sinog*.

Use up. Used up. S. Spend all.

Using, *aiôwin*; *inâbadjitolwin*.

Usurp ; I usurp s. th., *nin dibendamonidis*. I usurp it, (in., an.) *nin dibendamonidison*; *nin dibendamonidisonan*.

Utility. S. Usefulness.

Uvula, *kagagi*.

V

- Vaccinate. Vaccination. Vaccinator—S. Inoculate. Inoculation. Inoculator.
- Vagabond, *gawaadisid*. I am a vagabond, *nin giwaadis*.
- Vagrancy, *giwaadisiwin*.
- Vain; I work or endeavor in vain, I gain nothing, *nind anawewis*, *nind agâwis*, *nind agâwishka*, *nind agâwitu*.
- Vain glory, self-glory, *kitchit-wawenindisowin*
- Vainly, in vain, *anishâ*. (Konata.)
- Valet, *bamîtagan*, *bamitâgewini-nini*, *anakitâgewini-nini*.
- Valley; there is a valley, *pas-sadina*, *tawadina*.
- Valley of sand; there is a v. of sand, *passatâwanga*.
- Valuable; I am (it is) valuable, *nin kitchi apitendâgos*; *kitchi apitendâgwad*
- Value; I value him (her, it) so much..., *nind apita gima*, *nind inagima*; *nind apitayin-don*, *nind inagindan*.
- Value, (esteem ;) I value, *nind apitendam*. I value him, (her, it,) *nind apitenima*; *nind apitendân*.
- Valued; I am (it is) valued at... *nind inagins*, *nind inagindjigas*; *inagine*, *inagindjigade*.
- Van, *noshkâtchigan*, *noshkatchinagan*.
- Van, I van, *nin noshkâtchige*. I van it, (in., an.) *nin noshkaton*; *nin noshkassa*.
- Vanish, it vanishes, *angô*, *angô magad*.
- Vanquish; I vanquish him, *nin gashkia*. I vanquish myself, *nin gashkiidis*. (Sâkohew).
- Vanquish, (in. s. in.) S. Overcome.
- Variegated, of various colors; it is var. (stuff, in. an.) *kita-gigad*; *kitagigisi*.
- Variegated stuff, of different colors, *kitagigin*.
- Vast; it is vast, *mitchâmagad*.
- Veil, *agiwigweon*, *agwingwebison*.
- Vein, *oskweiâb*, *miskweiâb*.
- Veined, veiny; it is veined, *gid-jigabikad*, (stone;) *gidjigissa-gad*, (wood.)
- Vein of the heart, *gwashkwash-kwanibiké*.
- Velvet, *mashawesid senibâwegin*.
- Venerable; I am (it is) venerable, considered venerable, *nin kitchitwâwendâgos*; *kitchitwâwendâgwad*.
- Veneration, *minâdenindiwin*, *kitchitwâwenindiwin*; *kitchitwâwendagosiwin*. I hold him (her, it) in veneration, *nin kitchitwâwenima*; *nin kitchitwâwendân*.
- Veneral disease, *manâdapine*, *win*. I have the ven. dis., *nin manâdapine*.
- Venison, *wiiâss*. I fetch venison, (or fish,) *nin ningwaniss*. (Nâkwatisow).

- Vengeance, *ajidawawin*, *ajida-wiwin*.
- Venom. S. Poison.
- Veracious; I am ver., *nin deb-weiendâgos*. Veracious speaking, *debwetâgosiwin*.
- Verily, *geget*. (Tâpwe).
- Vermifuge, *ojejugimi-mashkiki*.
- Vermillion, *onaman*, *osânaman*; also, red clay.
- Vermillion-Lake, *Onamani-sâ-gaigan*.
- Version, (written,) *anikanotabii-gan*. S. Translation.
- Vertigo. S. Giddiness.
- Very, very much, *âpitchi*, *kit-chi*, *osâm*, *ondjiita*.
- Vespers, *onâgoshi-anamiang*.
- Vessel, *nâbikwân*. Small vessel, *nâbikwânens*.
- Vessel, folded birch-bark vessel, *biskiténagan*.
- Vessel to draw water with, *gwâ-baigan*.
- Vest, *gibideebison*.
- Vestige, (footstep,) *bimikawewin*. There are vestiges, *bimika-wâde*. (Ayetiskiwin).
- Vestment, *agwiwin*. I wrap my vestment around me, *nin titi-bishoweon nind agiwin*.—S. Clothes. Clothing.
- Vestry. S. Sacristy.
- Vex; I vex him, *nin migosh-kâdjia*, *nin nishkia*. It vexes me, *nin migoshkâdjiigon*, *nin nishkiigon*.
- Vexation. S. Troublesomeness.
- Vice, *botadowin*, *matchi ijiewibi-win*.
- Vicious, *matchi*. I am (it is) vicious, *nin matchi ijiewebis*, *nin batâ-ijiwebis*; *matchi iji-webad*, *manâdad*.
- Victorious. S. Overcome.
- Victuals, *midjim*. I produce or procure victuals, *nin midji-mike*. Labor in procuring victuals, *midjimikewin*.
- Vial, *omôdens*.
- Vigor, *kijijâwisiwin*.
- Vigorous; I am *vig.*, *nin kijijâ-wis*. I am vig. in my old age, *nin jibigika*.
- Vigorous, (in. s. in.) S. Strong.
- Village, *odéna*. Half or part of the village, *bokodéna*. There is a village, *odenâwan*. A small village, *odenâwens*. We live together in a village, *nind odétonin*.
- Villain, *matchi aiaawish*.
- Vine, *jominâtig*, *jominâgawanj*.
- Vinegar, *jiwâbo*.
- Vinegar-tree, *bakwanâtig*, *bak-wanimij*. The fruit of it, *bakwan*.
- Vine-leaf, *jominibag*.
- Vineyard, *jomini-kitigan*.
- Vintner, vine-dresser, *jominâ-bokewinini*.
- Violet, *apissi*.
- Violet color; it is of a v. c., *apissin*.
- Violin, *nabajügan*, *kitotchigan*, *kitoweiäpikoigan*. I play on the violin, *nin najabiige*, *nin kitotchige*.
- Virgin, *oshkinigikwe*, *gigang*, *tessanukwe*. I am a virgin, *nind oshkinikwe*, *nin gigangow*, *nin tessanakwe*. I am in a virginal state, (a male speaking,) *nin tessanaw*. Virgin presented to the Great Spirit, *agonâkwe*.
- Virtue, *mino ijiewisiwin*.
- Virtuous, *nin minoijiwebis*.
- Viscous; it is vis., *sibiskâñ*.
- Visibility, *wâbaminâgosiwin*.

Visible; I am it is visible, *nin wâbaminâgos*; *wâbaminâgwad*. I make myself visible, *nin wâbaminâgwiidis*, *nin nâgwiidis*. I am (it is) visible from a certain distance, *nin débabaminâgos*; *débabaminâgwad*. It is plainly visible, *pagakissin*. I am (it is) scarcely visible yet, *nin nârvinagos*; *nârvinagwad*.

Viscitory, *odji-mashkiki*, *ombisigan*, *ombibisigan*.

Vision, *nâgrividisowin*, *mamânsinawin*, *ijinanowin*. I appear in a vision, *nin nagwiidis*. I have or see a vision, *nin mamânsinam*. I have such a vision, *nind ijinam*.

Visit, visitation, *mawadishiwin*, *nibwâtehiwin*. Habit of making visits too often, *mawadishiweshkiwin*.

Visit; I visit, I pay a visit, *nin mawadishiwe*, *nin nibwâtchiwe*. I visit him, *nin mawadissâ*, *nin nibwâtchia*. I visit too often, *nin mawadishiweshk*.

Visitor, (arriver,) *biwide*.

Vittery, *wâjawashkâusigway*, *mushkiki*

Vivify; I vivify or vivificate him, *nin bimâdjia*.

Vocabulary, *ikkîtowini-masiniagan*.

Voice, *inewin*, *bibâgiwin*. (Itwewin, itittâkusiwin.) A

W

Wade ; I wade, *nin bimâdagasi.*

I wade through a river to the opposite shore, *nind ajawa-gameosse.*

Wafer, *ayokiwassigan.*

Wag, *bebâpinisid, bebâpinwed.*

Wager, *atâdiwin.*

Wagon, *odâbân, titibissé-odâbân, titibidâbân.* I make wagons, *nind odâbânike, nin titibidâbânike.*

Wagonmaker, *odâbânikewinini, titibidâbânikewinini.*

Wail ; I wail, *nin gagidowe.*

Waistcoat S. Vest.

Waistcoat for women, *babisika-wâgan.*

Wait ; I lie in wait for him, *nind akâmawa.*

Wait ; I wait, *nin bi.* (Pehuw.)

I wait for him, (her, it,) *nin bia, nin biton.* I wait for him, in thoughts, *nin biewagenima.*

Wait, (expect, look for;) I wait, (look for,) *nind akawâb.* I wait or look out for him, (her, it,) *nind âkawâbama; nind akawâbendan.* I wait for game in the night in a canoe, *nin nibégom.*

Waiter, *anokitâgewinini, bamitâgan, oshkâbewiss.* Female waiter, *anokitâgekwe, bamitâgan.*

Waiting for game on the water in the night, *nibégomowin.*

Wake ; I wake him, *nind amâdina.* I wake him up by pulling or pushing, *nind amadjibina.*—S. Awake.

Walk, *bimosséwin, babâmosse-win.* I take a walk, *nin babâmosse.*

Walk ; I walk, *nin bimosse, nin mitosse.* I walk about, *nin babâmosse.* I walk against the wind, *nind ondjishkaosse.* I walk around s. th., *nin giwítâosse.* I walk backwards, *nind ajéosse.* I w. badly, *nin manosse.* I w. well, *nin minosse, nin nitâosse.* It walks well, goes well, *minossémagad.* I walk fast, *nin kijika, nin kijiosse, nin babapijisse.* I w. as fast or quick as I can, *nind apisika, nind apitosse.* I w. slowly, *nin bésika, nin bédosse.* I walk feeling my way, *nin nandôdjishkige.* I w. foremost, *nin nigâni, nin nigânosse.* I make him walk foremost, *nin nigânia.* I walk in the night, *nin nibâam, nin nibâshka.* I walk in the water, *nin bimâdagâsi.* I w. about in the water, *nin babamâdagâsi.* I walk on, *nind ani bimosse, nin mâdjâ.* I w. on the beach, *nin jijodewe, nin bimâjagame.* I w. on the ice, *nin bimâdagak.* I walk on the lake-shore, coming, *nin bimitajagame.* I

w. on the straightest road, *nin gwatiakoshka*. I w. on the summit of a hill or mountain, *nin bimāmudjive*. I walk out talking, *nin sāgidwewidam*. I w. over a bridge, *nind ajope*. I w. over a log, *nin bimāndure*. I walk round, *nin bijihāsse*. I walk straight, *nin gwaikosse*. I become unable to walk any further, *nin wimādeshin*. He becomes unable to walk any further with me, I leave him behind, *nin nāndeshima*. I am unable to walk (by hunger, fatigue, etc.), *nind ānawito*. I walk with him, *nin widošsma*. I walk with down-hanging arms, *nin jin-ginikeosse*. I w. with my toes turned inside, *nin wāndgāmi*, *nin jujashgāmi*. We walk in one line, *nin nibineossemin*. We walk many together, *nind ināwanidlini*.

Walker, *bemossed*, good walker, *netā-bimossed*, netrossed.

Walking, *bimossewin*. Fast walking, *kiskāwin*. Slow walking, *bēsikāwin*. There is walking, *bimossewinagid* — I remain about him in walking, *nin wāgashkawa*.

Walking-stick, *sakaon*. I use it as a walking-stick, *nin sakaon*.

Wall, around a fortress, *gwitui-abikinigan*.

Wallow. S. Roll about.

Walnut. S. Nut.

Walnut-tree, *paganākomij*, *mītigwabak*.

Wampum, *migiss*.

Wampum-ornament, *migissiies-simij*.

Wampum-strap, *migissopikan*.

Wan. S. Pate.

Want, *manēsiwin*.

Want: I want, need,) *nin manés*. I want it, (*in*., *an*.) *nin manésin*; *nin manesinan*. I want s. th. badly, *nin wawānis*.

Wanton. Wantonness.—S. Foolish noise.

War. S. Fight, Fighting.

Warble; the bird warbles, *ma-sitāposi bineshi*, *wiawgeweto*.

War-captain, war-chief, *maiaosse-wini*, *niginoosse-wini*

War-captive, *awakān*. I try to make war-captives, or, I go on a war-excursion, *nin nāndobūn*.

War-club, *pagamāgan*, *wagana-kibitchigan*. War-club with a knob, *pikwakwado-pagamāgan*.

Ware. S. Merchandise.

War-eagle, *kinie*.

War-house, *atāssowin*, *atāssomigamig*.

Wharf, *niminawekinigan*. I make a wharf, *nin niminawekinigaike*. There is a wharf made, *niminawekinigade*.

Warfare, Indian warfare, *nandōbanikewin*, *nandobanikandiwini*.

Warm; I begin to feel warm, *nind abawas*. I soon feel warm, *nin wakēwakis*. I am warm, *nind abees*, *nin kijis*. I am warm in a lodge or house, *nin kijōb*. I am comfortably warm, *nin kijōs*. I lie warm, *nin kijōshin*.—It is warm, (the air,) *kijābate*. It is warm weather, *kijāte*, *abawa*. It is warm, (in a building,) *kijide*,

kijote, kijōiamayade. It is warm, liquid, *kijāgamide*. It is a little warm, (liquid,) *abashkobite, jigashkobite*. It is warm, (metal, in., an.) *kijābikide*; *kijābikisi*.—My arms are warm, *nin kijonike*. My back is w., *nin kijipikwanes*. My feet are w., *nin kijoside*. My hands are w., *nin kijonindji*. My legs are w., *nin kijogáde*.

Warm, make warm; I warm him, (her, it), *nind abiswa, nin kijiswa*; *nind abisan, nin kijisan*. I warm him with my body, *nin kijōkawa*. We warm each other, *nin kijōkodādimin*.—I warm myself, *nind akis, nind awás, nin kijisodis*. I w. myself by drinking s. th. warm, *nin kijāgamidees*. I w. myself by walking, *nin kijisosse*. I warm my back, *nind apikwanes*. I w. my breast, *nind abakiganes, nin kijakiganes*. I w. my feet, *nind abakisides, nind abisides*. I w. my hands, *nind abakinindjwas, nind abinindjisodis*.—I make it warm, (liquid,) *nin kijagamisan*. I make it w. a little, *nind abagamisan, nind abashkobisan*.—I make warm s. th., *nin kijisige*.

Warmer, *kijisigan*.

Warn; I warn, *nin windamâge*. I warn him, *nin windamawa*.

We warn each other, *nin windamâdimin*.

Warning, *windamâgewin, windamâdiwin, windamâgawisewin*.

Warrior, *jimâganish, minissino*.

I am a warrior, *nin minissi-naw*.

Wart, *tchitchigom*.

War-vessel, *migadi-nâbikwân*. Wash: I wash, *nin kisibiginige, nin kisibigaige*; I wash for him, *nin kisibigaamawa*. I wash him, (her, it,) *nin kisibina*; *nin kisibiginan*. I wash myself, *nin kisibigi*.—I wash my hands, feet, etc. S. Hand. Foot, etc.

Wash clean: I wash clean, *nin gâssiâbâwe*. I wash him, (her, it) clean, *nin gâssiâbâbawana, nin gâssiâbâwadawa*; *nin gâssiâbâwen, nin gâssiâbâwadon*.

Wash-dish, wash-plate, *kisibiginigeonâgan*.

Wash out; I wash it out, (in., an.) *nin kisiabwadan*; *kisiabwana*.

Washed; it is washed, *kisibigaiyâde, gâssiâbâwe*.

Washer, *kisibigaigewinini*.

Washer-woman, *kisibigaigewikwe*.

Wash-house, wash-room, *kisibigaigewigamig*.

Washing, *kisibigaigewin, kisibiginigewin*.

Wash-tub, *kisibigaige-makak*.

Wasp, *âmo*.

Waste, wasting, *banâdjitchigewin, nishiwanâdjitchigewin, bapinodagewin, nishibapinodagewin*.

Waste; I waste, *nin banâdjitchige, nin nishiwanâdjitchige, nin bapinodage, nin nishibapinodage, nin nâwadinige, nin tchaginigeshk*. I waste it, (in., an.) *nin banâdjiton, nin nishiwanâdjiton, nin bapino-*

Ian, nin nishibapmodan, nin n̄iwađinan n̄i n̄i baňidjia, nin nishiwānādjiā, nin bapimodura, nin nishibapmodawa, nin nāwadija. I waste it to him, *nin n̄iwađinam̄iwa, nin hanâdjitawa.*

Wasted ; it is wasted, *na, na nashiwāničigachigas, hanâdjitchigâde, nishiwānādjičihisso, hanâdjitchigâso.*

Watch, *diławetiswā.* I make watches, *aini diliqeqesswā, n̄ike.* Possekkina.

Watch ; I watch, *naat thânde.* Aswater. I - at him, ther, it, *nin dañibahama; nin dañibabadan.* (Asweyimew.) I watch over him, ther, it, *naat thânde.*

Watch, - i. s. I watch, *naat thâb, naat thâtaw.* I watch him ther, it, in the night, *naat thâtaw, naat thâb.*

Watch, in a to x S. *Olosser.*

Watch, S. *Guardian, Guard.*

Watchhouse, *akâñhâkwa.*

Watering, *akâñhâkwa, akâñhâkwa, n̄i, n̄i, akâñhâkwa.*

Watchmen, *om. diliqeqessaw, nikewinini.*

Water-looking, watch, manut, *ooy, obôqeqessaw, obôqeqessaw.*

Watchman, *akâñhâkwa.*

Water, *nibi, nibish.* There is water, *oñtâb.* In the water, *nîlakâng, oñhang, oñwâdiicdim, omimibing, omimadim.* On the water, *oçedibig.* I look for water, *nin nândobi.* I fetch water, *nin nibinad, nin nâsibi.* I obtain my water from, *nînd ondâbi.* I cannot find water, *nin gwinobi.* I

am (it is) in the water, *nînd agwindjin agwindj.* I am (it is) partly in the water, *nin sâgibi ; sâgibimayad.* I am (it is) half in the water, *nin sîgagwindjin sagagwindj.* I put him (her, it) in the water, *nînd agwindjin, nînd ar-wîñitton.* I draw him her, it a little out of the water, *nin tchekibina ; nin tchekibidon.* I push it in the water, *nin minâñwâñwâñwâñ.* I put water in it, *nin nibikudan.* There is water in it, *nibikâde.* — The water comes under me, *nin d'ñimiigon nibi.* The w. comes out of a well, *oñwan nibi.* It runs out entirely, *tchângâpican.* The w. drops out of s. th., *tchissiyamagad nibi.* The water goes through it, *jâbobi.* The w. moves, *mâñtqeqessaw.* Moved or agitated water, *oñtâb.* Lie a ground up, *oñwâdiashka.* The water shuts up, *gîññâñwâñgashka.*

Water ; I water him, *nin minaa nibi.*

Water, (in. s. in.) S. *Sprinkle.*

Water-closet, *misicigamigons.*

Waterfall, S. *Cascade.*

Watering-cart, watering-pot, S. *Sprinkling-pot.*

Water-pail, water-pot, S. *Bucket.*

Water-serpent, *omissandamo.* The skin of that serpent, *omissandamowâñ.*

Wave, *tigow.* The waves run high, heavy sea, *m-omangashka.* The waves roar loud, *kijuwâdiashka.* The roaring of the w. is heard, *mamadew.*

âshka. The water runs in heavy waves, *mamangâtiyodjigwan*. The waves break on a shallow place, *bagwâshka*. The w. beat against s. th., *apagadâshka*. The w. beat against my canoe and carry me away, *nind apayadjiwebaog*. The w. leap in my canoe, *nin sigaog*. The w. are white, they flourish, *wassashkamagad*, *pashkikawag tigowag*. The waves cease to rise, *bonâshka*. The w. are appeased, *anwaveweiâshka*.

Wax, *âmô-bimide*.

Wax-candle. S. Wax-taper.

Wax-taper, *âmô-bimide wassakwanendjigan*. Thin wax-taper, *âmobimide wassakwanendigans*.

Way, *mikana*, *mikan*.—S. Road. Way-side; by the way-side, *tchigikana*, *opimékana*. On the way-side, *bakékana*.

We, *ki*, *kid*, *nin*, *nind*, *kinawind*, *ninawind*.

Weak; I am weak, *nin jâgwiw*, *nin jâgos*, *nin jâdwadis*, *nin bwanawito*, *nin ninamis*, *nin ninamadis*, *nind anawiss*. I am weak in my bones, *nind angogane*, *nin jotégane*. I feel weak, *nin bimidee*, *nin bimideeshka*. I feel weak in walking, *nin bimideesse*, *nin jotéganeosse*. I am (it is) weak, considered weak, *nin noken-dâgos*; *nokendâgwad*. It is weak, *jâgwiwimagad*, *jâgwadad*, *ninamad*.—It is weak: Ice, *ninamadin*; liquid, *jâgwami*; metal, *in.* *ninamakikad*; metal, *an.*, *ninamabikisi*; wood, *in.*, *ninamakwad*,

ninamissagad; wood, *an.*, *ninamâkos*, *ninamissagisi*.—I think he (she, it) is weak, *nin jâgwenuma*, *nin ninamenima*; *nin jâgwendân*, *nin ninamen-dân*.

Weak, (easily torn, stuff;) it is weak, (*in.*, *an.*) *wakéwan*; *wakéwisi*. I am (it is) weak, not durable, *nin wakéwis*, *nin wakéwine*; *wâkewissine*.

Weaken; I weaken it, *nin jâgwiton*.

Weakness, *bwanâwitowin*.

Weak often; I am (it is) often weak, *nin naninamis*; *nani-namad*. I am (it is) weak, considered weak, in several ways, *nin naninamendagos*, *nani-namendagwad*. I think or find him (her, it) weak in several ways or respects, *nin naninaménima*; *nin nanina-méndan*.

Weak, (soft;) I am weak, *nin nokis*. It is weak or soft, *nokan*, *nokamagad*. It is weak: Metal, *in.*, *nokâbikad*; metal, *an.*, *nokâbikisi*; stuff, *in.*, *nokabigad*, *nokigad*; stuff, *an.*, *nokabigisi*, *nokigisi*. I make it weak or soft, (metal, *in.*, *an.*) *nin nokâbikisan*; *nin nokabikiswa*. It becomes weak or soft, *nokigissemagad*.

Wealth. S. Riches.

Wealthy. S. Rich.

Wean; I wean a child, *nind ishkwanona abinodji*. I wean myself of a bad habit or practice, *nin wébinan*, *nin boniton*.

Weapon or armor of a warrior, *ashwiwin*. (Nimâskwewin).

Wear; I wear it, (*in.*, *an.*) *nind agwin*, *nin gigishkan*, *nin ma-*

dindán, nind agwinan, nin gigishkawa, nin madimá I wear soft clothes, nin nogik-wunai. I wear torn clothes, nin bigokwanaic.—I wear it out, in, an nin mésikan, nin metakwidjion, nin metchisidon, nin mesikawa, nin metakwidjima. I wear it out entirely, in, an nintchigishkan, nin tchigishkawa.

Wear around the neck: I wear it on or around my neck, in, an) nin nábikan; nin nábikawa. I make him wear sth. around his neck, nin nábikona. Any thing worn around the neck, nábikagan, nábikowayan.

Weared. S. Tired.

Weariness. S. Tiredness. Disgust.

Weary. S. Tired.

Weasel, jingoss.

Weather, it is bad weather, a bad day, niskádad, matchi gíjigad. It is good fair w., a fine day, mino gíjigad. It is fine clear w., sunshine, mi-jakwad. It is hot weather, kijáte; it is very hot, wissa-gáti.—I have a bad day, bad weather for traveling, etc., nin matchijíjiganish. I travel in bad weather, nin niskádila. I think it is too bad weather, nin niskádendam. I have a fine day, fair weather, for traveling, etc., nin minogijé-nish.

Weave; I weave, nin bimidábi-giniganike. I weave with holes, ninl aswetajinige.

Weaver, bimidábiginiganikewi-nini.

Wedding, widigendiwin. (Wikit-tuwín).

Wedding-feast, widigendiwin-i-wikongwin, widigendiwin-i-wikaudiwarin.

Wedding-garment, widigendi-wini-agwin, widigendiwin-i-babisikarípm.

Wedding-ring, widigendiwin-i-tibinindjipison.

Wednesday; it is Wed, ábitosse, on Wednesday, ábitossey, on Wednesday, áabitossegún.

Weed, for smoking, apákosigan. —Another kind of smoking weed, sagákominajawaw. Tie berry growing on this weed, sagákomin. I mix my tobacco with weed, (or bark,) nind apákosige.

Weed, noxious herb, matchi mishkossiw.

Weed; I weed, nin mōnashkwe. I weed a field or garden, nin nénashkwanan kitigan, nin pashkobidón, or, nin pashkwa-kobidón kitigan

Week; a week, ningo anamie-gíjigad. Two, three, four weeks, etc., nijo anamiegíjegad, etc.

Weep; I weep, nin moa, nin katchem. It weeps, mowimagad. I weep too much, nin mawishk, nin katchimoshk. I make weep, I cause weeping, nia moeve. I make him w., nin moa. I w. waking up, or awaking, and amadadem. I come on weeping, nin bida-dem. I weep after him, (molest him, *an mawimaw*, Mawikkátew.) I w. bitterly, nin náwimawatom, & w. horribly, nin gojumessaga-

dem. I w. much, *nin gikim.* I go to him weeping, *nind inademotawa.* I w. from cold, *nin mōkawadj.* I w. from grief, *nin naninawem.* I w. from hunger, *nin bakadem,* *nin mokawanandam,* *nin mōkawashkade.* I w. through joy, *nin mōkawimodjigendam.* I. w. through pain or anger, *nin mōkawines.* I w. by dissimulation, *nin mawikas.* I w. in drunkenness, *nin māwibi.* I w. for some reason, *nind ondadem.* I w. in a certain manner, *nind inadem.* I w. in a certain place, *nin donadem.* I weep over him, her, it, *nin māwima;* *nin māwindān.* (Māwikkātew.) I w. over myself, *nin māwindis.* I weep shedding large tears, *nin min-dibigāb.* I am tired of weeping, *nin pingewewem.* (Mā-tuwī.)

Weeper, *mēwishkid,* *kaiatchimoshkid.*

Weeping, *māriwin,* *katchimowin.* Habit of weeping often or too much, *māwishkiwin,* *katchimoshkiwin.* Weeping of s. th., or for s. th., *māwindamowin.*

Weigh; I weigh, (I am weighing in a balance,) *nin dibabishkodjige,* *nin tibabadjige.* I weigh him, (her, it,) *nin dibabishkona;* *nin dibabishkodon.* I weigh him (her, it) in my hand, *nin gotina;* *nin gōtinan.*—I weigh (it weighs) so much, *nind apitinigos,* *apiti-nigwad.*

Weight, *kosigoskodjigan.*

Well, *ondākābān.* (Monahipān).

Well, *wēweni,* *gwaiak,* *wawinge,* *mino,* *kitchi,* *nissita.* I do it well, *nin wawingeikan.* I fix it well, *nin wawingeton.* (Mitioni).

Well! *ambe!* *ambissa!* *ambessano!* *ambessino!* *haw!* *taga taga!* *o!* (Ekwa! Matté!)

Well! let it be so! *mano!* *nab!* *mano nab!* (Kiyām.)

Well. S. Rather.

Welfare, *mino aiāwin.* Eternal welfare, *kāgige mino aiāwin,* *kāgige minarānigosirin.*

West, *ningabian,* *epangishimog.* In, to or from the west, *nin-gihunong.* Rain coming from the west, *ningabianibissa.*

West-cloud, *ningabianakwad.*

Wesiwind, *ningabiani-nodin.*

Wet; I am (it is) wet, *nin nibiw,* *nin nibiwiis;* *nibiwan.* I get (it gets) wet, *nin nissābawas,* *nin nissābawe;* *nissābawe.* I wet it, (in., an.) *nin nissābabodon;* *nin nissābabana.* (Akustimow).

Whale, *kitchi-gigō,* *kitchi-māmug,* *missamug.*

What? *wa?*

What? what is the matter? *wegonen?* *ānin?* *tani?* *tanish?* (Kekwāy?)

What is the reason? *anishwin?* *wegonen wendji—...?* (Tāneki?)

What time is it? *Anin epitck-gijigak?* *Anin epitatibikak?* *Anin endasso-dibaiganeg?*

Wheat, *pakwejiganashk;* or rather, *pakwejiganimin.*

Wheel-barrow, *gagāndini-odabawns,* *gandinigani-titibida-banens.*

Wheelsman, *odakēwinini.*

Wheelwright. S. Cartwright.

When? *aniniwapi?* *anapi?* *ta-napi?* *tapi?* *Täispí?*

When, *api*; *megwa* (Spirulina),
Where? *anindi?* *aka?* *tandi?*
Tandé?)

Whether, *kishpin*

Which? what? *anin ir?* *Tamima?*

While, *megwa*, *api*. (Megwatch)

Whip, *bashatujeigun* Pasastehwan.

Whip; I whip, *nin bashanjéige*.
I whip him, *nin bashanjéwa*.
I am whipped, *nin bashanjégas*.
I whip myself, *nin bashanjeodis*. (Pasastehwew).

Whipping, *bashanjégewin*

Whipsaw, *tashkibodjigan*

Whirl; I whirl round, *nin kijibata*.

Whirlpool, *akikodjinan*. There
is a wh., *wanítan*

Whirlwind, *missihissidossi*.
There is a wh. driving the
snow round, *kijibuhwan*

Whiskers; I have whiskers, *nin
mamishanore*

Whiskey, *ishkateriba*, (fire-water).

Whisper; I whisper, *nin gáskanats*. I wh. to him, *nin gáskanasobtwa*. — We whisper to
each other, *nin ga bakanosebadmen*. The wind whispers
in the leaves, *madubagassim*

Whistle, whistling, *kwishkwi-shiwin*

Whistle; I whistle, *nin kwishkwish*. I whistle to call him,
nin kwishkwishma. I wh. a
time, a melody, *nin kwishkwishagam*. I wh. to call a dog,
nin kwishkwishkwassim.

White; I am (it is) white, *nin
wábishkis* *wábishkamagal*.

wábishkisigumagal I make
it wh. (in., an) *nin wábishkaan*, *nin wábishkiton* *nin
wátishkawa*, *nin wábishkia*.
I make it wh. (cord, string,
nin wábishkahigilidom I
make it wh. (stuff, in., an.)
nin wábishkigiton *nin wá-
bishkigus*

White, painted white ; it is
white or whitened, (in., an.)
wábiginigáde *wábiginigáso*.
It is painted white, (wood, in.,
an.) *wábissaginigáde* *wábis-
sinigáso*

White clay, *wábháhigan* (Wába-
tonisk)

White cotton, or linen, *wábish-
kigu*, *wábishki-papagiwalán*.

White crane, *wábadjidjak*.

White dog, *wábassim* (Wábas-
tim).

White duck, *wábansig*, *wábini-
nishib*.

White feather, *wábigwan*

Whitefish, *atkhameg*

White goose, *wábwerec*

White object, or whitened ob-
ject, *wábissoguigan*

White of the egg, *wábiwan*, *wa-
tashkag wáwan*

White of the eye, *wíbagumish-
kinjíwan*

White paper, not written, *wá-
dashkag mosiutigan*, *wéjba-
ga lessing mosenigan*

White person, a white, *wá-
bikhkived*. I am a white per-
son, *nin wábikhkiae*. The
whites, white people, *wá-
bikhkivedjig*

White stone, *wábassim*

White turnip, *wábishkitchiss*

Whitewash; I wh., *nin wábab-
ganige*

- Whitewashing-brush, *wâbish-kâigan*.
- Whitish ; it is whitish, (*in.*, *an.*) *pangi wâbishkamagad*; *pangi wâbishkisi*. It becomes whitish, it fades, *wâbitchiiâ*. It becomes whitish in washing, *wâbitchiiâbâwe*; by the sun, *wâbitchiate*.
- Whitish liquid, *wâbishkâgami*.
- Whitlow, *jingibiss*. I have a whitlow, *nind ojingibiss*.
- Whit-Sunday, *Pantkot*, *Pantkot-gijidad*.
- Whiz ; it whizzes through the air, *jôkamagad*.
- Who? *awen-en?* *weni?* *wenish?* (Awena?)
- Whoever, *awegwen*.
- Whole ; the whole, *kakina*. The whole of it, (*in.* *an.*) *endassing*; *endashid*. (Kakiyaw, misiwei.)
- Whole, (entire;) it is whole, (*in.*, *an.*) *missiwéiamagad*; *misiwesi*. It is whole : Metal, *in.*, *misiwéiâbhikad* : metal, *an.*, *misiwéiâbhikisi* ; stuff, *in.*, *misiwégad* ; stuff, *an.*, *misiwéigisi* ; wood, *in.*, *misiwéiâkwad* ; wood, *an.*, *misiwéiâkosi*. (Misiwesiw).
- Whore, *bishigwâdjikwe*, *gagi-badjikwe*.
- Whore-monger, *bishigwâdjinini*, *gagibâdjinini*.
- Whortleberry, *min*. Dry whortleberry, *batémin*. I gather whortleberries, *nin minike*.
- Why? *wegonen wendji...?* *áni-shwin*. (Tâneki?)
- Why! *anish!*
- Wick, *wassâkwunéndjiganéâb*.
- Wicked, *matchi*. I am wicked, *nin matchi ijiwebis*, *nin manâdendan*.
- Wickedness, *batâ-ijiwebisiwin*, *matchi ijiwebisiwin*, *manjini-niwigisiwin*, *misinânisîwin*.
- Wickedness of heart, *matchideewin*. I have a wicked heart, *nin matchidee*.
- Wicked person, *matchi aiaâ-wish*, *misimânisîwinish*. I am a wicked person, *nin matchi aiaawishiw*, *nin misimânisîwinishiw*.
- Wicked thing, *matchi aiiwîsh*. It is a wicked thing, *matchi aiiwîshiwian*.
- Wide ; it is wide, *mangadeama-gad*. I make it wide, large, (*in.*, *an.*) *nin mangadéton*; *nin mangadea*.
- Wide, (*in. s. in.*) S. High.
- Widen ; I widen it, (*in.*, *an.*) *nawatch nin mangadeton*; *nawatch nin mangadea*.
- Widow, *jiga*, *jakawid*, *jagawid ikwe*. I am a widow, *nin jigaw*.
- Widower, *jiga*, *jagawig*, *jagawid inni*. I am a widower, *nin jigaw*.
- Widowhood, *jijâwiwin*.
- Width, the width of it, (*in.*, *an.*) *enigokwadessing*; *enigokwadeshid*.
- Wife, *wadiged ikwe*, *wiwima*, *widigemâgan*, *wigimâgan*, *widjiwâgan*. I have a wife, *nin widige*, *nin wiw*. My, thy, his

wife, *nin widigemigata*, *ki wi-digemigata*, *a widigemigatnu* or, *nin mindimōemish*, *ki mindimōemish*, *a mindimōemishaa* or, *niwishi*, *kiwishi*, *winishan* or *niwan*. I have two, three, four wives, *nin nijokrew*, *nin nis okrew*, *nin niskrew*—I give him a wife, *nin wawikawa*. We give a wife to one another, *nin wiwikkadu-dinen*. I give a wife to my self, *nin wiwikkadu*.

Wig, *bisikwandjigan*.

Wild, I am wild, *nin wanish-kwas*.

Wild animal, *pagwādj-atiwu*, *pagwādj-waszi*.

Wild boar, *pagwādj-kokosh*.

Wild cat, *asitaa*. Skin of the wild cat, *asitamawaluu*. Coat made of wild cat's skins, *asitamawaluu*.

Wild cherry, *bawaiminān*, *sissutemaa*.

Wild cherry shrub, *sissutemaa-pawaluu*, *bawaiminana-ganom*.

Wild cherry tree, *wenisik*.

Wild deer, *pagwādj-lusum*.

Wild deeress, *pagwādj-kamiy*, *pagwādj*. There is a wild deer, *pagwādj-lukulugewa*.

Wild goat, *pagwādj-manizhtā-nish*.

Wild goose, *nika*. Another kind, *objashkissi*.

Wild horse, *pagwādj-hobohi-pa-waff*.

Wild man, *pagwādj-inini*.

Wild rice, *mealmi*. I gather wild rice, *nin mealmi-nike*.

The gathering of wild rice, *mealmi-nike-ni*. The mouth

of the gathering of wild rice, *mealmi-nike-egiss*.

Wild rice bag, *mānōminiwaj*.

Wild small snail, *pagwādj-bi-muskadiss*.

Wild thing, *pagwādj-aai*.

Wild tree, *pagwādj-mitig*.

Wild turkey, *pagwādj-misisse*.

Wild woman, *pagwādj-ikwe*.

Will, *inendamowin*, *inendjigewin*. I give him a firm will, *nin songidershkawenima*.

Will, firm will. S. Resolution, firm resolution.

Will; I will, *nind inēndam*, *nind inēndjigewin*. Prev[er]tan.

Willing; I am willing, *nin min-wonim*.

Willow-tree, *osissigōbimij*. (Nipissatrick)

Win; I win him, ther, it, *nin yashkina-nin yashkina*.

Wind, *natim*. Yotin). The wind begins to blow, *metatamed*.

The wind is coming, *bidanisid*. A strong wind comes on, *pagwādj-lusum*—I have wind, *nin natimisk*, *nin natimishka*.

I come it comes) with the w., *nin bidanisid biddasik*. I go it goes) away with the w., *nin atidashk atidashka*. I am it is eat, I away by the wind, *nin atidashk atidashka*.

The wind is tall, *nin atidashka*, *nin atidashka*. Nintawanani. I have a tall wife, *nin atidashka*. I am it is driven or carried by a fast w., *nin atidashk atidashka*. There is a good fast w., *takawasik*.

There is a light smooth w., *takawasik*. There is a cold w., *takawasik*. It is east by the wind, *takawasik*.

sin.—The wind blows in a certain direction, *apagatanimad*. The wind flies round, *abamoi-animad*. The w. strikes s. th., *pakitèiâssin*. The wind ceases blowing, *bônânimad*. (Ayo-wästïn).—From the four winds, *niwing inakakeia wendâni-mak*.

Wind-bound; I am w., *nin gi-nissinaog*.

Windlass, *ombobiginigan*.

Window, *wâsséetchigan*.

Window-frame, *wâsséetchiganâ-tig*.

Window-glass, pane, *wâsséetchi-ganâbik*.

Windpipe, *gondashkwei*.

Wind up; I wind up, *nin titi-baodjige*, *nin titibinige*. I wind it up, (in., an.) *nin titi-baodon*, *nin titibiginan*, *nind ikwabian*; *nin titibaona*, *nin titibinga*, *nind ikwabiwa*.

Windy; it is windy, the wind blows, *nôdin*. It is very windy, it blows continually, *nitâ-nodin*.

Wing, *ningwigan*. I have wings, *nind oningwigana*. (Mitâttawan).

Wine, *jominâbo*. I make or produce wine, *nin jominâboke*. Place where they make wine, *jominâbokan*. Producer of wine, wine presser, *juminâbo-kewinini*. Production of wine, *jominâbokevin*.

Wink, *watikwaigewin*, *ninigewin*.

Wink; I wink, *nind aininige*, *nin watihwaige*. I wink him, *nind aininamawa*, *nin watik-waumawa*.

Wink with the eyes, *tchibing-wenowin*.

Wink with the eyes; I wink with the eyes, *nin tchibing-wen*. I wink him with the eyes, *nin tchibingwetawa*.

Winter, *bibôn*. In winter, *bibong*, *bebongin*. The winter begins, *mâdjibibon*. The winter is far advanced, *ishpibibon*. After the middle of the w., *giwébibon*. Last winter, *bibônong*. The winter before last, *awass-bibônong*. Next winter, *pânama bibong*.

Winter; I winter, *nin bibônish*. It winters, *bibonishimagad*. I winter with him, *nin widjibibonishima*. I survive the winter, *nin wâbanish*.

Wintering, *bibônishiwin*.

Winter-path, *bibon-mikana*.

Winter-quarter, place of wintering, *bibônishiwin*.

Winter-skin, winter-fur, *bibôn-i-waiân*.

Wipe; I wipe him, (her, it) *nin gâssiwa*, *nin kisiwa*, *nin gâssian*, *nin kisan*. I wipe a child, *nin kisiawass*.—I wipe dishes, *nin gâssinâgane*. I wipe his face, *nin gâssingwé-wa*, *nin kisingwéwa*. I wipe my face, *nin gâssingweodis*, *nin kisingweodis*. I wipe his tears, *nin gâssinsibingwéwa*. I wipe my tears, *nin gâssinsibingwe*, *nin gâssinsibingweodis*. I wipe his feet, *nin gâssisidéra*. I wipe my feet, *nin gâssiside*, *nin gâssisideodis*.—I wipe the dust off, *nin binawean*.—Any thing to wipe the feet on, *bawisideshimowin*. Wipe off, (in. s. in.) Blot out. Wire, *biwâbikons*.

Wisconsin, *Wishkons*. In, to or from Wisconsin, *Wishkonsing*. Wisconsin River, *Wishkonsisibi*.

Wisdom, *nibwákáwin*

Wise; I am wise, *nin nibwáká*, *nin gagitaw*, *nin gagitaris* I make him wise, *nin nibwákáat*, *gagitaria* I think myself wise, *nin níkwíkádenimidis*, *nin nibwákáirenim*, *nin nibwákawenim*. I am wise before him, *nin nibwákákundawa*.

Wise, (in s., in S. Prudent.

Wise man, *nibwákáwinini*

Wish for Wished for—S. Desire Desired

Witchcraft. S. Magic.

With, in compositions, *gigi-*
As in With the soul, *gigichitchay* With the body, *gigewinaw*

Withdraw; I w. from him, *nindajétawa*, *nin bakéwina* I w. from it, *nin bakéwinan*.

Wither; it withers, *nibwashkissin*

Withhold; I w. it from him, *nin mindjimamowia* I w. it from myself, *nindjimamowia*

Within, *pindig*, *pindjail*, *pindjina*

Without, out of doors, *apnatching*, *apnatchan*

Without interruption, *apine*, *béfigwaneng*

Withstand; I withstand him, *nind ajsilno*

Wolf, *máinjan* There are wolves, *máinjanaka* Place where there are wolves, *máinjanikan*.

Wolverine, *swinpwawge* Kik-wákké

Woman, *ikwe*, *akwe* I am a woman, *nind ikwe*, *nin akwe* A woman that has no more a husband, *píjigokwe* I am a woman that has no more a husband, *nin píjigokwe*

Woman's breast, *tatish* My breast, *nin tatishim* On both sides, *nin totóshimay*.

Wonder; I wonder, *nin mama-kádendam*. I wonder at him, (her, it,) *nin mamakádenima*; *nin mamakádeulan* I make him wonder, *nin mamakáden-damed*.

Wonderful. S. Admirably. Astonishing

Wonderful doing, *mamandádo-damwin*, *mamakádewaneke-win*.

Wonderful thing, *mamakádyid-gan*, *mamakáshábandjigan*. I can do wonderful things, *nin mamakádyashkite*

Wondrous. S. Curious.

Wood, *mitig*. I am it is wood, *nin mitigow* *mitig-wa*. One object of wood, *mitigatig*. Two, three, four, etc. of wood, *mitigatty*, *mitigattig*, *mitigatty*, etc. So many objects of wood, *dasswáting*. There is plenty of wood, *mitayoka*, *mitadisaga*—Dry wood, *mitiwatig*, *mitiwatigasay*. I-chop dry wood, *nin mitiwatig*. Green wood, *ashkáliko*. I-chop green w., *nind ashkáliko*. There is green stinging wood, *ashkálikwa*—I eat and spit wood for a canoe, *nin passáko*, for a sled, *nin passáliko*, for snowshoes, *nin passáginne*—A fragment of wood, *badwata*. A large piece of

wood, *mangissagad*. A flat piece of wood, *nabagátiq*. Near a piece of w., *tchigátiq*.—Rotten wood shines, *wassisogidemagad*. Woodcock, *padjáshkuaaji*. Wooden box, *mitigô-makak*, *mitigowij*. Wooden canoe, boat or log-canoe, *mitigô-tchimân*. Wooden hammer, *mitigo-paki-teigan*. Wooden house, (log-house,) *mitigowákâigau*. Wooden kettle, (drum,) *mitigawakik*. Wooden leg, *mitigogâd*. I feign to have wooden legs, *nin mitigogâdekus*. Wooden pin. S. Peg. Wooden plate or dish, *mitigonâgan*. Wooden shoe, *mitigo-makisin*. Wooden spoon, *mitig-émikwân*. Wood file, (rasp,) *mitigo-sissibodjigan*. Wood for fuel, *missan*. A piece of wood for fuel, *mishi*. I put wood in the fire, *nin pagidinisse*. (Ponam). The quantity of wood that is put in the fire at one time, *pagidinissan*. A piece of w. whistles in the fire, *sinanode mishi*.—I fetch wood in a canoe, *nin náldaisse*. Wood-louse, *baiâtinogâded*. Wood-pecker, *méme*: *pakuéamo*: *papâsse*: *bigwakokweoweshi*. White wood-pecker, *wâbipapâsse*. Woods, (forest,) *mitigwaki*. (Sakaw). In the woods, in a forest, *mitigwaking*, *nôpiming*. I go into the woods, *nin gopi*; I come from the woods, *nin ma-*

dabi. I come out of the woods, of the forest, *nin sogaákwaaam*, *nin papakruum*. Wool, *manishtánishiwibiwai*. Word, *ikkitowin*. One word, *ningotodon*. Word said to some person, *igowin*. I send word, *nin madjiiâdjimoive*. World, *aki*. In the whole world, *enigokwagaki*, *enigogwagamigag*, (*enigokogamigag*). It is the end of the world, *waiiekwa-akiwan*, *ishkwá-akiwan*. At the end of the world, *waiiekwa-akiwang*.—The world, (people,) *bemâdisidjig*. Work, working, *anokiwin*, *inanokiwin*. (Atuskewin). There is work, *anokiwinagad*. I commence some work, *nin mâdjita*, *nin wâdakamigis*. Work; I work, *nind anoki*. It works, *anokimagad*. I come to work, *nin bi-anoki*, *nin bidjanoki*. I am able to w., *nin gashkinawi*. I work in a certain manner, *nind inanoki*. I make him work, *nind anokia*. I w. with him, *nin widjanakima*. I work in vain, *nind ânawewis*, *nind agâwiskha*. (Mayoyuw). Work - bench, *mogodjigan*. Work-bench for the drawing-knife, *mokodjigan tekwandjigemagak*. Working-day, workday, *anoki-gijigad*. Working-house, *anokiwigamig*. Workman, *enokid*, *anokiwinini*. Work with a knife, etc., *nin môkodâss*. I work it, (*in*, *an*) *nin makodan*, *nin mokonan*; *nin makona*. I work it for

- him, *nin mōdawā*, *nin mōkodamawā*.
 Worm, on the body, *oŋgiagim*. I have worms, *nind oŋgiagim*.
 Worm in the wood, *misse*.
 Worm, on or in the ground, *iŋgiŋimiss*. Worm, coming out of a fly's egg, *okwe*.
 Worm-eaten; it is worm-eaten, globular object, *in*, *an*, moss-senner, *prl.*, *mossesengis*, *mossesidji*. It is worm-eaten, (wooden obj., *in*, *an*) mosses-saged, *mossessagis*.
 Worm - melbūne, *vermifuge*, *oŋjaŋame moshkiki*.
 Worn out; it is worn out, *mitchissen*, *mitchitchipide*. It is worn out by grinding, (*in*, *an*) *mitchilele*, *mitchelisse*. It is worn out, clothing, *motakwidin*. It is worn out, (metal), *in*, *an* *mitibidikissa*, *mitibikissa*.
 Worse; I am getting worse, *nind inawā*.
 Worth; I am (it is) worth, *apitendago*; *apitendugwad*. I am (it is) worth little, *nin he-wendago*, *he-wendugwad*.
 Worth nothing; I am (it is) worth nothing, *nin nangikawa*, *nangikawad*. I am (it is) worth nothing, considered worth n., *nin nangikawā a biga*, *nangikawā a bigawad*.
 Worth pity. S. Poor.
 Worthly S. Respectable.
 Wound, *mōkodawā*, *bimurāganis-gwin*. My wound heals, *nin giye*. I put s. th. in his wound, *nin pindjidikibina*. I heal his wound, *nin giyea*.
 Wound. S. Dress a wound.
 Wound; I wounded, *nin bimurāganis-*

- niige*. I wound him, *nin mākia*, *nin mākinana*, *nin mākiganama*, *nin mamākiganama*. I wound him in a certain manner, *nind inaganāma*. I wound him shooting, *nind anonawa*, *nin mijwa*. I w. him cutting, *nin kijāwa*. I wound myself cutting, I cut myself, *nin kijāolis*.
 Wounded; I am w., *nin bimurāganis*.—I am wounded in the arm, foot, etc. S. Arm. Foot, etc.
 Wounded person, *bimeágan*, *mijāyan*. I am a wounded person, *nin bimurāganis*, *nin mijāyamis*.
 Wound-herb, wound-root, *miji-wewish*.
 Wounding, inflicting wounds, *hineyaganisgisen*.
 Woven; it is woven, (*in*, *an*) *bimudabigiginikile*, *bimudabigigawagis*.
 Woven work, *bimidabigiginikanis-kas*.
 Wrangle. Wrangling.—S. Quarrel. Quarrelling.
 Wrangler, *neta-gikawidang*. I am a wrangler, *nin neta-gikawidang*.
 Wrap up; I wrap up, *nin wiče-giniige*, *nin kashkiweginige*. I wrap him ther, it) up in a th., *nin wiče-giniise*, *nin kashkiweginiise*, *nin kashkiweginan*.—Any object to wrap s. th. in, *kashkiweginan*.
 Wrapped up; I am (it is) wrapped up, *nin wiče-giniis*, *nin kashkiweginan*, *nin kashkiweginiise*, *nin kashkiweginanige*.—It

- is wrapped together, (*in., an.*) *okwégiassin*; *okwégiшин*.
- Wrath. Wrathful.—S. Anger. Angry.
- Wrath-day, day of wrath, *nish-kâdjigijigad*.
- Wren, *nonokasse*. Another kind, *odanamissakadoweshi*.
- Wrestle; I wrestle with him, taking him round the body, *nind ajidena*. I wrestle with him, (her, it,) *nin gagwédjwanodawa*; *nin gagwédjwanodan*.
- Wrestle, (*in. s. in.*) S. Fight.
- Wrinkled; I am (it is) wrinkled, *nin babiskishin*; *babiskissin*.
- Wrist; I have a strong wrist, *nin mashkawimagonige*.
- Write; I write, *nind ojibiige*. I write in a certain manner, *nind ijibiige*. I add writing, *nin gikibiige*. I wr. otherwise, *nind andjibiige*. I write it otherwise, *nind andjibian*. I write to him or of him, *nind ojibiamawa*. I write to him or of him in a certain manner, *nind ijibiamawa*. I wr. a letter, *nin mâdjibiige*. I wr. him a letter, *nin mâdjibiamawa*. He writes me a letter, (I receive a letter of him,) *nin bidjibia-mag*. I write it, or I write on it, (*in., an.*) *nind ojibian*; *nind ojibiwa*. I wr. it or on it, in a certain manner, (*in., an.*) *nind ijibian*; *nind ijibiwa*. I write and correct, *nin nanâibiige*.
- Writer, *wéjibiinged*, *ojibiigewini-ni*, (writing man).
- Writing, writ, *ojibiigan*, *ojibii-gewin*. Writing in large letters, *mamangibügan*. Writing in small letters, *bissibügan*. Changed or altered writing, *andjibiigan*. Corrected writing, *nanâibiigan*, (corrected copy).
- Writing-house, office, *ojibiigewigamig*.
- Written; I am (it is) written or described, (or painted,) *nind ojibiigas*; *ojibiigâde*. In a certain manner, *nind ijibiigas*; *ijibiugade*.
- Wrong; I wrong or do wrong, *nin bata-dodam*. I wrong people, *nin bata - dodage*. It wrongs, it does evil, *bata-dodagenagad*. I wrong him, *nin bata-dodawa*. I wrong myself, *nin bataidis*, *nin wawaiidis*. It is wrong, *bata-ijiwebad*.
- Wrong, (*in. s. in.*) S. Do evil. Injure.
- Wrongly, in a wrong manner, *napâtch*. I put it wrongly, *nin napâtchiton*.
- Wrong way; I put it on in the wrong way, *in.*, *on.* *nind âbosikan*; *nind âboshima*. I put a coat or blanket over me in the wrong way, *nind âbodagwaje*.
- Wrought iron, *wenadaigâdeg biwâbik*.

Y

Yankee S. American.

Yarn, *assabâb*.

Yawl-boat, *nâbikwânen*.

Yawn; I yawn, *nîn nibaiâwe*, *nîn nânibaiâwe*.

Yawning, *nibaiâwerin*, *nani-baiâwerin*.

Year, *bibôñ*, *bibonagad* : *kiki-norowin*.

Yearly, *endasso-bibongak*.

Yellow; I am (it is) yellow, *nînd osiâwi*, *osiâwa*.

Yellow by smoke; I make something yellow by smoke, *nînd osâmegisige*. I make it y. by smoke, (*in*, *an*) *nînd osiâwisisan*; *nînd osawegiswa*.

Yellow cloth, (or other yellow stuff), *osâwigrû*.

Yellow metal, brass, *osiâwâluk*.

Yellow, painted yellow; it is painted y., *in*, *an* *osiâwini-gâde* *osiâwengâso*. It is painted y., wood, *in*, *an* *osiâwisa-pnigâde* *osiâwissa-gmigâso*.

Yellow serpent, *osiâw-gmîtag*.

Yelp. Yelping.—S. Bark. Bark-ing.

Yes, *eh*. En-he-en-h.

Yest. S. Leaven.

Yesterday, *pitchinâgo*. (Ota-kun-sik) The day before yesterday, *awâssonâgo*.

Yet, *keâibi*, *minotch*, *potch*.

Yield, it yields fruit, *fan*, *in*.

miniwi mikwigi miniwan, *mikwigin*, *mikwitonagad*. I make it yield fruit, *nîn mikwigiton*—It yields no fruit, no profit, *anewerisimagad*. The field yields no fruit, *ana-wigin kitigan*.

Yoke, *nâbikâneâgan*, *nâbikâgan*. So many yoke of..., *dasswe-win*.

Yolk of an egg, *miskwâwan*, *miskwawandijon* *osâwiquawan*, *osiâwâwan*.

Yonder, *iwidî*, *awass*, *widi*.

You, your, *ki*, *kid*, *kin*; *kina-wa*.

Young, *oshki*. Young child, *oshkîlatanodî*. I am young, *nînd oshkibimâdis*, *nînd oshkinig*.

Young animal or bird, *oshki-aarus*.

Young folks, *weshkinigidjig*, *weshkibimâdisidjig*.

Young man, *oshkiawee*, *weshkinigid*. I am a young man, *nînd oshkinaawee*.

Young sheet, *oshkijin*, *weshki-ging mitigas*.

Young woman, *oshkinigikwe*, *weshkibimâfî*. I am a young woman, *nînd oshkinigikwe*.

Yours, *kin*, *kina-wa*.

Youth, *oshkinigowin*, *oshki-bi-mâlisim*.

Youth S. Young man.

Z

Zeal at work, *kwashkwésiwin,*
minwewisiwin. | *nin minwéwisikandawa, nind angwámikawa.* I am zealous
Zealous ; I am zealous at work,
nin gwashkwés, nin minwéwis. | for it, *nin minwéwisikandan,*
I am z. for him, in his service, | *nind angwámikan.* (Akame-
yimow .



ETYMOLOGY

of a few Indian names by which are designated certain tribes and localities, but whose true pronunciation and orthography have been disfigured by the *Whites* who did not understand these words.

We here put the word as it is written and incorrectly pronounced in the country, and afterwards, its true orthography with the etymology given by many persons competent in this matter. It should be kept in mind that all these names, which, at the present time, designate towns, rivers, lakes, etc., have been thus disfigured by voyagers, who pronounced them according to the best of their knowledge, without giving a thought that thereby they were destroying words and rendering them incomprehensible, in spite of the reclamations of Indianologists who were anxious to preserve the true pronunciation; but usage has prevailed, as is still the case in our days.

ABELNAKIS. (*Otchipwe*, means, "land of the East." It must come from *wilaa*, it is day-break, and *abi*, or, better, *abii*, earth, whence, *wilarakwak*, the people from where the sun rises.

ABITIBI. *Cree*, means, intermediate water, from the root, *abit*, middle, half, and *apeo*, water, which makes *ipa*, in composition, whence *abitipo*, water at half distance. The name of this lake comes from its position at the level of the land, between Hudson's bay and the St. Lawrence.

ASAWABIMOSWAN. *Cree*, where hunters watch for the Elk.

ASSINIBOIINES, or, ASSINIBOINES. *Otchipwe*, means probably, Slaves of the Stones, from *isoo*, and *bina*, Stones; or perhaps better, *isibulinoos*, means, people who roast something on stones, because it appears that those Indians used to cook their meat on red-hot stones.

ACHIGAN. *Cree*, from *Musshigum*, fish of this species, that the Whites have named from the word *achigan*, or rather *ajigan*, socks or wrappings for the feet.

AYABASKA, or, ALABASKA. *Cree*, means a plain where there is an amount of high grass here and there.

ATTIKAMEGUES. *Cree*, from *Attikamek*, white fish.

BABICHE, (Cree), means, raw-leather line, from probably : *Assababish*, which is the diminutive of *assabâb*, thread.

BATISCAN, (Cree), from : *Tabateskan*, split horn, or, hanging horn, or, perhaps from : *nabateskan*, one horn, again, *tabaseskaw*, low grass.

CACOUNA, (Cree), means : a place where there are porcupine, from *kâkwâ*, a porcupine, in the Cree language, which makes *kâkwânâk*, in the midst of porcupines, whence the Whites probably found *Caconna*.

CANADA, (Iroquois), a village of tents or huts. Some pretend that it is derived from *kanâta*, or, *kanitan*, Cree, some thing which is very neat and clean.

CHAWINIGAN, (Cree), from : *Shâbonigan*, instrument for boring, piercer, or, needle ; or, perhaps from : *sâwan*, or, *shâwan*, south, and, *onigan*, portage, whence, the south portage.

CHÂWANONS, from *shâwan*, or, *sâwan*, the south. *Châwanons* is at the diminutive form. The inhabitants of the southern bank of the St. Lawrence, were, in the Indian age, called by that name.

CHICAGO, (Cree), from *chicâg*, or *sikâg*, a skunk, a kind of wild cat, word, which at the local term, makes : *chicigôk*.

CHICOUTIMI, (Cree), for, *iskotimiw*, till such a place, the water is deep : in fact, the Saguenay is deep and profound only to that place.

ESQUIMAUX, (Cree), comes from : *aski*, raw, and, *mowew*, to eat some body, whence : *askimowew*, he eates him raw, or, better, *askimow*, he eates raw.

ESCOUMINS, (Cree), from *iskomin*, from *isko*, till there, and, *min*, berry, that is, there are berries till such a place.

ETCHEMIN, (Otchipwe), from *iyekomin*, from, *iyeko*, sand, and, *min*, berry, or, sand-berries, so the Otchipwe Indians call raspberries.

IYÂMACHICHE, (Cree), from, *iyâmajisk*, *itâmajisk*, from, *iyâm*, or, *itâm*, at the bottom, and, *ajisk*, *aijiskiy*, mud, that is : place in the water, where there is mud at the bottom.

IYÂMASKA, (Cree), from, *itâmaskaw*, or, *iyâmaskaw*, there is grass at the bottom of the water.

ILLINOIS, (Algonq.), for, *iliniwok*, men. The Otchipwes say : *ininiwok*, the Crees, *iyiniwok*.

MOURASKA, (Cree), for, *akâmaskaw*, (or, *akâmaraskaw*, as

pronounce the Crees from the woods), there is grass, or, hay, on the other side of the water, from, *akim*, *akimik*), on the other side of the water, and, *askaw*, meaning : grass, hay.

KANKAKEE, (Cree), from, *kikakir*, a crow.

KÉNÉBEC, (Cree), for, *kinélik*, a snake, serpent.

KINOGAMI, Cree, there is a long space of water, from, *kino*, long, and, *gamiw*, or, *gamaw*, lake.

KINOGAMISHISH, (Cree), narrow long lake.

KIWATIN, Cree and Otipiwe, pronounce, *kiwetin*, the north wind, the wind going back.

MADAWASKA, (Otipiwe), for, *matawaska*, the mouth of a river, where there is grass and hay.

MANIKWAGAN, Cree, for, *minikkwagan*, a vessel, a vase to drink.

MACHICHE, Cree, from, *yimajisk*, mud on the shore.

MATAPEDIAC, from, *matubiskaw*, rock advancing towards the shore.

MAKINA, (Otipiwe), from, *mikkina*, a turtle.

MANITOBA, (Otipiwe), from, *Manitoraba*, the strait of the spirit, from, *Manito*, spirit, divine, extraordinary, and, *waba*, or, *wapa*, a strait. That lake is so called, in account of the strange things seen and heard, in the strait which joins this lake with another one, in the old times.

MASKINONGE, (Otipiwe), the ugly fish (Jackfish), from, *meisk*, disfigured, ugly, and, *kinonge*, fish ; or, it may be a kind of Jackfish, who has a peculiar hump on the back.

MASCOUCHE, Cree, from, *Maskus*, a small bear.

MATAWAN, (Cree), it opens, in river, it arrives in a lake.

MATABELLIOUAN, pronounce, *mitabijewa*, a stream coming in.

MASKIGONS, from *Mashigowash*, people from the swamps.

MASHKOULIENS, (Otipiwe), a small person. Mr J. C. Shear makes a mistake, when he says that that word means, the nation of the fire, because if it were so, we ought to say, *iskule-minnitook*, whence, *takatoo*, a small fire.

MALI-HITES, from, *malisit*, or, *malikit*, the disfigured ugly foot.

MERAKATINA, Cree, for, *mekmattinah*, among the hills.

MANTOLINE, from, *Mantowen*, the spiritism, or better, *Mantowile*, half french and indian. The Otipiwe call that island, *Mantominittik*, the Island of the spirit.

MIKWAN, Cree, from *emikkwán*, a spoon.

MILWAUKEE, Otechip., from, *Milo*, or, *mino*, good, and *aki*, or, *akki*, earth, land, the fine land.

MICHIGAN, Cree, from, *mishigim*, or, *mishigamaw*, the big lake.

MICHIMAKINA, Otechip.), from : *misi-mikkinik*, big turtle.
Some pronounce : *Michil mikkinák*, whence the " *Michel-makina*" of the canadian voyageurs.

MIRAMICHI, Cree, for, *mayamisk*, ugly beaver.

MINGAN, (Cree), from, *mahingan*, a wolf.

MISSISQUOI, Cree, it must be : *misi-iskwew*, the big woman :
from : *misi*, big, and, *iskwew*, woman.

MISSISSIPI, (Otechip.), pronounce : *misi*, or, *mishisipi*, the big,
great, river.

MÉGANTIC, from, *misättik*, the big stick, or, *megättik*, battle-club.

MOCCASIN, (Otechip.), from : *makkisin*, shoe.

MISTASSINI, the big stone.

NATASCOUAN, pronouncee : *nátaskewán*, going to fetch mouse,
or better, from : *nátaskwán*, going to bring the bear (his flesh,
when killed).

NIPISSING, (Otechip.), in a little water, or, *nipissing*, in the
leaves.

ORÂGAN, or, OYÂGAN, (Cree), plate, vase . Otechip., *ouigtn*.

OTTAWA, an abbreviation of : *ottawokay*, his ear, or, *otawask*,
and, *watawask*, bull-rushes, because along the river there are a
great many of those bull-rushes. It appears that the indians
of that country had to call themselves : *watawowininiwok*, the
men of the bull-rushes.

OUIATCHOUAN, Cree, from, *wiwigitjiwan*, a whirlpool, or,
wayawitjiwan, current coming out.

PICHOUX, (Cree), from, *Pisiw*, lynx.

PEMBINA, Cree, from, *nipiminia*, watery berries, *nipy*, water,
and, *mina*, berries, for : high bush cranberries.

QUÉBEC, from *kepek*, or, *kepik*, being shut : *kipar*, it is shut
• The indians of the Gulf St. Lawrence yet call it *Kepik*. In fact
in that place the river looks shut up by Diamond Cape, when
going up, and by the Orleans island, when coming down.

RISTIGOCHE, from, *mistikus*, *kous*, a small stick, tree.

- C) RIMOUSKI, (Otchip.), from, *animouski*, the dogs home.
SAGUENAY, water going out, from, *sāki*, coming from, and, *nipi*, water, *sākinipi*.
SAGAMITÉ, (Cree), from, *kisigamitew*, it is a hot liquid. *Kisigamitekwew*, he drinks a hot liquid.
SASKATCHEWAN, (Cree), from, *kisiskatjwan*, the rapid current.
SATIGAN, (Cree), from, *astaljigan*, and, *astatchikun* (*komu*), a hiding place.
SISIQUOI, (Cree), from, *sisikwan*, an indian whistle, a kind of wind-pipe, used by the conjurors.
SQUAW, (Cree), from, *iskwew*, a woman.
STADACONÉ, from, *tatakwanaak*, wings.
TADOUSSAC, (Cree), from, *totosak*, plural of *tötös*, woman's breast, pap.
TÉMISCOUATA, it is deep everywhere, from, *timiw*, it is deep in the water, and, *iskwatám*, without end.
TOTEM, from, *ni totem*, my parent, my relation. Some Indians use that word to mean a coat of arm. Some families got for their Totem *ototemiwa*, v. g. a fish, or, a bear, etc. The wolf is my Totem, will say some one, *mahingan ni Totem*, or, *nind atem*.
TIMISKAMING, (Otchip.), in the deep water, from, *timiw*, it is deep, and, *yami*, water, in composition, *ng* final, is for, *in*, the water.
TOMAHAWK, from, *otimahuk* ('huk), strike them, or, *otimah-waw*, he is striken.
WABISHTONIS, from, *wabistainis*, a small marten.
WÂSISAGAIGAN, clear water lake.
WIGWÂM, a dwelling, a tent, a lodge.
WINNIPEK, pronounce: *Winipeg*, swamps, or, better, salt water, unclean water, *windigami*. The Indians call lake *Winipeg*, the great water, the great sea, and use the same expression to speak of the salt water of the sea.
WIQU, from, *wikkwey*, a bladder.

C. It is to be remembered that some bands of the Cree, inhabiting the forest, pronounce *ra*, *re*, *ri*, *ro*, instead of *na*, *ne*, *ni*, *no*, or, *ya*, *ye*, *yi*, *yo*.

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